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"HE DECLARED PARTICULARLY WHAT THINGS GOD HAD WROUGHT AMONG THE  
GENTILES. AND WHEN THEY HEARD IT, THEY GLORIFIED THE LORD."—*Acts* xxi. 19, 20.

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# THE CHURCH MISSIONARY INTELLIGENCER.

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## AWAKE !

"It is high time to awake."—*Rom. xiii. 11.*



THESE words were quoted by the Committee of the Church Missionary Society in their last Annual Report, read at Exeter Hall on May 6th. This Report, be it remembered, is no mere work of a secretary, but is discussed line by line through a long day's sitting by a strong Sub-Committee of leading members, and then submitted to the General Committee for approval. Here are the words with which it concluded last May:—

"The Church Missionary Society is in the last decade of its century of existence. The nineteenth century itself will begin its last decade within a few months. Surely it is high time to awake out of sleep, and to bend the best energies of the Church to the greatest of all the works given her by her Divine Lord, the Evangelization of the whole World. The time may be very short. The coming of the Lord draweth nigh. 'Behold, I come quickly ; and My reward is with Me, to give every man according as his work shall be.'"

Less than three months after this official utterance was delivered in the hearing of the great annual assembly of the members of the Society, came the Letter from a small company of them who had met at Keswick in the Convention week. That Letter made two suggestions, (1) that one thousand additional workers be sent out in the next few years, (2) that six distinct developments in the work of enlisting, training, employing, and supporting missionaries be adopted, or (some of them having been adopted already) more vigorously pushed forward. How that appeal came to be written we narrated in detail in the *Intelligencer* of September. We need now only recall the fact that the Committee, at their meeting on July 29th, received it with much expression of thankfulness, promised that it should receive full and careful consideration, and directed that it be "forthwith printed and widely circulated." When, after the recess, they met again in October, they passed the Resolutions printed in our November number, the gist of which was (1) that the Committee of Correspondence was to report "as to the needs of the several Missions, as to the directions in which extension might be desirable, and as to any new methods of work which might be adopted, and kinds of workers employed ;" (2) that three Sub-Committees were appointed to consider the six recommendations of the Letter as to the selection and training of missionaries, industrial missions, &c. These Sub-Committees, it may be added, are now actively at work.

Meanwhile the wide circulation of the Keswick Letter, ordered by the Committee, had produced two effects. At home, very widespread interest had been aroused. Definite prayer was being offered in many places. Contributions were coming in, unasked for, "to help in sending out the thousand missionaries." In at least three parts of England—

(there may have been other instances unknown to us)—plans were being made and prayer offered with a view to taking a definite share in the forward move by supplying a definite number of the new workers asked for (ten in each case). Abroad, the response took the shape of not less definite requests for definite numbers of new workers. We will presently give a brief summary of these demands, all received within four months of the Letter being written.

But the Committee had not in express terms adopted, as yet, any of the suggestions in the Letter. And it is only just to say that several much-respected members have doubted the wisdom of naming a definite figure like One Thousand, on the grounds (1) that an appeal for a round number has a sentimental air about it, (2) that prayer for such definite number would indicate presumption rather than faith, (3) that even if a definite number be named, it should be based upon the actual needs of the field, carefully calculated. Others have urged, on the other hand, that definite prayer is the prayer that God answers; that though there is no virtue in the "one thousand," the request for so many is a moderate one; and that the appeal in the first place should be a general one, and be followed up afterwards by more exact particulars of what is needed. The very fact, however, that these differences of opinion existed rendered it important that the Committee should speak more clearly than they had yet done; and those who were arranging for the coming Simultaneous Meetings in the North of England in January and February next were anxious for distinct instructions as to the appeal they should then put forward. Accordingly, an independent member of the Committee having given notice of a motion for the meeting of December 9th, the general subject was taken up and discussed on that day; that is to say, the question of the nature of the appeal for men that should now be put forth.

There was another reason for issuing some decisive utterance at this particular moment. With the 1st of January, 1891, we enter upon the last decade of the Nineteenth Century, as observed in the Annual Report above quoted. It is no sentimental notion, but the deep conviction of not a few practical minds, that this decade should be marked by a resolute attempt, to be made in all humility and dependence on Divine guidance, to preach the everlasting Gospel in every corner of the inhabited world. And if this, or anything like it, is to be done, immediate decision and determined effort are called for. "It is high time to awake out of sleep."

After full discussion, at the meeting of December 9th, the Committee adopted the following Minute:—

*Resolutions adopted by the General Committee of the Church Missionary Society, December 9th, 1890.*

1. In view (i.) of the approaching commencement of the last decade of the nineteenth century, (ii.) of the increasing calls for reinforcements for the Society's existing Missions in various parts of the world, (iii.) of the multiplying opportunities for the evangelization of lands as yet unreached, (iv.) of the Simultaneous Meetings arranged by the Society for the North of England and Wales in January and February next—the Committee recognize that the



time has now arrived when they must definitely express their conviction as to the great forward movement proposed in the appeal sent to them by some members of their own body from Keswick in July last.

2. That appeal made some suggestions regarding the enlistment, training, employment, and support of missionaries, which suggestions are now being carefully considered by special Sub-Committees. But as these Sub-Committees are making wide and important inquiries, and cannot (especially in view of other very pressing Committee work in which several leading members are engaged) be expected to report so quickly as had been hoped, the Committee are of opinion that they ought not to wait for those reports before dealing with the prior suggestion of the Keswick Letter, viz., that an Appeal be issued for "One Thousand Additional Workers within the next few years."

3. The Committee feel that, looking at the immense populations in Asia and Africa still entirely untouched by missionary effort, this suggestion, so far from being extravagant, would be regarded as timid and inadequate if the Church of Christ realized her solemn responsibilities to her Divine Head, and to the world for which He shed His precious blood. And were these responsibilities duly recognized by the tens of thousands of members of the Church Missionary Society, they would not rest satisfied with sending out One Thousand additional workers. Whatever number the Lord of the Harvest is pleased to give the Society in answer to prayer, whether that number be large or small, the Committee will gratefully welcome, and would desire to render praise to Him alone.

4. At the same time, the Committee must reaffirm the principle that it is of the highest importance scrupulously to maintain the high standard of spiritual character and efficiency; and they will, God helping them, never lower that standard in order to obtain larger numbers. If it be said, on the one hand, that the missionary cause calls for the very best of our clergy and educated men, and if it be said, on the other hand, that humbler workers are often specially used of God "that no flesh should glory in His presence," the Committee would say, Both these statements are true, and both must be borne in mind. The Society needs clergymen of experience, and younger University men, and medical men, and less educated but promising men with a view to theological training, and lay evangelists of various degrees of education, and godly women for many varied branches of work; but all must be of undoubted spiritual experience and energy, and well furnished in the knowledge of Holy Scripture.

5. The Committee dare not entertain any doubt that, if God should guide them to send out a largely increased number of missionary agents, He will never permit the work to be crippled for want of the necessary pecuniary resources. In October, 1887, they passed a Resolution declaring that, in humble dependence that God would dispose the hearts of His people to provide the necessary funds, they would accept all suitable offers of service. Since that Resolution was passed in humble faith, the supply of well-qualified candidates has gone on increasing, and, notwithstanding fears that could not be called unreasonable, the means to send them forth have not failed. The Committee are assured that Christian men and women are ready in increasing numbers to consecrate to the Lord's service all that He has given them, and they confidently believe that if they go forward with faith and with careful foresight, every difficulty, so far as funds are concerned, in the way of sending forth large reinforcements will be overcome.

6. The Committee therefore feel it their privilege and duty to appeal very urgently both for men and means—that they may, in the Name of

the Lord of Hosts, at least make an effort to signalize the close of the nineteenth century of the Christian era, and of the first century of the existence of the Church Missionary Society, by a more adequate effort than has ever been made in the past, to occupy the field of the world for their Master, and make ready a people prepared for the Lord.

7. The Committee have referred only to the Church Missionary Society's own needs, but they do not forget the vast regions and populations which are now, or are likely soon to be, the fields of other Missionary Societies; and they would pray God so to pour out His Spirit upon His Church, as that all organizations for the propagation of His blessed Gospel may go forward, and that very soon the Saviour's command to evangelize all nations shall be fully obeyed, His elect people gathered out, and the way be open for His return in glory.

This Minute will provide a text for the speakers at the Simultaneous Meetings, for which we are sure they will be grateful. We would especially call attention to paragraph No. 7, which expressly recognizes the work of other societies and invokes the blessing of God upon it. That is in exact correspondence with the purpose and scope of the Simultaneous Meetings. Not the Society, but the Lord, who is Lord also of other organizations besides ours, is to be remembered, and honoured, and pleaded for.

Let us now look at the demands from the field. When all have been received, probably next month, we hope to present them in a properly tabulated form. Here we can only give a brief summary of what has already come. We will only add that any one who examined the communications received would see that the brethren have been quite modest and reasonable in their requests. It would have been easy for them to make out a good case for double the number:—

*North India* asks for (a) sixty-one missionaries, clerical and lay, for already occupied districts, all carefully specified; (b) for six men to occupy three new stations; (c) for "some working men" for industrial schools; (d) for several bands of ladies for village work. (The ladies, under present arrangements, should be provided by the C.E.Z.M.S. and I.F.N.S. But this does not affect the question. We want the workers. It is a secondary thing what society supplies them, provided they work in co-operation with our missionaries.) Say, 61 + 6 + (say) 6 + (say) 30 = 103.

*Punjab and Sindh* asks, "in addition to" previous appeals (say for about fifteen), for (a) six medical missionaries for specified stations, (b) six good assistants for them, (c) two or three mechanics, (d) "more missionaries" for five specified stations (say two for each); (e) two missionaries for Kashmir; (f) some miscellaneous reinforcements; (g) "a reserve force of missionaries." Say, 56 (?).

*Western India* has not replied officially yet. But one respected Native clergyman writes asking for twenty-four missionaries for the Bombay Presidency, exclusive of Bombay itself; and another asks for about thirty. Say, 30 (?).

*South India* sends numerous requests from different parts of the field. They may be summed up as for twenty-four men, and for "some ladies" for both Tinnevely and the Telugu Mission. Say, 36 (?).

*Travancore and Cochin* asks for ten men. Say, 10.

*Ceylon* asks for about sixteen men and several ladies. Say, 24.

*Mauritius* asks for eight men. Say, 8.

*South China*.—The Kwan-tung Province has not replied. Fuh-Kien asks for fifty-one men, for specified cities and districts. Say, 51 + — (?).

*Mid China* asks for thirty-one missionaries, viz. twelve ordained, three medical, and sixteen ladies, for districts already nominally occupied; and four ordained men for extension work. (This does not include the new Sz-chuen Mission.) Say, 35 + — (?).

*Japan* asks for about sixteen men, and an equal number of ladies. Say, 32.

*Persia* asks for ten labourers. Say, 10.

*Palestine* asks for eight ordained men, two more "highly-educated ladies," and "several trained and certificated nurses." Say, 15 (?).

Thus ASIA \* definitely asks at once for 410 + — (?). Not far short of one-half of the "thousand."

From AFRICA there are no particulars as yet. But if we think of the British East Africa Company's territories on the one side, the Yoruba and Central Soudan fields on the other, and the possible extension in Egypt and the Eastern Soudan, a very large number of labourers could be quickly absorbed. We may remember that Mr. Mackay asked for twelve new men each year for the Victoria Nyanza, which would be sixty in five years for that part of the field alone.

NORTH AMERICA's demands will be small in comparison; but they must not be ignored.

We must add to all this, that several posts of peculiar importance, both in Asia and in Africa, for which the Society has long desired to find men of special qualifications, are still unoccupied, and are not included in these demands from the field. We thank God for raising up men for some of the posts referred to. The Bishop of Eastern Equatorial Africa has been provided; and the clergyman to join the Bishop of Moosonee; and the Canon-Missioner of Sierra Leone; and the Secretary for Lagos; and the clergyman for the Old Church, Calcutta; and the Principal of St. John's College, Agra; and the Principal of Fourah Bay College; and the Principal of Cottayam College; and the Principal of Trinity College, Kandy; but there are other posts not less important for which men are wanted.

Moreover, unexpected demands come in from time to time, which at least cannot be at once thrust aside. For instance, two proposals for fresh extension are now before the Society. First, Bishop French, late of Lahore, urges the importance of a Mission at Muscat, the great Mohammedan capital at the eastern end of Arabia. In the *C.M. Intelligencer* of January, 1889, there was a remarkable article by Alexander Mackay, pointing out that the Arab influence and power in East Africa has its home and source at Muscat, and appealing for a Mission there; and this appeal Bishop French now repeats. Secondly, General Haig has been visiting Suakin on the Red Sea, the gate into the Eastern Soudan, and calls upon us to use the Gordon Memorial Fund of 3000*l.*, which is in the Society's hands, in sending missionaries there.

We see at once how far the suggestion of the friends at Keswick

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\* We include Mauritius in Asia for the purpose of this calculation, because the Mission there is to the Indian coolies.

was from being extravagant or sensational, and how fully justified the Committee are in saying (Para. 3 of the Minute) that it would be "regarded as timid and inadequate if the Church of Christ realized her solemn responsibilities to her Divine Head, and to the world for which He shed His precious blood." It is plain that, on a moderate and business-like computation by practical men on the spot, the proposed "thousand" could be absorbed almost at once. And any fear that the Committee might be tempted to lower the standard of spiritual efficiency, from the unworthy motive of making up a fixed number somehow within a fixed time, may well be dissipated by their express declaration in Para. 4, following on the concluding words of Para. 3.

The question now arises, From whom is the response to this Appeal to come? From those who are willing to go forth themselves in the name of the Lord? Not from them only. What is now wanted is a general uprising of all the true children of God who are members of the Church Missionary Society, and a combined and solemn resolve on their part, knowing that their marching orders are to proclaim Christ's Gospel in every corner of the earth, just to see that it is done. Prayer is needed, indeed; but it should be prayer first of all for ourselves, that we may have grace to obey plain commands. What the Master requires of all is obedience. "All that the Lord hath said will we do, and be obedient." If we tolerate sin in the camp, and then fall down before the Lord to pray for Missions, His word to us will be what it was to Joshua, "Get thee up: wherefore liest thou thus upon thy face? Up, sanctify the people."

Now here is a definite thing which might be done in every town or parish or company of friends. First, it might be agreed upon to pray, either together or separately, that the reinforcements now asked for may be supplied; and to *continue* in that prayer. Secondly, one of the praying band might be told off to look out for candidates for missionary service; to know all about C.M.S. practice regarding candidates, so as to give accurate information to inquirers; to help, as far as possible, those who come forward, by counsel and encouragement. Thirdly, those who would go out, but for some real reason cannot, might band themselves together as a special circle of Home Workers for Foreign Missions. Fourthly, additional funds might be contributed or collected, to cover the Society's outlay on the new men. There is nothing transcendental in all this. It is simple, practical work. But if the thing is to be done—that is to say, if a real response is to be given to the Society's appeal—if, say, the four hundred and ten additional labourers already called for from the mission-fields of Asia are to be supplied within two or three years, with a reasonable number besides for Africa and other parts,—it must be done by dint of resolute determination. Do the words "resolute determination" imply a trust in our own power and strength? Yes, they might, if the thing determined on were not a plain command of God. But when we have a plain command, it is not presumption but faith to say, "We will do it." "*By Thy grace we will.*"

## MISSIONS AND EVIDENCES.

## THE ARGUMENT.

1. The faith of the Church Missionary Society in God's Word unshaken.
2. Danger indicated of hastily believing statements of immature science.
3. The confirmation of the doctrines of Genesis by Missions.
4. Missions suggested as safeguard against unbelief and error.
5. Evolution not a proved truth—the argument considered.
6. The higher teaching of creation indicated.



THE pages of the *Church Missionary Intelligencer* are not apologetic. Nor is it the organ of any religious controversy. It acknowledges no primary obligation even to defend formally the fundamentals of Christianity, holding, as it does, that the best defence of the Faith is the diffusion of the Faith; and into the territory of theological disputation, however tempting the territory may be, it declines to enter. Yet are the opinions of this Society equally well known to its friends, which it rejoices to consider many, and to its foes, which it is glad to count as few. There have been, it is true, occasions when the distinctive principles of the Society have been somewhat rudely challenged, but a wise and firm and conciliatory spirit has been granted to it, and, while tenaciously maintaining the integrity of its Evangelical traditions, its attitude has not been calculated to increase animosity or augment ill-will. And what is true of the action and attitude of this Society from choice towards the different schools of thought within the pale of the Church of England, has been from necessity the same towards the Protean shapes and forms of scepticism and unbelief without. There is a very wide and important field before the Christian apologist in dealing with the manifold phases of philosophic doubt and negation, but that is not the function of this Society. Still there are times when the territory of Christian Missions seems to march with the borders of Christian Evidences. There are occasions when the former may contribute very material reinforcement to the defences of the latter, and there are times of crisis, of which the present may be one, when a vast association of Christian workers, speaking by the voice of its accredited organ, may do well to reaffirm the fundamental positions of the Christian faith and its unchanged adhesion to the trustworthiness of the Sacred Records; may affirm its belief in those Records as authentic utterances of the Spirit of God and worthy of the Christian's unqualified and unconditional trust. It will, therefore, not be altogether improper to review briefly the salient features of the present controversy which has respect to the sacred story of Creation, considering the new positions in which the adversaries of the Faith are entrenched and the behaviour of the leaders of the defence. We shall, we think, in so doing find ourselves, as we travel onwards in our task, not infrequently encountering evidence of the uniformity of the Divine dealings in the natural and in the spiritual realm, in the first formation of the types of life upon the globe and the conformity thereto of the special creations in the kingdom of grace.

Thirteen years ago it was stated by one of the most scientific and one of the most devout minds of Christendom, that in the matter of

the then recent controversy with the philosophical dogma of spontaneous Evolution, coupled with partial views of the doctrines of continuity and the conservation of forces, "the whole subject is at the present moment in a more satisfactory state than ever previously."\* Since then no advantage over the Faith has been gained by the adversaries, and the dogma of spontaneous Evolution has disappeared from the articles of the so-called scientific creed. But the history of this special tenet of spontaneous Evolution, and of its disappearance, is exceedingly significant and not less instructive. We, and many of our readers, can remember the effect produced upon the minds of not a few when its enunciation as the great discovery of the age was first made. We can recall the pæans of jubilation which rang through the halls of Infidelity when this death-blow to the Christian faith was first announced. Robertson of Brighton, himself a man of considerable scientific taste, and an earnest, though we consider a much mistaken Christian, wrote of it as a possible truth over which he ponders with intensest and most absorbing interest. An eminent scientist spoke of matter as containing the promise and potency of life. Another very conspicuous and, we must add, courageous controversialist, Professor Huxley, asserted on one occasion most positively that it is impossible for the scientific mind any longer to question the sufficiency of known causes for the evolution of organic forms.† Considerable obscurity envelopes the ethics of sceptical affirmation, which seem to be only in their embryonic state; yet, ten years pass away and they have now changed all that. Dr. Tyndall admits that "no shred of trustworthy experimental testimony" exists on the side of spontaneous Evolution, while Professor Huxley allows that the doctrine of Biogenesis is "victorious along the whole line at the present day." The researches also of Pasteur and Dallinger are equally decisive in their results. But meanwhile, between the affirmation with such confidence of at least a scientific uncertainty, and the confession after such a lapse of years of the error, what serious consequences have befallen unsettled minds! We have heard, for example, of one, doubtless not rooted in the truths of the Christian religion, who, hearing that from Atlantic depths had been secured the veritable materials of organic life, that life in effect was consequently a material substance and not a God-given gift, closed his Bible, affirming that from henceforth that Book could bring no comfort of hope to him; and in that state he died. They play, if we may so say, for high stakes, or rather they incur responsibilities of infinite moment, who thus seduce a single soul from its allegiance to the Most High.

But we turn now to what, to our view, appears the most disheartening and discouraging aspect of the whole controversy. We observe with what incredible fatuity absolute credence is accorded at present

\* *The Origin of the World according to Revelation and Science*, p. 33. Sir J. W. Dawson. Hodder and Stoughton, 1877.

† "We have not been able to find," says a most distinguished Evolutionist, "in Professor Huxley's writings any clue to the steps by which he passed from those vital phenomena which consist only in their last analysis of particles of matter, to those other phenomena which we term thought, sensation, or consciousness."—ALFRED RUSSEL WALLACE.

even by some reputed theologians to similar statements of scientists ; to propositions that are equally rash and equally destitute of proof. It seems impossible to impart to some the elementary lessons of experience. To use a thought of Cicero, "ignorant of the past, they remain children always." They will believe unsupported statements even to the end, and the credulity of the dupes furnishes abundant harvest to the scientific adventurers. Audacity in scientific error as well as in theological heresy appears to be a coin which always passes current in the world, and always secures remunerative return for its outlay.

It is assumed, for instance, by some scientists that Evolution is absolutely proved, and forthwith the statement—for to the lay person it is no more than a statement—is accepted with a faith which Inspiration often fails to secure for itself. It is affirmed to be true, not alone in the limited sense in which some Christians of imperfect or defective theological vision have assented to it, but in a sense which definitely excludes the possibility of the statements of Genesis being trustworthy. Overborne by the vigour of the shouting in the sceptical camp, the timid and untrained theologian mistakes loudness for logic, and confident clamour for argumentative ability or scientific certainty. He hastily reconsiders his position ; calculates precipitately how much of his old convictions which are possibly not essential can be spared, and how much of the authority of God's Word which, on the other hand, is vital, can be dispensed with, and flings both impetuously overboard. In proportion then to the position and ability of the champion who has thus unworthily abandoned his defences, is the injury done to the faith of humbler minds who are tempted to consider that after all there must be something in the contention of the atheist. So it comes about that some unstable souls are torn from their anchors, and much pain and injury are occasioned even to those true-hearted followers of the Master who by bitter experience are instructed to lean less on human arms, to confide less even in authorized expositors of Holy Writ ; happy if even thus rudely they are led to depend upon the teaching of that infallible Guide who is able to conduct and keep them in all the truth of God.

For after all, we may ask, what has been the nature of the supposed scientific or theological gain to those who have been so nervously and precipitately anxious to secure it at such weighty cost of the surrender of the credibility of Holy Writ ? It is not even a scientific certainty which is secured. The necessitarian doctrine of Evolution which would absolutely exclude the doctrines of special creations, and would as absolutely exclude creation of flora and fauna after their kind, which would insist upon the derivation of all organic life from the common origin of a single or at most a few primal germs, and would thus discredit the inspired record of Genesis, is not a proved certainty of science, and, stranger still, is not affirmed to be so by some—the more cautious at least—of its chief advocates and expounders. In Professor Geikie's great work on geology something of the true statement of the case may be seen. He is a strong Evolutionist. Naturally from his point of view he believes that that doctrine "has now obtained

the assent of the great majority of naturalists all over the world," yet he fully recognizes and as frankly acknowledges that "even the most strenuous upholder of the doctrine must admit that it is attended with palæontological difficulties which no skill or research has been able to remove." "The problem of derivation," he continues, "remains insoluble, nor perhaps may we hope for any solution beyond one within the most indefinite limits of correctness."\* The difficulties, indeed, in the doctrine are enormous. They have been felt by Haeckel to be so great that he has had to create the lost continent of Lemuria and people it in imagination with the links that are missing in this marvellous chain of transmutation. So great, too, were the difficulties to Darwin himself that, admitting the failure to discover these links, he was fain to imagine an existence of myriads of years for our planet, in which these links might have had leisure for their development. So strange is it that they who started to deny the doctrine of Divine intervention have been under necessity, in support of their theory, to create, the one a continent, the other well-nigh an eternity.

It will hardly be necessary to point out in the next place that, even with the admission that all forms of organic life are descended or derived from some original stocks, still do we find ourselves confronted by the problem insoluble to science, namely, that of the first origination of life. We are most thankful that Science has been compelled to speak out on this question, and for clearness the utterance leaves nothing to be desired. There is an agreement, too, on this head between scientists which is most remarkable and instructive. Professor Clifford said, "Of the beginning of the universe we know nothing at all." Mr. Herbert Spencer admits that it is unthinkable. In his own characteristically gnostic way he lamely acknowledges what he cannot with decency deny. Professor Tyndall affirms of the doctrine of Evolution that "It does not solve—it does not profess to solve—the ultimate mystery of this universe. It leaves, in fact, that mystery untouched." Even the reckless Haeckel allows that, touching Creation, "This process, if indeed it ever took place, is completely beyond human comprehension, and can therefore never become a subject of scientific inquiry."† These admissions are indeed great gains. They clear the air. They show us that there are bounds to the province of human reason. They teach us the simple but necessary truth that man is not qualified to understand all things; that there are limits to scientific as well as to religious thought; that both in the regions of scientific investigation as well as in the territories of theology, "the secret things belong unto the Lord our God, but the things that are revealed belong unto us and to our children."

For what then are we invited to surrender the authority of the Sacred Scriptures, and to part with the most precious heirloom of our Church? We are offered in exchange a theory which begins in absolute darkness, and travels all its path through labyrinths of moral and scientific difficulty. We are asked to embrace a creed which is at the best one

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\* Archibald Geikie, *Text-Book of Geology*, p. 626.

† *History of Creation*, I. p. 8, Eng. Translation.



of probability, and a theory which, although it does account for some difficulties, is itself attended by greater; an hypothesis which, however strongly it may be attested, does not pretend to exclude the possibility of the opposite hypothesis being true. We may remark that it betrays a complete and hopeless ignorance of the character of the hold with which Christians grasp the truths of Revelation, when it is expected that they will be prepared and may be persuaded to barter them for a structure whose sole material is possibilities and whose chief cement is probabilities. It will be admitted that, in default of surer guidance, probability may be the guide of life, but the Christian is not abandoned to the meagre pabulum of probabilities. The soul of the Christian is sustained on certainties. To employ an inspired expression, "he knows in Whom he has believed." It would, indeed, obviously not be possible for the multitude of the unlettered flock of Christians to guide their conduct by a nicely balanced estimate of opposed moral or scientific propositions. On the contrary, to all outward seeming the probabilities appear in multitudes of instances all against the ways of righteousness. The majority of power and intelligence are not found on the side of good, and yet, without the knowledge but with all the courage and confidence of Athanasius, the poor of the flock have stood by the verities of the Christian faith.

We are conscious then of some degree of impatience when we are compelled painfully to contemplate the professed apologists of Christianity making a present of the whole position to the opponents of the Faith. We feel under no sort of obligation to admire the docility, much less to imitate the meekness, with which some of these advocates are content to bow down their necks to the enemies of Revelation, and laying their body of theology in the dust, allow them to pass over them. We cannot but think that the adversaries of the Faith have some difficulty in keeping their countenance when they listen to the stammering vows and professions of these simple neophytes who are so earnestly anxious to identify themselves with the advancing tide of science, much in the same intelligent manner as those Japanese who would secure the reputation of enlightenment by robing themselves in the grotesque and incongruous fashions of an occidental civilization. Or should we draw our comparison from the fields of their own scientific failure, we might liken those degenerated theologians who abandon Inspiration to the tadpole Ascidians which throw away tail and eye and relapse into a condition of immobility and obscurity.

We will then retain in our consideration of this subject the fact that no case has yet been proved for the doctrine of Evolution. It has indeed been pleasing to the Divine Mind to exhibit on this earth of ours different methods of creative mechanism. There has been a possible mode of mediate creation in the formation of organic life from land and flood; another more direct operation of the Creative fingers in fashioning the body of man from the dust; a third in the making of woman out of the side of the man; and a fourth in the Incarnation of the Son of God as the Virgin's Child. All these are suggested and presented to us as possessing their counterparts in the constitution of the

animal kingdom, or, we should rather say, predicted in the mysterious prophecies of the marvellous volume of Nature. All these are possible methods, we repeat, of the Divine operation, but there is absolutely no warrant in science for limiting that operation to any or all of these methods. To affirm that in the appearance of man upon the earth there has not been and cannot have been any abnormal exercise of the Divine energy, and that the phenomena of his advent must have conformed in all their details to the settled methods of natural law, is to affirm what no one does know from the pages of science, and no one can know. It is to speak without the authority and sanction of science.

The denial also on the part of the necessitarian evolutionists of any abnormal exercise of creative energy in the production of man has, if it be conceded, the obvious prospective advantage of intercepting the probability of all miraculous interference on the globe, and the precluding of the likelihood of evidences and manifestations of Divine intervention in attendance on the appearance of the Second Adam on the earth. Nor would the far-reaching consequences of this denial terminate with the negation of the truth of the miraculous element in the story of the Gospels. In its logical and necessary sequence it would negative the probability, if not invalidate the possibility, of that other instance and example of Divine intervention which is presented to us in the phenomenon of the conversions attendant upon Mission operations among the tribes of heathenism.

It is to these phenomena of conversion that we desire to invite especial attention in their bearing upon the credibility of the Book of Genesis, and their relation to the present attitude of the forces of unbelief. We will attempt to test the doctrines of Revelation by their applicability or the reverse to the condition of a supposed newly discovered race of mankind. We will imagine ourselves coming in contact for the first time with an aboriginal race of Central India, or landing within the Antarctic Circle to find there a tribe who might constitute the only inhabitants of those distant and cheerless solitudes. For aught we know from science, either of these races may be absolutely independent of all the hitherto ascertained and classified families of mankind. It is true that they will be referred by the Evolutionist to the common stock, but that reference will not necessarily link them with an historic Adam, much less with a post-diluvian patriarch. We must not, therefore, on grounds of pure science expect to find in the case of our newly discovered tribe the existence of that singular moral disturbance which we have come to conveniently designate by the simple term "sin." It is perfectly true that the theory of Evolution may plead its own youth as apology for being unprepared as yet with a distinct theory of the transmitted characters of moral evil, and may decline to consider our supposition. We are, on the other hand, at liberty to urge in reply that a doctrine which is so sure of its ground as to condemn with contempt the cherished sanctities of centuries, must not when occasion serves plead infancy in defence.

We shall, to proceed in the development of our supposition, have less ground from the scientific side to suppose that a statement respecting

the life and death of a remarkable, even unique person of distant clime and race, could in the nature of things secure the assent of our imagined barbarians, removed as that life was from them by so many leagues of space, and so many centuries of time, and attended, too, from the Evolutionist's view, by many incredible fictions and contradictions of the observed laws of Nature. Hardly less likely would it be that the narrative of such a life, admitting its divinity, were it an incomprehensible compact of error and omniscience, a mysterious compromise of mistakes and miracles, might win the faith of our supposed savages. Further, from the standpoint of a sceptical science it would appear a conception of monstrous folly, that not only should such an incredible narration be heartily received as authentic by such a race, but that the reception of such an account would be attended in their case by evident and incontrovertible advance into the region of order and civilization. Still more unaccountable would it appear that the securities and safeguards for life and property should for the first time develop in causal connection with the reception of such a doctrine, and, as the result of their belief in such a tale, that the primary elements of moral and material progress should first emerge from the condition of previous social chaos. From the mere standpoint of the Evolutionist no rational mortal could suppose that these consequences, and far more than these, should flow from the proclamation of a doubtful set of statements among a debased and degraded tribe of men. All this must to the rejectors of Revelation appear unthinkable, and, we will add, to the judgment of right reason, on the supposition of the untruth of the Inspired Volume, equally impossible. But these are the very phenomena which are appearing every day in the fields of Missions. These are the facts which are being continually published in the records of this Society, and confirmed by the unprejudiced testimony of the best qualified observers. These are the facts which, while attesting the success of Missions, are *pari passu* confirming the inspired record of Genesis. For they are witnessing to the unity of the race, and at the same time they are affirming the universal share of man in the common fall of our first parents. Not less does the history of Missions hour by hour confirm the inspired statements of the full provision made in Christ for the redemption of man. It is but the record of the fulfilment of all those glorious promises of spiritual as well as material, of temporal as well as eternal felicity, which attend the promulgation and reception of the Gospel. Not less do the annals of the Race combine to affirm that all great upward movements along the path of permanent moral and material advancement have been associated with those peoples who have held belief in man's unity, his fall and his recovery through the Cross, and with none others.

But we must not allow ourselves further in the pursuit of a theme so congenial, and we would refer our readers to a more satisfactory and agreeable prosecution of this department of our argument in the later pages of the *Intelligencer*. There they will find, month by month, the subject presented to them with fuller detail and wider and more abundant illustration than consort with the colder and severer

lines of exact and rigorous exposition. It is not likely, we suppose, that these pages will be read by those to whom we have here principally referred; but should they at any time, in utter weariness of the inanities of a creed which already even in its childhood discovers strong symptoms of decline and decay, turn to the perusal of these lines, we would extend to them the kindly challenge to account on the principles of the uniform methods of Nature for the vigorous moral life and nascent civilization in the kingdom of Uganda, or the clear and vivid ethical contrasts between the Christian and non-Christian villages of Tinnevely, or the sharp and well-defined differentiation between the stolid credulity and the mercenary and debased instincts of the heathen Chinese and the moral position of the Native representatives of Christianity in that land. Such an excursion from the laboratory into the different fields of life will, we believe, contribute larger and fuller views of the problems which attend the appearance of man on the earth and the mysterious details of the Divine designs. It was the lament of Mr. Darwin that the concentration of his mind on the special line of his peculiar scientific research had cost him the loss of the love of music and of delight in art. We fear that a similar limitation of the object of the reflective faculties may entail even more serious detriment to the moral being, and that the exclusion of the Deity from His own domain, and the resenting of His immediate governance in the infinite functions of nature, must serve but to dwarf the fruit of intelligence and darken the horizon of the moral life.

We cannot but think that it is the privilege of those whose activities are permitted to expatiate in the fields of Christian effort that they are so happily safeguarded from most of the difficulties and distrusters which rise as noisome exhalations from the stagnant expanses of an existence of indolence. We believe that ease is the parent of disease, and we recommend to our readers to join with us in the exalted exercises of missionary philanthropy if they would secure immunity from prevalent epidemics of unbelief.

And further, we cannot but express our gratitude at observing, as we travel onwards, the paths of Christian activity and of Christian evidence converging towards a common meeting-point. Clouds and darkness, it is true, are around the dispensations of the Divine economy. There are difficulties which no research can solve, and the highest exercise of reason may not penetrate; difficulties, we believe, which the dawnlight of eternity alone will avail to dissolve and disperse. We believe also that the marvellously varied departments of study which open before us in the organic kingdom will ever invite the most extensive and ennobling exercises of man's reason. But we believe equally firmly that the Divine Mind will ever continue to reserve some province for the use and function of faith, and that into the inner chambers of the mysteries of the Most High there will be access only for the lowly foot of trust.

Meanwhile our attitude of believing expectancy will be one of calm. We will learn experience from the past. We will cast out neither the tackling nor the lading of the ship because the reef-barrier seems to be ahead, or the menace of the storm-cloud is glooming the near or

distant horizon; much less shall we forsake the bark of faith to trust ourselves to the frail cock-boats of immature hypothesis or fancied probability, leaving chart and compass of Revelation all behind. We shall, for instance, altogether decline to adjust the articles of our Apostles' Creed in deference to the supposed development of the bones in the skull of a frog, much less should we conceive it probable that the Ruler of the universe would suspend the authenticity of that volume which is the guide of life for man on the morphology of an embryonic ape.

Summing up now the salient features of the subject, we would strengthen the conclusions which appear to flow and follow from the premises already laid down. In so doing it will be well to remember that the proof presented to the apprehension of the humblest Christian of the truth of Christianity, and by consequence of the historic authenticity of its Record in which Christianity is communicated to him, is, by reason of the experimental and palpable character of Christianity, far more cogent, more conclusive, and in every way more satisfactory than a creed of hypothetical conjecture with assumptions which are doing duty largely for its articles. The proof of Christianity and of the validity of its Record is *sui generis*; it is absolutely unique.

Contrasted with such proof of Holy Writ, the evidence of Science for Evolution is interrupted and incomplete. It is defective in its commencement, and it is inconclusive at its close. For we must bear in mind that the first pages of the creative story are admittedly lost from the volume of geological life. That loss is confessed and lamented on all hands. The life of the plant and of the animal appear coincidently on the earth, but the preface of Creation's volume is manifestly obliterated. The beginning of life is veiled from our view. The Genesis of geology has even lost its title-page. And further on as we ascend the stream of life, and seek, under the guidance of the Evolutionist, to study the passage of species into species, and the affirmed mutations of kindred genera, while we find the myriad spindles of Nature all in ceaseless but silent activity, and contemplate the countless forms, with endless grace of tint and form, roll forth from her loom before our view, yet there is no mingling of the pattern, and no confusion of the design. Nature is persistent in her types. Probably our evolutionary guide will now invite us to exercise our imagination, and by faith behold the links that bind the species and the genera in one, as existent in the innumerable cycles that have preceded in the youth and childhood of our planet. But here Astronomy, the elder and severer sister-science, reminds us that for reasons of her own she will not allow so vast an age to this little member of the solar system.\* And if the astronomer, whose function it is to examine the register of our planet's birth, so strictly limits the duration of her life, not less does the palæontologist, who is charged with the records of her youth, demur to the conclusion of the Evolutionist. It is an essential part of the theory of natural selection

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\* *Phil. Trans.*, 1879, Parts i. and ii.; *Lectures on Recent Advances in Physical Science*, by Professor Tait, p. 176.

that the production of any given series from any pre-existent species can only have been effected through the intervention of a long series of intermediate and transitional forms, and Palæontology affirms that these transitional forms are absent from the history. In part the known imperfection of the geological record may be fairly pleaded in reply, but this does not appear to offer an adequate solution of the difficulty. The chasms are still too great, the gaps of the requisite numerous and closely graduated series of intermediate forms are far too wide.\* Passing further on and drawing nearer to our own times, we encounter kindred difficulties in the path of the Evolutionist, and that, too, in the territory in which his main forces are affirmed to lie. He states, indeed, Evolution to be an established doctrine of embryology. Viewed apart from all other regions of knowledge, unchecked and uncorrected by the limitations of kindred sciences, the evidences of embryology seem strongly to sustain the theory of a mysterious but intimate kinship between all the forms of organic life. But including even this, the Evolutionist's favourite field of embryology, there appear the same suggestive gaps, the same fatal and significant chasms between race and race. Empty territories, for illustration, of almost indefinite extent, appear to stretch themselves† below the Myxinoid prototypes of Batrachia in the direction of the lower animals, and vacant regions of similar extent lie also beyond the Frogs and Toads in the upward direction of the Mammalia. This latter space is absolutely undefined, and "no light has penetrated its deep abyss." Yet is it one of the spaces in Zoology of profoundest interest to the investigator, for in this obscure and mysterious field, it is affirmed, lie the fundamental mammalian types. Naturalists again, to whose faith it is present, are straining their eyes to catch the first glimpse of the evidence of the race mediate between the cold-blooded scaly race of Reptiles and the feathered and warm-blooded Birds; but still that link comes not. So it is not solitary links that alone are missing to the completeness of the Evolution chain. The loss is more serious. Whole tribes are lacking in the record, and these lost tribes hold out no promise of recovery.

We miss the significance of this fact if we do not correlate it with the truth that while Nature is studiously deliberate in her march, she can make haste when she is pleased to do so. She needs not cycles for her changes when it suits her to be swift. Certainly at times she advances *per saltum*. She displays her outbursts of morphological modification during even the individual life of a single species. Her action in the development of the butterfly and the frog is an amazing phenomenon. Again, she puts forth her form-shaping energy, and forces, as in a hot-house, the young of certain types, as in the case of the tender nestlings of the Altrices. Not in tame and cold uniformity has she been content to toil, but in the plenitude of her morphological power does she at sundry times and in divers manners burst out in strange and unexpected developments, delivering herself in her mighty energy of myriads of new and wondrous births. So bounteous

\* Nicholson and Lydekker's *A Manual of Palæontology*, pp. 104, 105.

† Parker's *Morphology of the Skull*, p. 161.

then is Nature in the affluence of her types that we may not chide her for a niggard meanness in denying to us these lost and looked-for links. She seems to smile at our simplicity when we desire for her uncounted cycles as sufficient leisure for their production. Her finger points significantly to the frog, and her voice bids the butterfly instruct us.

If, then, the bridge of the evidence for a necessitarian Evolution be weak in the pillar of its commencement, inconclusive and defective in the centre of its arch, not less untrustworthy does it appear at the termination of its span. For the last link between man and the precedent types of life is altogether lacking. The idea of natural selection is here absolutely vitiated. For man has resources and capacities in his savage state of brain and limb which differentiate him abruptly from his supposed ancestors. It is indeed the contention of Mr. Alfred Russell Wallace, one of the most eminent Evolutionists, that these resources of thought-power, and such capacities for the occupations of culture and of civilization as are evidenced in the large brain and exquisitely-formed hand even of the savage, must limit the law of Evolution which would admit of no redundant faculty and no superfluous ability, and must of necessity bring in the conception of "some intelligent Power that has guided and determined the evolution of man."

What then shall we say is the lesson of the correlation of the infinite variety of the forms of the Fauna and Flora of our globe? What is the teaching of this mysterious correspondence of the types of life which links the lowest animated cell with the structure Man, the crown and sum of all creation? What are these regions of mysterious analogy saying to us, these harps of an infinite and blended melody? Are they telling us the story of the operation of a purpose without an intelligence, a blind and senseless pantheism, a deity of matter? Some who are no friends of Theology and worse enemies of Science would answer in the affirmative. Or are these countless voices of creation teaching us that the Creator implanted in some protoplasmic cell a mysterious force called life, and dowered it with infinite potentiality of adaption to every variety of condition and environment; gave to it the talent of an endless specialization and tendency to cherish the stronger and neglect the weaker of its children? Good men have conceded their assent. They have seen here, they believed, the boundless power of the Creator, and bent their heads in worship. But they have not been theologians. They have not beheld the far-reaching conclusions of such a theory, its own inherent difficulties, its occasions of conflict and circumstances of collision with the pages of Revelation. Their efforts at accommodation and well-meant terms of compromise have neither helped Revelation nor assisted Science.

What, then, we ask, shall we say of these mysterious analogies and correspondences, so extensive, so comprehensive, so startling, between the various ranks and orders of animal and vegetable existence, if they point not to the connection of a genetic descent? What other relation can they indicate? To our mind they testify to a connection of a far more profound and marvellous character. 'The link is in the

Divine Mind. The plans and patterns of Creation are before Him. These types and characters converge and meet in the crown and completion of His creation, they combine in Man. Were we permitted to see the whole web, with woof and warp complete, of organic life, we should everywhere see glimpses of the human face divine. The features of the latest creature would be traceable in the face of the earliest, and we should behold the types and foreshadowings of Man developing in the parturient fulness of time in the direction of him who is so much uplifted above his mammalian fellows.\*

Thus the grand teaching of creation is not the unity of nature in the primal germ, but its connection in the mind of God, and these lost links and missing tribes render to our mind infinitely more marvellous the operations of the Divine Intelligence. For so each chasm in the genetic connection of the races testifies to the meeting of creation in the Creator's Mind. Deep calleth unto deep. How wonderful, then, that we owe in measure the enforcement of the unity of the plan of creation to the effort of the scientist to deny the Creator and dethrone Him from His Seat, while the testimony of the gaps and chasms in the creative chart affirms the connecting links to lie in the ineffable fields of the Divine contemplation! Thus the lessons of the lacunæ of nature are infinitely loftier and more spiritual than the teaching of her links, if found, could be. For while the conformity of a common descent might suggest a materialistic basis for Nature, the minute correspondences and correlations of independent forms involve and indicate the single purpose of the same Creative Power.

We have attempted to show how easy it had been for Nature to have filled these gaps. In one particular corner of the field she has shown what she could have done to supply a leading link, but would not do. Between the nobler Amphibian forms and the lowest Mammal the link is missing. But as if to show that it is from no parsimony of the creative hand, there springs up here an extraordinary and unlooked-for morphological elevation of the adult Anuran, an elevation which is in very important features attained by no Reptile or Bird, but approximating it even to the verge of contact at certain points in the Mammals. This to science is of profound significance. We fear, however, that for some of our readers this portion of the discussion, which has travelled into the regions of obscurer research, will not be attractive, and even its very expression will repel. But we have chosen the simplest terms that it was in our power to employ, while we have endeavoured to show that the Evolutionist, in attributing the correspondences of form and structure to genetic descent, has missed the cardinal lesson that these forms and structure were designed to teach. He has, in failing to refer that correspondence of all forms to their meeting-place in the Divine Mind, misread the page of Nature's work. He has understood only the letter which here killeth both faith and science, and has not comprehended the spirit which gives life to both. We have in these remarks striven, too, to strengthen the trust of some humbler believers who have

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\* Parker and Bettany's *Morphology of Mammals*, Lecture I. p. 20.



suffered from misdirection in the conduct of this controversy, and we have endeavoured to assure them that it is altogether unnecessary for them to pause in the happy field of Mission enterprise, much less to sacrifice the absolute credibility of the book of Genesis to the supposed demand of an immature but confident science. We would, then, with reference to the great work of our message to a sinful world, lead the whole matter to the best because most practical termination of all controversy—we would close our discussion in the language used by the Apostle when concluding his defence of the Resurrection: "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

GEORGE ENSOR.

### THE GLEANERS' UNION.

[THIS article is No. 5 of Mr. Sutton's series on the Society's Home Work. No. 1, in October, 1889, described the home organization of the Associations, with the work of the Association Secretaries and Hon. District Secretaries. No. 2, in November, 1889, dwelt on the spiritual influence of the Society's home operations. No. 3, in December, 1889, discussed County Unions; and No. 4, in March, 1890, the three London Unions—this latter article being in the form of a dialogue.—ED.]

**T**HE success of the Gleaners' Union has been very remarkable. I, for one, never imagined it possible that it would have a membership of 27,607 before it had been in existence five years. As is, however, always the case when one comes carefully to examine into a matter which at first sight seems strange and wonderful, this success is due to very natural causes. By the word natural I do not exclude supernatural. There are undertakings which depend so largely for their prosperity on the power of prayer, on faith in God, on deep desire to do the Lord's work, that their success, whilst in one sense it is natural, is in another sense supernatural. It is very instructive to notice how, in the Lord's work, means are adapted to ends. The laws of God which prevail in the natural world prevail also in the spiritual world. No one has a right to expect a harvest unless he prepares the ground, sows the right seed at the right time, and takes care to keep down the weeds, which destroy many a field of fair promise. But, when he has done all, unless God gives the needed rain and sunshine, his labour will be in vain.

In this article I hope to keep always in mind, as underlying the matter, the fact that in the inception, the preparation, the working out of a design, it is to God that we must look as the true Author of everything which is good.

(1) The first point which strikes me as worthy of notice with regard to the Gleaners' Union is the time at which it was established. The C.M.S. world, if I may venture to use such a term, was ripe for the establishment of such an Union. This ripeness was due to more than one cause, though the leading cause was doubtless the interest excited by the "F.S.M." movement. Many minds had been informed, many

hearts had been stirred, many consciences quickened, by the words spoken at the February Simultaneous Meetings. The English mind is essentially practical. It cannot rest satisfied with mere emotion. "What are we to do?" is ever the question which arises when English people are made to feel that hitherto duty has either been neglected or only very partially fulfilled. Now this was exactly what—partly by opening out the teaching of Scripture on the subject, partly by information as to what has been done by missionaries, as to the wonderful ways in which God in His Providence is opening the world to the Gospel, partly by searching appeals to the Christian conscience—had been done in a more general, more combined, and therefore more effectual manner than perhaps ever before at these Simultaneous Meetings. Was all this intensity of feeling to evaporate without practical action? If so, it would be almost worse than worthless. The moral effect would be bad. The heart would grow more hard, the conscience more callous, if no opportunity were given for putting into practice the truths which had been taught.

To the Rev. J. Robertson, of St. Mary's, Kilburn, is due the germ of what has been developed into the Gleaners' Union. At a very large Committee, the very size of which was a proof that the minds of many were stirred more than usual in reference to Christian Missions, he brought forward a plan which bid fair to be the very thing needed. It may be desirable here to say what was, in the judgment of those concerned, needed:—

(a) Something which would bridge over the gulf between Salisbury Square and the country. This had been done to some extent by County Unions. These Unions, however, do not touch a large number of earnest Christians. They reach none who are not already members of the Society, or likely to become members. They draw into closer connection with headquarters men and women who are already interested enough to be annual subscribers of at least a guinea. Even the London Unions—the Lay Workers', the Ladies', and, still more emphatically, the Junior Clergy Union—fail to reach a vast number of valuable friends. For London, as well as the provinces, there seemed to be a need of an organization which should include people of every class. Let it be granted that the desire to be recognized as in vital connection with the Society is only a sentiment—it is not a sickly, unsound, or unnatural sentiment. It has its roots in right feeling. In political life, the Primrose League has shown that when the rank and file of a great political party are made to feel that they are friends of their leaders, that they are deemed worthy of being taken into confidence, that they are objects of attention not only when their votes are wanted, that they are an integral portion of a great party, then they feel an interest in public affairs which manifests itself in action. Probably with this League in mind, Mr. Robertson suggested that a "C.M.S. League" should be formed, which should connect its members directly with Salisbury Square, that it should include all who were willing to be members, apart from any money qualification. The plan had great merit. I am not sure that if I had myself seen my way to adding to what was then my work a new

department of labour, I might not have done more by adopting it than in any other way to strengthen the Home Work of the Society; but I did not see my way to this, and, as is always the case with a new idea, so many difficulties were foreseen—objection on the part of some to the name League, difficulties of administration, unwillingness on the part of the honorary officers of the Society to add to burdens already heavy enough—that, after much conference, this hopeful scheme fell to the ground. Like everything else which is really good—which, being good, comes from “Him Who is the Author of every good and perfect gift”—this scheme, in its essential features, did not wholly fail. It died in one form to rise again in another.

(b) A second essential for the consolidation and practical influence of what has been called the “F.S.M. spirit” (a term I rather object to, by the way, but it expresses briefly what is a reality) was that in some way or other the increased earnestness in the study of Scripture as it bears on the missionary work of the Church of Christ, the impulse given to private and united prayer of a definite character, the desire to do more, to deny themselves more, to devote themselves, their children, their substance with less reserve than hitherto to the Lord’s work at home or abroad—which had been a distinct result of the F.S.M. movement—should be fostered, guided into suitable channels, and enabled to find practical issue in connection with the Church Missionary Society. How far the original plan would have met this requirement it is impossible to say. That must have depended upon the way of working. That both needs have been met in a very marked manner by the Gleaners’ Union is obvious to all who have followed its history.

(2) I have already asserted that the success of the Gleaners’ Union is due to more than one cause—though it has been largely due to the F.S. Meetings. One of these causes is the fact—patent to any one who knows the lines on which religious no less than secular work runs—of the popularity of unions. This is, after all, only a revival of the spirit which once expressed itself in guilds. It is a protest against isolation. It is the human delight in companionship. It is the outcome of the feeling that united we are strong. It has in it the desire to make “the Communion of saints” a reality. Like everything else, it may be overdone, or it may be more seeming than real. There are people who need an appeal to the eye to remind them that they are engaged in a work in which thousands of others are helpers. A card of membership is such an appeal. It helps the mind to realize the fact that there are other unseen workers whose efforts tend in the same direction as one’s own. It does more than this. It reminds men of promises made, of duty to be done. The Gleaners’ Union takes advantage of this feeling. It was founded at a time when—to use an expression much used just now—the missionary spirit was “in the air.” Many causes have combined to bring about this effect. To some of these I have drawn attention in a former article. I only allude to it now because I feel sure that one great element of success in the Gleaners’ Union has been the fact that it was founded at a most opportune time.

(3) Again, it was founded when a great many isolated workers in various parts of the country were feeling the need of some bond of union to draw them together and bind them to Salisbury Square. This feeling has found expression in many letters from friends, some well known, some wholly unknown, at headquarters. Thus one, probably a clergyman, writes:—

"This Union is just what I wanted for our parish when I asked some time ago for cards. It is like holding out a helping hand from the centre of the grand C.M.S. to the weaker branches."—(*Gleaner*, November, 1886.)

Another writes:—

"I feel it a great honour to be enrolled amongst the noble band of Church Missionary workers. It was a great pleasure for me to sign my name. It was not done without a heartfelt prayer to God for grace to help in this great work. I am holding a collecting-box which has been in constant use since the year 1855."—(*Gleaner*, January, 1887.)

These may serve as illustrating two classes of workers to whom the Gleaners' Union has come as a boon: (1) those who work Associations and know the difficulty of giving interest and variety to the commonplace work of imparting information and finding funds; (2) those who have been working for years alone, but who longed to be more closely connected with their fellow-workers. It would be both untrue to fact and unfair to those who have been, under God, the instruments in bringing this good work to its present position, to overlook the fact that the work was well begun.

(4) The name itself is excellent. It has the advantage of brevity; it is familiar to the ears of all C.M.S. friends; it indicates with sufficient clearness the object of the Union. No new name could have combined so many advantages. Nor is it only the name which is good. The fact that the Union has in the *Gleaner* its own page gives it a great help. To a considerable extent it is possible for the Editor of the *Gleaner* to keep in touch with the members of the Union, if not without extra labour, yet without infringing on the space required for ordinary readers. There is an incidental advantage in the connection of the Union with the *Gleaner*. It tends to increase the circulation of that capital pennyworth. In my own parish the circulation has gone up more than 100 per cent. since a branch of the Gleaners' Union was founded there. The title is good, not only because it is connected with the *Gleaner*, and at once suggests that this Union is to do what others through their very nature fail to accomplish, but also because it defines clearly in what fields gleanings are to be done. It is an Union for "Prayer and Work." In this respect it does not differ from other Unions, such as the County or the London Unions, but it puts the two things in the forefront, and joins them together. It has this further excellence, that it enables all, whether members of other C.M. Unions or not, to feel that within its capacious limits they can find some place. None have prayed and worked so well that there is no room left for gleanings.

(5) Neither opportuneness in the time of its foundation, nor excellence of name, would have carried the Union far, had it not met real needs, and met them in a suitable manner. The Motto Card sent out each year in addition to the Card of Membership has been an object of

thought and care. The text chosen has had the merit of awakening attention, whether people quite agreed with the particular interpretation given to it or not. The "Gleaners' Page" not only enabled the Editor to speak to the members, but—what is of quite equal importance—it enabled them to speak to him, the Committee, and to one another. It has done for the Society, as represented by its Committee, very much the same office which parochial visitation does for the clergy, when, as is, of course, universally the case (or *nearly so*), the clergy are wise men. The pastor learns much more than he teaches when visiting his parishioners. He listens, takes mental notes, gets himself into touch with his people. He does not *shut up*, if I may use an expressive phrase, even long-winded folks. There is many a grain of good common-sense to be found in a bushel of chaff. It is the misfortune of Committees that they cannot always know clearly how their action affects their supporters. The supercilious individuals who look down on possibly less well-informed, but certainly not less well-intentioned people, are sure to miss many a valuable hint. A great Society like the C.M.S. cannot afford, even if it had the right to do so, to hurt the feelings, to run counter to the conscientious desires of its supporters. I do not think every letter that has been published in the *Gleaners' Union* page a model of wisdom. Sometimes I am inclined to smile at what seem to me rather feeble suggestions; but I am old enough to know that as there are many minds in the world, so there must be many methods of doing the Lord's work. I have seen, too, that in carrying on a big work it is absolutely essential to have great variety in ways of working.

(6) I doubt very much whether the *Gleaners' Union* could have been made a financial success unless the *Gleaners* themselves had made suggestions which have issued in the receipt of considerable sums of money. A big affair like the *Gleaners' Union* involves a good deal of expense. Four years ago, in the *Gleaner* for February, 1887, we read: "The machinery of the *Gleaners' Union* is becoming expensive. It takes nearly the whole time of a competent clerk, and much of a boy's time, too, besides the Editor himself; and postage and stationery are now quite large items." \* These remarks were drawn out by a letter from a lady which contained a capital suggestion. She said,—

"I enclose a postal order for 7s. 6d. I wish to give 5s. as a New Year's present to our beloved Church Missionary Society, and shall hope to do the same every year. Do you think it worth suggesting to the members of our Union to do the same? if so, please accept the remaining 2s. 6d. towards printing expenses."

This suggestion has been largely followed. In the following month the *Gleaner* recorded the names of fifteen *Gleaners*, who sent in all nearly 3l., and since that time the special offerings for expenses have become an important item of income.

(7) Another suggestion of a totally different character came from Persia. Mrs. Hoernle (daughter of Dr. Bruce), wife of Dr. Hoernle,

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\* We would add that for the last three years the greater part of the work has been done by volunteer ladies, who come in turns for several hours a week to keep the books, &c., &c., a heavy and continuous work.—ED.

after a brief but happy married life, was called away to her eternal rest. Her husband, believing that she had been enrolled as a Gleaner, which, however, in consequence of the miscarriage of a letter, was not the case, wrote to suggest that there should be a Gleaners' Union Roll Call, a register of Gleaners called away to the Master's presence. Every one who sees from time to time the space carefully marked off by black lines, and reads the names of those called to their rest, is reminded how short is our time here for prayer and work, and is also reminded of the sorrows of others and their need of sympathy. I feel sure that many a prayer for the bereaved has gone up to heaven from hearts that would never have known how deeply fellow-workers in the Lord's vineyard stood in need of the comfort which God alone can give, unless they had seen the names of the departed in the Gleaners' Roll Call. There are many invisible links which bind together, as by a golden chain, the hearts of the Lord's people: is it fanciful to believe that not least real amongst these links are the prayers offered by those who have known sorrow on behalf of fellow-sufferers whom they have never even seen, but to whose needs their attention has been directed by this solemn Roll Call? It will, perchance, be seen in the fuller light of heaven that comfort, strange and apparently causeless, which came to sorrowing souls was God's answer to the prayers of those who, unknown to the sufferers, had pleaded with the God of all consolation on their behalf. Every now and again we are touched to learn that earnest souls who were to us hardly so much as "the shadow of a name," have been helping us in our work, strengthening us in our weakness, comforting us in our woes, because they have remembered us at the throne of grace. "The supplication of a righteous man availeth much in its working" (James v. 16, *R.V.*). "The Christian's trade is praying, and the prayer of the Church works great miracles," says Luther.

(8) Another suggestion which came from "a British Gleaner" has borne excellent fruit. In the "Gleaners' Page" (November, 1887, p. 130) we read,—

"Why should *we* not have our *own* missionary? We are 7000 in number. We are to receive our new card and manual without the trouble of asking for it for 2d. (3d. including postage), why should we not all send back a shilling?"

7000 = number of Gleaners.

9d.

12)63,000

20)5250

£262 10s. over our debts."

Many people in whom sentiment is subordinate to practical ideas saw in this suggestion a real reason for joining the Gleaners' Union. I know several warm friends of the Society who had held back from joining because they did not see how practical work was to be promoted. With them this idea of "Our Own Missionary" at once "caught on." But the Editor of the *Gleaner*, who knows well from wide experience how suggestions of this sort may become a hindrance rather than a help to a healthy general interest in missionary work, "hastened slowly" in this matter. I must be permitted to quote his own words:—

"We must now say a word on the proposal that the Gleaners' Union should have its 'Own Missionary.' We are surprised at the widespread interest this suggestion has aroused. Our first thought was that it was neither possible nor desirable. But we have received such numerous requests that it may be carried out, and so many willing contributions, that we have carefully considered the matter with the other Secretaries, and have resolved to accept these unsought and gladly-offered shillings. But of course it is not certain that we shall receive enough. Proposals of this sort may be heartily taken up by many, but there are always many others who do not even take trouble to respond, or even fail to notice it at all. For this, and for other reasons, no particular missionary can be set apart as the Gleaners' Union Missionary. Members' contributions will go towards the support of 'an additional missionary.' We must add that we do not think it would be well for the interests of our Gleaners to be concentrated on one man . . . The Gleaners' Union embraces all the Society in its sympathies, and all the missionaries should be equally regarded as its missionaries."

These are wise words. It would have been very unwise to throw cold water on the proposal—hardly more wise to welcome it without safeguarding the whole matter as is here done.

A young working-man proposed to give up a periodical which cost him six shillings a year, in order to give the money to the support of "Our Own Missionary." Personally I think it would be a mistake and misfortune if his example had been generally followed. Christian people in these days need to be kept in touch with the literature of the time, and working-men especially can hardly spend money better than in buying wholesome periodicals; but the idea of self-denial was right. A letter from that warm friend of the C.M.S., the Rev. W. E. Light, puts the matter—please forgive the inevitable pun—in the right light:—

"The suggestion," he says, "is admirable because of its simplicity, thoroughly practical, and calculated to be a very interesting bond of fellowship among the members, giving them all a personal association with the work abroad and the missionary life. I would suggest, however, that the missionary to be selected should not be any one already in the field, but one who, being a Gleaner, may become their representative from the commencement of his missionary career."

As a result of careful thought it was decided to support a different missionary each year; the idea of an *additional* missionary being always kept in mind. The first missionary nominated bore a name honoured in literary and scientific, as well as in theological and C.M.S. circles, for is she not a daughter of the Rev. Canon Tristram? Miss Katharine Tristram sailed for Japan in October, 1888. Next year came the Rev. A. R. Steggall, M.A., who sailed for East Africa in July, 1889. Then came Miss Mary Louisa Ridley, of Hong Kong; and now the fund has so increased that two have been nominated for the ensuing year, viz., the Rev. J. N. Carpenter, North India, and Miss Jessie B. Bywater, Egypt.

The contributions received last year are worth attention:—

Membership and Examination Fees	£182	17	10
Gifts for Union Expenses	301	15	8
Gifts for "Our Own Missionary"	587	15	7
Gifts for C.M.S.	445	17	3
	£1518	6	4

But for the proposals of members it looks as if the Union might have been difficult to "finance" in a profitable manner. It is, of course, easy to say, but by no means easy to prove, that quite apart from the Gleaners' Union, all these sums would have been given. I have always been afraid of special funds, but I am convinced that my fears had slender foundation. As an ounce of experience is worth many pounds of theory, I will quote a letter I received April 5th, 1889, on this very point from an enthusiastic Gleaner who started a Branch of the Gleaners' Union in

"one corner of a large, straggling parish, which contains no village, and where the wages are usually fifteen shillings per week. Work in winter is scarce and rents are high. We have no resident gentry except one family who are away about six months each year. In 1886-7, 14*l.* 1*s.* 9*d.* was sent up to the Parent Society, including *all* collections. In 1887-8, 30*l.* 10*s.* 8*d.* was collected for the General Fund and 15*l.* for Special Funds, and we hope to do better still. We put this increased zeal and interest down to the really prayerful desire to help in the spread of Christ's Kingdom by the members of the Gleaners' Union. It has been a blessing in our midst, and I am quite sure the united prayer, so simple and helpful, is a great power, and will be wherever the Union has branches. People feel pledged to pray *regularly* for mission-work, and interest springs from this—consequently much else flows out as the result."

This witness is true: it is no isolated experience. Let there be more boldness in devising plans for interesting new people, and like results will follow.

(9) Not the least important element in the success of the Gleaners' Union—using the word "success" in its highest meaning—has been the attention it has drawn to the Bible as a missionary book. A lady writes:—

"I can't tell you how immensely it (the Gleaners' Union) has increased my knowledge, not only of the letter, but also of the spirit of the precious Word of God. Well-known texts seem to shine with quite a new light, and many, which I hardly knew or understood before, have been explained. I have noticed what a thoroughly missionary book the Bible is."

It would be wonderful if it were *not*. No one, however, who has a real knowledge of the way in which large numbers of Christian people regard missionary work, can doubt that the Bible has been read by them without any idea that it is full of the missionary subject. There is no more hopeful sign of the times than the way in which many are now searching the Word of God in order that they may know more fully His will. I am not blind to the fact that we may "read into" the Bible meanings which are not really there when we go to it with the intention of finding certain lines of thought. There is always a danger of taking catch-words, and turning them to meanings of our own. It is very possible to make mistakes if one takes the word "heathen," for example, and does not remember the context. The difficulty hitherto has been not to guard against misapplication of texts in a missionary direction, but to persuade people of the meaning which not merely single texts, but whole books, of the Bible ought to press home upon the heart. We have forced into it meanings which it may possibly bear, and ignored its plainest declarations. If, as another lady Gleaner writes, and I for one can endorse her words, "Miss Nugent's Bible Readings are so helpful," this part



of the page devoted to Gleaners in the *Gleaner* is bound to be profitable. Any one who carefully noticed Miss Nugent's work must have seen that she emphasizes both the subjective and the objective side of divine truth. As she epigrammatically says, "starved souls are not good missionaries." Hence it is a very real way of winning willing workers for Missions, to show how the great and precious promises of God's Word have a personal meaning as well as one for the world at large. The converse is equally true. To take to our hearts the promises given to the world, whilst we neglect the evident duties which are always wrapped up in promises, is in truth to injure ourselves. The body needs exercise as well as food, so does the soul. It is the quiet, calm, contemplative spirit which specially needs to have brought home to it the duty of active work; whilst the busy, bustling body that is always hurrying hither and thither, and has hardly a moment to spare for reading, prayer, communion with God, is ever in danger of satisfying itself by outward activities, whilst there is an undercurrent of heart-dissatisfaction. Not seldom may irritability, over-sensitiveness to the opinions of others, contemptuous disdain of those whose ideas or modes of working differ from our own—all of which are seen and severely, though often secretly, commented on by fellow-workers—be traced to such a source. Whatever helps to keep us in the happy mean between neglect of our own souls and neglect of active duty, is a real help to spiritual life. The Bible, studied as Miss Nugent has helped Gleaners to study it, does this. Here again we may see how the Gleaners' Union has met a real need.

In the same direction have been many short editorial notes, suggestions as to the meaning of particular passages by Gleaners, and not least the Bible Questions taken from the *Missionary*, edited by the Rev. H. B. Macartney, Melbourne; other Bible Questions, &c., &c.

We have so far noticed how the Gleaners' Union meets the needs of its scattered members by giving them a sense of union with Salisbury Square, and with other C.M.S. workers; how by its "Gleaners' Page" it makes known the thoughts, feelings, and desires of its members, so that it becomes a valuable indication of the current of opinion amongst the Society's friends in many places and in various classes of society; how this same "Gleaners' Page," by its Roll Call, stimulates the heart-union that comes of sympathy in sorrow; how it encourages Bible-reading, and has been proved to possess the power of drawing out practical help for the Mission-field.

(10) A somewhat unexpected development of the Union, upon which I look with much favour, has been the establishment of branches in many parts of the country. They now number 253. These branches are of different kinds—in some cases they are distinctly parochial and congregational, in others they include members from many parishes. Wherever C.M.S. work can be conducted on parochial lines it is well to make the parish the unit. Where the clergy can only give, through pressure of other duties, little more than their countenance to the establishment of a Branch of the Gleaners' Union, it would often flourish because it commends itself to the more earnest-minded amongst the laity. Of course, where it can

be had, the hearty co-operation of the clergy is very valuable. It should, however, be only co-operation. It is the misfortune of many of us clergy that we are apt to think nothing can be well done unless we are the doers thereof. What is really wanted is to draw out latent power. This has been done in a remarkable manner by some of the branches of the Gleaners' Union. To them I look as the great hope of the future. They have certain obvious advantages, e.g. one Secretary can send up many names, distribute many cards of membership, take care that the small subscription (so small that it is apt to be overlooked) is sent up each year. Thus much trouble is saved at headquarters. The letter already quoted to prove that special funds need not injure, but may even help the general fund of the Society, proves also that an active Secretary of a Branch can stir up much zeal. This is of course true of any earnest worker outside of the Gleaners' Union. But such a Secretary has the help which comes from the fact that each member feels "part of the concern," shares in the special interest evoked by the "Gleaners' Page," and feels himself or herself to be united with a vast number of others who are doing a great work.

The prominence given to prayer for missionaries, to the Bible in its missionary aspect, and to the spiritual as distinguished from the merely practical side of C.M.S. *work at home*, in the management of the Gleaners' Union, is an inestimable help to an earnest Secretary. It puts into his or her hands a powerful weapon which, when wisely wielded, puts to flight many enemies, such as sloth, indifference, ignorance. But there is more than this. A Branch of the Gleaners' Union can hardly exist without frequent meetings. At these meetings members must almost of necessity take a prominent part. Papers are prepared and read. If the hearers do not gain much from them—though I am far from thinking that to be the case—the writers learn much which otherwise they would never know. A conscientious teacher is always learning much. Knowledge of the work, and prayer on its behalf, are sure to make people clever at finding out how to give more themselves, and to get more from others. The liberal man does much, the man who is the cause of liberality in others does more. Personal liberality is stimulated by greater interest in the work, and the shame and dislike which we all feel of asking help from others will be overcome. Men of the world ask help for their schemes: are we to be afraid of asking help for our Master's work?

There is another advantage of the multiplication of branches. It will help to neutralize a real danger—the danger of over-centralization. I regard this as one of the special dangers which threatens the C.M.S. to-day. Strong branches will be self-reliant, self-dependent. They will never wish to have separate existence; but the unity will be that of many strong states who are bound together by the ties of common aims, common traditions, common affections. I dare not dilate on this theme at the close of an already long article. I see here, as in other parts of the history of the Gleaners' Union, God's guiding hand.

Over and above all that has been advanced in this article to account for the success of the movement is this fact—it *has grown, not*

*been made.* This is true of all great, flourishing institutions. They spring up, no one knows how. They succeed, no one knows why. The seed-thought is put by the all-wise Ruler of the world into one mind; it fructifies there; but seldom or never does any great scheme present itself to the world full-fledged. It is modified by many minds. Like the British Constitution, it grows gradually, adapts itself to varying needs, and in due time becomes a power. It may die, but, phoenix-like, from its ashes something better will arise. Because the Gleaners' Union injured no existing organization, but supplemented all; because it has done what no other organization has attempted to do; because it has met real needs; because every detail, every new departure, has been the subject of prayerful thought; because God's Word has been honoured, His glory sought,—this union has already done much to consolidate and extend the interests of the C.M.S., and, we may with confidence believe, will be blessed in the future to the furthering more than ever the extension of Christ's kingdom.

HENRY SUTTON.

### THE NYANZA MISSION.



GANDA continues to draw to itself a large part of the missionary sympathies of the Christian world; and everything we publish is, we know, eagerly read. This month we print together three different contributions. First, a general review of the position, by an old and respected friend of the Society, the late Vicar of Swanage. Secondly, the Rev. E. C. Gordon's account of the negotiations in Uganda when the British East Africa Company's party were there. Thirdly, the latest letter received from Bishop Tucker. To this last we may add the intelligence which has come by telegraph from Zanzibar, and for which we heartily thank God, that (on October 21st) the Bishop and his party had reached Usambiro, having made the fastest caravan journey on record, eighty-seven days. They were waiting for canoes to take them across the Lake; all well.

#### I. THE PROSPECT IN UGANDA.

BY THE REV. R. T. TRAVERS.

NOW that Bishop Tucker and his party must (if all be well) have reached their destination, it may be interesting to take a glance at the position of things in Eastern Equatorial Africa as far as may be gathered from accounts to hand. It was early in July when they crossed from Zanzibar to the mainland to put themselves under the protection of a vast caravan that was being organized by Mr. Stokes for the interior. Whilst waiting on the coast for the final arrangements to be made, one of their number, Mr. Hill (one of the three who so promptly responded to the Society's appeal at the last Anniversary), sickened. He was sent back to Zanzibar, where he died. By this sad event the party destined for Uganda was reduced to seven in number in addition to the Bishop, viz. three clergymen, the Revs. Douglas Hooper, Dunn, and Dermott, and four laymen, Messrs. Baskerville, Pilkington, Smith, and Hunt.

We pass over the early stages of their route, except to say that letters from them show that whilst some of the party had suffered more or less from fever, yet that on the whole they were making good progress. It would be some time in September or October when, all going on satisfactorily, they would be nearing the Lake. Arriving at its south end, they would meet with one, if not two, of the little band of three occupying the Nyanza Mission, and (so to speak) holding the fort in that region. Here they would be where Mackay died, early in the present year; where, in the autumn of last year, Stanley and his company, on their way to Zanzibar with Emin Bey, had been by Mackay so hospitably received and entertained; and where, in the spring of 1888, Bishop Parker and his companion, Mr. Blackburn, had been so suddenly cut off by fever when on their way to reach that outpost of Christian effort, whither Bishop Tucker (Parker's successor) was now bound. As they listen to what the missionaries, Walker and Deekes, have to tell them, as they look upon Mackay's well-worn printing-press and the memorials of his labours all around; as they hold converse with that earnest Native Christian, "Sembera Mackay," Mackay's first convert, who had been called by Mackay from Uganda to assist him with his printing, described by Walker as in life a gentleman and an affectionate friend, we seem to see the countenances of the travellers lighted up with confidence and joy. Perhaps they wish they could stay and rest awhile. Possibly, required to help in the printing and other work going on, one or two are remaining here; but the call is forward, the solitary missionary in Uganda is (so to speak) beckoning them onward. Also, besides this, certain members of the party are by no means fever proof, and the south end of the Lake is not at all a healthy place for men new to Africa, as past experiences have sadly shown; and, therefore, we may be sure that, without any delay longer than necessary for the Bishop to make himself acquainted with the state of things in Usambiro and Nasa and in that portion of the mission-field, the missionary party, or at least some of them, hasten to cross the Lake either in the boat so lately constructed by Mackay, described as a good-sized boat, 50 feet by 7 feet, or in one of Stokes's, or in native canoes. In an open boat the voyage is difficult and tedious, if not dangerous, and we may well wish there had been a safe and commodious steamboat at hand for their use. Stanley, speaking of Mackay's boat, which he saw in process of construction, has not much to say for it for such a voyage, though superior to the native craft, described as wretched things, hardly able to be kept afloat. He says, "I should be afraid to risk my life in it;" and besides, he adds, "Think of the distance, ten days' at least, to North Uganda." But perhaps, in spite of the roughing implied, the voyage may have come as a welcome and bracing change after the long land journey, and it is to be hoped the Bishop and his companions stepped ashore all well some time this month at the Uganda landing-place. Gordon, who, as far as we know, had been alone in Uganda for some months, will have had some notice of their approach, and we doubt not was present at the landing-place, with, perhaps, some of his Native Christians, to receive them. Most hearty must have been the welcome given. He had much to tell and speak about as he clasped the outstretched hands: much about the jealousies and dissensions arising from a divided camp, which Stanley said would surely give trouble; much about the strange mixture of Christianity and barbarism amongst the people. But what must have struck the party immediately on landing was the absence of the terror and fear which they had been accustomed to regard as marking the state of things in Uganda; there would be no signs of it, and, upon inquiring the reason for the evident change, they would be told there was no cause now for anything of the kind, that for safety's sake Mwanga had accepted the British flag,

and that a representative of the Imperial British East Africa Company was in charge. Stanley, in speaking of this change, says, "The Nero who persecuted is now the Christian king, the actual murderer of Hannington is now a willing British subject. Uganda is now British territory." No wonder, then, if with this bursting on their view, and if with the change so unmistakable, the party, as they land, "thank God and take courage."

The above has been written in the hope that the Bishop and his party have reached Uganda. If this be so, if nothing unlooked-for has intervened to prevent it, we have every reason to suppose that they have entered into the land as never C.M.S. party entered before: first, in numbering a Bishop amongst them; and next, through British influence being dominant, in having security against those furious outbreaks of uncontrolled barbarism which till lately the missionaries, almost from the very beginning of the Mission, have had to face and endure.

Is this too favourable a view? Sembera Mackay's appeal in the November *Gleaner* seems to sanction it, and the paper lately read in London by Mr. Mackenzie, giving an account of the East Africa Company's proceedings, seems to confirm it. That paper tells that the Company's caravan, known as "Jackson's Caravan," had returned to Mombasa, bringing two envoys from Uganda, and having made agreements with Mwanga and other chiefs. It tells of a road driven, towards the Lake, 300 miles into the interior, with stockaded posts along it; it tells of a steamboat for the Lake on the point of being sent out in sections for service on that inland sea; but perhaps its most important piece of intelligence for those interested in Uganda is that Mr. Gedge, the Company's representative, assumed charge of Uganda in May last, and that Captains Lugard and Williams, with a force of Soudanese soldiers, had now probably reached Uganda to support him. As we read this paper we are the more confirmed in the opinion that it would be well for the Society's work to go on as far as possible hand in hand with the Company's plans, and for the route to be by the Company's road. Mr. Stanley, when addressing the Society, said, "It is a vast expense to send your missionaries in the way you do through German territory, when you have a nearer and more direct route under the British flag. Stations have been established as far as Machako's, and if we can only see a steamboat launched at Kavirondo, a day's passage across the Lake will enable the missionaries to reach Uganda." He also says, speaking of the steamboat communication, "A steamer launched on the eastern shore in ten hours would with ease reach Uganda; it would make regular visits and open up regular communication, and," he adds, "you have no idea how precious is the regular bag of letters out there, and no idea of how much encouragement it brings." When, then, we hear of the Company about to send a steamboat, to be conveyed in sections to the Lake, we see a stage of progress, such as is represented by regular communication, within reach. Seeing all this, rather than our view being a too favourable one, we can but say in the words of the *C.M. Gleaner*, "Most wonderfully has God opened this land to the influence of Christian England."

Among the prominent matters just now comes the steamboat or launch for the Society's use in Uganda. Is it needed with a steamboat, not to say steamboats, being placed on the Lake by the trading companies, English and German? Stanley says it is. There are differences of opinion. A writer in the *Record* of November 14th sees a difficulty in the small size of the intended boat, and fears the want of elbow-room must tell against its usefulness. In the meanwhile the amount asked for to complete the 5000*l.* has been rapidly contributed, and ere long the Society will find a *Dorothy* on the Lake, it is to be hoped, to be of much service in the future history of the

Mission. Another prominent matter is the presence of a flourishing and powerful Roman Catholic Mission in Uganda, which Stanley speaks of as well-directed and splendidly supported. However much it may be wished that these zealous priests would employ their energies in some other portion of the field, and leave Uganda to those missionaries who first entered upon it, yet that they will do so is hardly to be expected. In Mackay's Memoir there is constant mention of the difficulties thrown in his way by their presence. It is a state of things that is bound to give trouble, as Stanley says, and it is a feature in the Mission that will have to be reckoned with, and will bring difficulties in the future as it has done in the past. That our missionaries, the Bishop and others, may be enabled to meet it wisely, temperately and patiently, and that it may be overruled to the building up and establishing of the Christians in the true faith, should be our prayer.

The Society has set its hand to this work; there can be no drawing back from it. An open door is set before it in an unmistakable way. It is for our Church to enter in and occupy the post in no feeble manner. Does it delight us to picture the Bishop and his company arriving at the Uganda landing-place? Are we glad to picture them under British sway? Yet how small the band for the work before them! The appeal of the Native Christian must not go unheeded. "Dear brethren" (he says), "I implore your sympathy on behalf of the religion of our Master, Jesus Christ, that you may come and help us in His work, so that our Church may be strong in Uganda."

R. T. TRAVERS.

## II. THE BRITISH EAST AFRICA COMPANY IN UGANDA.

LETTER FROM THE REV. E. C. GORDON.

*Rubaga, Buganda,  
May 8th, 1890.*

**A**T last the Company have arrived in Buganda. As I was unwell when they arrived, Mr. Jackson and Mr. Gedge most thoughtfully visited me, and were more than kind to me. They gave me medicine and other good things, and I soon got well.

The men who have come to Buganda in the interests of the I.B.E.A. Company are honest and true. They are worth much to the Company. They are only three in number; the fourth had to return to Sundu's, Kavirondo, to try and overtake a band of runaways, so he has not come here. Mr. Jackson, the leader of the caravan, is a quiet and most sensible man. He is very fond of natural history. Mr. Gedge is a relative of one of the most active members of the Committee, Sydney Gedge, Esq. He is very clever with his paint-brush and pen: he has made some most valuable maps of the route travelled. Mr. Martin has been in the service of the C.M.S. at Frere Town, and there he proved his usefulness. We had hoped that when the Company should arrive they would be heartily received by all Buganda: that they

would be welcomed as the saviours and protectors of the country. For the Baganda had found out their weakness, and knew that they had not been able, nor ever would be able, to stand against or overcome the Mohammedans in their own strength. The Baganda knew also that without outside help they could never regain the whole of Buganda proper, much less could they ever be able to hold and establish the kingdom of Buganda in their hand. Then, with the arrival of the Company, the help they wanted came. However, the Company were not altogether pleased with their reception, which, on the part of Mwanga and the Catholics, was decidedly cold, but on the part of the Protestants, most hearty. The reason of the coldness of the Catholics is not far to seek, for they were not willing to accept the terms of the Company. We suppose it to be known that Buganda may now be called a Christian country, for the Government is Christian. The king has no power, for he is at present entirely in the hands of his chiefs, and the whole country has been divided equally between the two governing parties, the Catholics and the Protestants. The heathen

party are doubtless a large number, but they are subject to the parties in power.

*The Difficulties of the Position in Buganda.*—When Mr. Jackson arrived, he presented his treaty in full court. It was explained by a Muganda who happened to be in the employ of the Company. When it was heard, no satisfactory answer was given by the Catholics, but the Protestants were ready to agree to the terms. The treaty was left in the hands of the Baganda, that they might think over the matter. After a few days another meeting was held, when the treaty was translated into Luganda for them, and also into Swahili. After it was heard, the Catholics refused to agree to the terms, and carried the king with them. The Protestants assented as before. The treaty offered protection to the king and people, and asked for the taxes of the country; and through the taxes, they would in time find out the worth and revenue of the country, and give the king and chiefs sums suitable for their dignity and position. So we left the court and the chiefs in consultation, and the Protestants then told the king and the Roman Catholics that they would leave the country with Mr. Jackson, because, seeing that the king and the Roman Catholics would not accept the treaty, and Mr. Jackson must go. The Protestants argued that as the only source of help was about to be expelled the country, it were better to depart than to remain where they could not hope to be strong enough to overcome their enemies and to establish peace. So the Protestants wrote to their friends at a distance to tell them to collect and to be ready to go to Busoga with Mr. Jackson. In order that this last decision of the Protestants should not be carried out, I went to see the Katikiro to try and find out what the Catholics wanted. It appears that they wanted to gain time by writing to ask the authorities at the coast (i.e. the consuls) if the treaty of the Company really spoke the truth; and they wanted Mr. Gedge to remain in Buganda with all the guns and ammunition. Mr. Jackson was told about this, and he agreed to these terms, to leave Mr. Gedge and the guns, &c., but he asked the Catholics to give him a written promise that when he returned from the coast with more help for the

better protection of the country, they would give him the taxes. So another day was given them for the consideration of this plan. But the Roman Catholics refused to give the promise about the taxes, even though Mr. Gedge remained behind to help them. Therefore the Katikiro went in the evening of that day to say farewell to the king, and to ask that the Protestants might be left to leave the country in peace. The king begged them to remain, and said that he gave the taxes to Mr. Jackson. But the Catholic chiefs said, "No, by no means. We will fight for you against the Mohammedans in our own strength." The next morning Mr. Jackson had intended sending up to ask for their flag, when we were all called up to court. As Mr. Jackson delayed, Père Lourdel was sent down by the king to bring him up to court. We went to Mr. Jackson's camp, and there Père Lourdel said plainly that no promise could ever be given about the taxes; he also said that the king accused Mr. Jackson of taking away half the country to Busoga. So Mr. Jackson and Martin went up to court with Père Lourdel. When they reached the king's houses, they found the place deserted, and the king sitting in an outhouse prepared to go, for the Roman Catholics had decided to leave the country also. For in spite of their word the day before, that they would fight against the Mohammedans alone, they knew that they were not strong enough even to defend themselves, much less to hold the country, and had made up their mind to leave Buganda, and go and find a home in the Baziba country, and take the king with them. Mr. Jackson then prudently yielded, for he knew how the Company had been disappointed with regard to Dr. Emin's province, and he did not want to disappoint them about Buganda. If Buganda were deserted by the Christians, it would fall into the hand of the Mohammedans, who would quickly flock in when they heard of the departure of the Christians, and a disappointing blow would be given to the Company, for Mohammedan Buganda would be harder to conquer if it became established than Buganda now, seeing that half of Christian Buganda had already declared for the Company. Therefore it was best to reconcile the other half of Buganda, for a desertion of Buganda by

the Christians would probably mean the loss of Buganda altogether. The fact that Buganda had become a Christian country was not known to Europe. Mr. Jackson therefore yielded and consented to do as the Catholics wished. He asked for no promise concerning the taxes, agreed to take the letters they would write, and which would tell what they wanted, to the authorities at the coast for settlement there of this matter of protection. Then the Protestants agreed to remain, for they understood that the Catholics declared that they would abide by the decision of the authorities at the coast, even if it were decided there that the Company have the taxes in return for protecting the country. Now the Catholics wanted, as before, Mr. Gedge to remain with the guns and ammunition, and Mr. Jackson to take their letters, which would say what they liked, to the three consuls at the coast—the English, the French, and the German. The Roman Catholics wrote as much as to say that they wanted to keep the customs or taxes in their own hands; they invited all Europeans to build and walk about in Buganda (they probably meant to trade, but did not even say so). The letter was indefinite, but it asked the authorities and European powers to decide whether the taxes be given to the Company, if they helped them; and it said also that they would abide by the decision. The Protestants also wrote their letter, for Mr. Jackson wanted representatives from both parties to go with him to the coast. They explained that there were two parties in the country—the Roman Catholics and the Protestants; that the Protestants were favourable, and Roman Catholics unfavourable, to the Company. They said that they wanted British protection and no other, and that they had accepted the treaty of the Company readily, and had been ready to leave the country with Mr. Jackson for Busoga, because the Roman Catholics refused to accept the terms of the treaty, and to hoist the Company's flag. They urged the English Consul to send Mr. Jackson back quickly with help sufficient to enable them to subject their enemies and to establish the Government in their hands on a Christian basis, since they fully recognized that from the English Company alone efficient and permanent support could come. They went so far as to say that

they did not want any other protection except the English, and that if it was decided to withdraw the Company from Buganda, the Protestant Christians would follow him, i.e. Mr. Jackson, to Busoga. It is not easy to understand why the Roman Catholics are so full of objections to the English Company, but what they want is partly expressed in their letter. They seem to want to keep the power of raising taxes or revenue in their own hands. They would like the English to trade with Buganda by their Busoga road and try and compete with the Germans trading *via* Usukuma and the Lake. Then the king would quietly sit in his chair and tax both English and Germans who brought goods into his country. They would wish the English and German companies to come merely as traders, like the Arabs always were. But neither Père Lourdel nor the Catholics appear to want the protection of the Company, for they seem to fear that the rule of the Company will bring advantages to the Protestants but disadvantages to the Roman Catholics. They seem to fear that the Protestants, as taught by the English missionaries, would prosper, be well treated, and increase, whereas the Roman Catholics would be unfairly treated and diminish; in all that the Roman Catholics would be weak and the Protestants strong. Often have I heard from the lips of the Catholic chiefs languages such as this: "You Protestants want the Company to come and have the taxes, for they are your friends, and you will do well, for they will favour you. You want to be our masters, and to make us your slaves who will have to make your bricks." It is impossible to try to correct such language and to show the Roman Catholics the falsehood of such suppositions respecting the rule of the Company, for the Roman Catholics will listen to none but Père Lourdel. Of course the Company will show the same favour and fairness to all. It will be as well for the heathen as for the Protestants and Catholics. They will in no way interfere with or question the religious feeling of the people, but will treat all parties and individuals with perfect justice. We have again and again asked Père Lourdel to quiet the minds and suspicions of the Roman Catholics; but no, he always gives evasive answers. . . .

Most work is at a standstill, for first,



the decision of the Protestants to go to Busoga with Mr. Jackson stopped all work. The church was left unfinished, and cultivation ceased. It has taken some time to recover, and the church remains unfinished. Then the Mohammedans have been very troublesome of late on the borders, and done much mischief in Buganda itself. About ten days ago it was reported that they were marching to attack Mengo. They had probably heard of the disputes between the two parties which well-nigh led to the desertion of the country, so they moved forward to hear better what was going on; but they contented themselves with raiding, and plundered the borders of both cattle and women. Again, a second time, they were reported to be advancing, and the Christian army was collected and sent off to fight them. The Company lent the army 160 of their Snider guns, with the ammunition for them; these guns were divided between the Roman Catholics and the Protestants, seventy guns to each party, and twenty guns for the Katikiro. The army went off in good spirits, but when they reached the seat of war, they found the enemy had retired to their stronghold, situated just in Bunyoro. The Christian army suffered much from hunger, and after much bot consultation, it was decided to return without fighting. Under the circumstances this was the wisest plan, for

an attack would have been made with great difficulty, and the enemy would have met them under the cover of long grass. The Christian army returned to-day, May 11th. They will set to work on the church and finish it in two or three days.

*May 12th.*

Such are some of the difficulties of the position in Buganda. They are such as prevent the quiet settlement and establishment of the country; they are such as hinder steady progress, and disturb the peace of our minds. We had thought that the arrival of the Company would have settled most of these questions at once; but we must now wait for the return of Mr. Jackson from the coast with the answer of the authorities.

This very day, at about 2 p.m., Père Lourdel died. He was only ill three days. The French priests say he died of strong fever. This day week Père Lourdel, together with a new man (priest), a Père Bralle, paid me a visit. Père Lourdel was then in his usual health. He was ever a most energetic and cautious man. His place will be filled by Père Lombard, a man as active, and more ambitious, who has great power over Mwanga, for he was his teacher when Mwanga was at Ukumbi. Who has come to fill the place of our fallen—our Mackay?

### III. BISHOP TUCKER'S JOURNEY.

#### LETTER FROM BISHOP TUCKER.

*Unyanguira, E.E. Africa,  
September 6th, 1890.*

AS you will see from the above address we are getting on. We are now, I suppose, within six weeks of the Victoria Nyanza. Our progress has been slow, but not the less sure on that account. I believe Africa is one of those countries in which it is essentially true that it is the pace that kills. The tortoise very frequently wins the race here.

The solemn services of Sunday, Aug. 24th, over—that is to say, the ordination of Messrs. Cole and Wood, and the confirmation of thirty candidates—we prepared for an early departure on Monday, 25th. We left Kisokwe at 6.30 a.m. Mr. Cole accompanied us as far as our first camping ground. We there bade him an affectionate farewell, and as a party were once more alone.

To get water entailed a journey of three hours, and when obtained it was found to be distinctly brackish in flavour. The night spent at this spot we shall not easily forget. It was an open sandy plain, across which the wind rushed with unobstructed force. Our tents happily had been pitched in good time, so that when the wind arose we had some shelter, however precarious. Every moment we expected our tents to be blown away. Not one of us got a wink of sleep that night. As we were to make a long march through a porri or waterless desert the next day, it had been arranged to start at 3.30 a.m., so at two o'clock I gave the signal to prepare for the march. The wind, a few minutes later, dropped in a very remarkable way. We were thus enabled to pack and prepare breakfast in comfort. Most providentially the day proved to

be cloudy, so the march was robbed of half its horrors. None but those who have experienced it can understand what it is to have a burning sun beating down from above and scorching heat rising from the burning ground or sand at one and the same moment. This happily we were spared in going through this "porri." We marched for six hours and then halted to prepare some food with the water from our water-bottles. After an hour's rest we resumed our journey, and in a couple of hours reached our camping-ground; but here again, alas! the water was brackish. Still we had to drink it, and were very thankful for it. It is wonderful the things you take kindly to when there is no other alternative. During the last two months I have swallowed more mud in water than in all my life previously. And not only swallowed it, but swallowed it thankfully.

Another day of brackish water had to be endured, and then we started on another long march through another waterless tract of country. We were now in Ugogo—which is indeed a weary land—a land which seems stricken with a curse—even the forests are leafless and bare. Here and there out of the sandy plain there rises a conical hill 200 or 300 feet high—whether volcanic in its origin I cannot tell—probably the ants have had something to do with the work of raising them. About these hills a few huge boulders have been tumbled. How grateful their shade—"the shadow of a mighty rock within a weary land." Of a truth, with the exception of these few hills and rocks the country is a sandy waste. The inhabitants of the few villages we came across have to dig for water in the earth. Some of these holes are 30 feet deep. These holes are our only hope of water. You can imagine how eagerly we look down into their depths. This second long march in this waterless district was distinctly more trying than the first. Still we held upon our way, upborne with hope of fresh and sweet water. This, happily, we found as we halted at Mizanza.

Here we spent two days in order to bring up the rear. Our rear was in a considerable state of excitement; a straggler had been speared by the Wagogo and his load taken from him. The surgical skill of Messrs. Dermott and Dunn was again put

to the test. Of course he had been speared in the back. The wound was a bad one, but still not fatal. The best was done for him, and he is now, I am glad to say, all right again. This incident was a disagreeable reminder that we are now in a country in many respects hostile. The Wagogo are great thieves and bullies. We have just received the startling news that they have almost utterly destroyed an Arab caravan of 500 porters within a few miles of where we now are—men, women, and children all massacred. Two or three of our own mail-men have also been murdered. This very serious business will probably delay us a few days, as the German commander is going to punish the chief of the tribes implicated. This will probably mean burning villages and hanging one or two of the chiefs. Oh, when will this country—this land of misery and sin, and death, emerge out of its utter darkness? Truly, to pass through is oppressive to the spirit in the highest degree. Owing to the state of the country the German commander has intimated to me that he will not be responsible for my safety (not that I regard him as in any sense responsible) if I do not keep nearer the main body on the march. Usually I am in the habit of going ahead with our fastest donkey, so as to be in a position to choose the most favourable site for our camp when the kiongozi—or leader—has indicated the spot where water is to be found. Of course when a large number of Natives are travelling together this is a most important matter. I generally try to get to windward of their camp. I suppose now I shall have to be a little more careful. Yesterday for the first time I made the acquaintance of zebra-steaks. We passed a large herd of zebras whilst on the march, and one of the Germans managed to shoot one at long range; this was brought into camp later in the day, and the successful marksman very kindly sent us a joint. We found, it very good—quite an acceptable change in our diet.

*September 9th, 1890.*

The air for the last few days has been full of war and rumours of war. Saturday night was a night to be remembered. After we had pitched our tents near Unyanguira, and were preparing for our meal, we were startled by hearing that two German soldiers had been murdered

at a village hard by, whither they had gone with cloth to buy food.

Some time previously—that is, almost at the time of our arrival here—I informed the German officer, Lieutenant Siegel, that I had seen a number of Wagogo marching off from a neighbouring tembe (or village) with shields and spears, apparently in military order. He seemed to attach no great importance to this fact. To my mind it seemed an indication of the state of the country around. After events proved the correctness of my surmises. The moment the news arrived of the murder, Lient. Siegel called his men together and marched off to endeavour to bring in the dead bodies with the arms and ammunition with which the men left the camp. In about an hour's time he returned, bringing in one dead man—the other body he was unable to recover. One of the men died very nobly. When he left the camp he received strict orders that on no account was he to fire on the Natives. When he approached the village he held his gun in his left hand and his cloth in the right. He said, "I have come to buy food." The Natives threatened him with their spears. He answered, "I am not going to fight with you. My orders are to buy food and not to shoot. You can kill me if you like," and held out his arms. Immediately the spears were plunged into his body in half-a-dozen places, and he fell in obeying orders as nobly, it seems to me, as ever any soldier fell in battle. The other poor fellow had no rifle; he immediately took to flight and endeavoured to escape. He was pursued for half an hour through the porri by these Wagogo bloodhounds, and fell pinned by a dozen spears. The lieutenant also informed us that the country was swarming with men in arms, and that evidently they meant fighting; that in all probability an attack would be made upon us some time during the night. We at once set about making as good a disposition of our men and loads as possible. At the moment they were actually in as bad a position as they could be—scattered about in little camps over a wide plain. Word to concentrate was sent round, and soon we had the Wanyamwezi camped all around us. Our force was unfortunately divided; Mr. Stokes with several hundred men was some miles in the rear. Messengers were sent off to him with

information as to the serious state of affairs. (We afterwards learned that these runners did not leave the camp until five hours after they had been ordered to leave.) The German officer in command had only seventeen soldiers now left. It is true they were armed with breechloaders, but it was a force altogether insufficient to deal with the mass of men which filled the country in front. Our trust was in the Lord God Omnipotent. We placed men to watch during the night, and committed ourselves into the hands of our Keeper—the Keeper of Israel—who neither slumbereth nor sleepeth. I could not help being struck with the evening portion of "Daily Light," which I read as I turned into my tent: "Watchman, what of the night?" I slept from nine till four in the morning, and then rose. The lieutenant was of opinion that if an attack came it would be about half an hour before sunrise, that is to say, at about half-past 5 a.m. We were on the alert, but happily no attack came, and as the sun rose above the level of the plain we felt that we, through the goodness of God, had escaped a great danger. Of course you know that we [missionaries], as a party, are entirely unarmed. There is no doubt at all that had the Wagogo chosen to attack us during the night, they could easily have massacred the whole lot of us—even had we been armed. I do not regret in the very least coming without arms. We should not have used them, and they would only have been a temptation to the men and boys.

A little after eight o'clock on Sunday morning Mr. Stokes arrived, and I felt at once that, humanly speaking, things would be arranged. He is a man of great influence with the Natives—a man who keeps his word with them, and who has never done an unkind action with regard to them. Besides all which, he has travelled up and down and through this country for years. He at once sent out men to try to get hold of a Native through whom communication could be opened up and the matter arranged. In this they were successful, and in an hour or two words were spoken between the parties. The chief of the country disavows the action of his people. The men he says were killed contrary to his orders. This disavowal is most satisfactory, as it puts a different complexion upon the matter. The death of these

men was therefore murder and not an act of war. Mr. Stokes thereupon demanded that the murderers be given up for punishment. Whether this will be done or not it is impossible to say. I cannot help feeling myself that the chief is merely excusing himself and trying to put the best possible aspect upon the matter. There is no doubt in my mind that the Wagogo would destroy us if they could as completely as they have destroyed the Arab caravan. What they fear is the presence of so many white men. When they came into camp they said, What can we do against 100 Muzungu, or white men? (We are only fourteen.)

A letter has just arrived from Dr. Wolfendale, who is some miles away, stating that he is in difficulties, and asking for assistance. Dr. Wolfendale, you will remember, is a brother of Mr. Wolfendale, the Congregational minister in Durham. He has come out in connection with the L.M.S., and is travelling with a caravan of his own, and is bound for Urambo. It seems that a Wagogo chief has stopped or barred his passage until he has paid heavy *mbongo*. He hears, moreover, that there is another chief a little way in advance, who is waiting to make a still heavier demand upon him, and so he has written asking if we can help him out of his difficulties. This we are very glad to be in a position to do. We have sent off armed men, who will in a few hours, we trust, bring him on here, and then we shall travel on together until we get out of Ugogo. Dr. Wolfendale's kind attention to poor Hill, who died at Zanzibar, I shall never forget, and am only too thankful to be in a position—in some small degree—to requite that kindness. Dr. Wolfendale in his note says that so far he has had a pleasant and prosperous journey. We expect him to arrive at about four or five p.m. I trust there will be no fighting in getting him here. I do not anticipate it.

*Later.*

Dr. Wolfendale and his caravan have just come into camp, escorted by the German soldiers sent by Mr. Stokes for his rescue out of the dangerous position he was undoubtedly in. Lieut. Siegel thinks that without que-

tion he has escaped a great danger. The country is simply swarming with armed Wagogo. A single act of imprudence will be like throwing a firebrand into a powder magazine. May God give patience and wisdom to those who are concerned in the arrangement of this matter!

*September 10th, 1890.*

I am thankful to say that all danger of a collision with the Wagogo seems now to be over. The chief has sent in the murdered man's rifle and ammunition, but declares his inability to produce the murderers, as they have fled out of his country. He is willing, however, to pay the blood-money in ivory and cattle. He says he has no cause of war with us, and desires peace for himself and people. I believe myself that he simply fears our strength, and that had we been a small caravan he would have smashed us up without mercy. However, "all's well that ends well." We shall probably take him at his word and go on our way. Mr. Stokes will probably leave the Germans at Mpwapwa, or on the coast, to call the Wagogo to account for the destruction of the Arab caravan. I am thankful to be able to report the safe arrival of our mail men at Usongo. They escaped the massacre, and are now in all probability at Usambiro.

*September 11th, 1890.*

We left our camp in front of Unyanguira this morning, and a two hours' march brought us to an abundance of water and food. We shall evidently get through Ugogo without any attack by the Natives. They seem thoroughly to respect our strength. An Arab caravan bound for the coast has just come in, and I must send this and other letters by it, so must close. We are all in good health and full of hope, greatly cheered by our near approach to a country more hospitable than Ugogo. The Master has indeed been with us, guiding, keeping, strengthening, and comforting us at all times. All being well we hope to be in Uganda before this letter reaches you. We expect to reach Usongo about the end of September, and to be at Usambiro about October 21st. But we are in the Lord's hands, and can calculate on nothing, content to live a day at a time.

## HENRY MARTYN AND HIS BIBLE TRANSLATIONS.\*


BY THE REV. CANON EDMONDS.

"There came another, of priestly garb and mien,  
 A young man still, wanting the years of Christ,  
 A poet with the contemplative gaze  
 And listening ear, but quick of force and eye,  
 And being a pure saint . . . . .  
 Abased himself and all the precious gifts  
 God gave him, flinging all before the feet  
 Of Him whose name he bore—a fragile form  
 Upon whose hectic cheek there burned a flush  
 That was not health; who lived as Xavier lived.

"The thought of God  
 Filled him with infinite joy; his craving soul  
 Dwelt on him as a feast, as did the soul  
 Of rapt Francesco in his holy cell  
 In blest Assisi; and he knew the pain,  
 The deep despondence of the saint, the doubt,  
 The consciousness of dark offence, the joy  
 Of full assurance last, when Heaven itself  
 Stands open to the ecstasy of faith."

*A Vision of Saints*, by LEWIS MORRIS.

" . . . For Thy sake I have suffered rebuke. Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of my heart: for I am called by Thy name, O Lord God of Hosts."—*Jeremiah* xv. 15, 16.

 T Tocat on the 16th of October, 1812, either falling a sacrifice to the plague, which then raged there, or sinking under that disorder which, when he penned his last words, had so greatly reduced him, Henry Martyn surrendered his soul into the hands of his Redeemer."

Thus, in the time-honoured Life of Martyn, runs the record of his death, just seventy-eight years ago.

The place where Henry Martyn died once bore another name. It was, under the name of Comana, familiar in the Church history of the fourth century. Near to it St. Chrysostom died and was buried, September 14th, 407, driven into exile, followed by a woman's hate, a woman scorned and exasperated.† There Martyn died, returning from his exile, drawn by the love of a woman whom he was never to see again. Chrysostom died surrounded by Christian men and women; Martyn, in absolute solitude, but thinking "with sweet comfort and peace of his God," of whom he says that "in solitude He is my company, my friend, and comforter."

\* [It will be interesting to some of our older readers to know that the Dean and Chapter of Truro Cathedral (the Bishop is the Dean) have founded an annual Sermon in Truro Cathedral, to be preached on October 16th, the anniversary of Martyn's death. The first Sermon was preached in 1889 by Bishop Speechly; the second, viz., that for 1890, by Prebendary, now Canon Edmonds, of Exeter Cathedral, both preachers being old C.M.S. men. Mr. Edmonds took advantage of the circumstance that in the baptistry of Truro Cathedral one of the lights illustrates "Martyn translating the Scriptures," to draw an outline of that part of his great work. At the request of the Bishop of Truro the Sermon has been printed. We are sure that our readers will thank us for publishing this very remarkable sermon in the *Intelligencer*.—ED.]

† The words were not certainly uttered by Chrysostom:—"Herodias is again furious. Again she demands the head of John."

The country in which Martyn died was not, as is often said, Armenia—he had passed quite through Armenia; it was Pontus. Martyn's biographer calls special attention to a "deeply affecting" circumstance in the place of his death, viz., that "where he sank into the grave, men were strangers to him and to his God."

Yes, it was so, but there is one consideration more deeply affecting still, in the thoughts that link themselves with the vicinity of Tocat. Men had not always been strangers there to Martyn's Lord. There flows the river Iris, and close by was the place in which St. Basil was brought up by his grandmother, Macrina. There, too, were the spots in which, on either side of the river, Basil, and his gifted sister who bore her grandmother's name, afterwards planted their convents of men and women, who severally joined each other for the common life of holy meditation and self-discipline and worship. To that same place years afterwards, when Basil had become famous in the whole Church as a strenuous struggler for the faith once delivered to the Saints, and, worn out with his weary labours, had passed away, came his brother Gregory of Nyssa, to comfort his sister concerning their brother's death.

And then, as we read, "As dusk came on, and lights were brought, she tried to sing that sweet evening hymn of the Eastern Church, 'We have come to the going down of the sun, and at evening time we have seen the light,' and finished her life and her prayers together."

A mile from the place was the Church of the Forty Martyrs, victims of the last and fiercest of the persecutions, whose remains Emmelia, Basil's mother, had collected and reburied there. There in due time they buried Basil the elder and Emmelia his wife, and there they buried Macrina.

The mind sweeps swiftly through the centuries which separate Macrina from Martyn: the betrothed maiden whose lover, worthy of herself, had died, and left her a wife in will and a widow in feeling, spending her life for God, and waiting in patient hope for reunion in the resurrection, and Martyn—as whole-hearted as she in self-consecration, who also loved one only, whom on earth he was never to see again. History knows of few things more fitting than the place of Martyn's grave. How complete are these incompletenesses, put side by side! How sorrowful a thing it is that such spots, so full of sacred life and holy lessons, should pass into the careless custody of aliens from the faith and from the privileges of the City of God! How fittingly to-day we may for a moment bring them to light again, and see the horizon of our heritage in Jesus Christ widen before us as West and East, ancient and modern, meet and mingle in the surroundings of Tocat.

When the memory of Henry Martyn was made part of the monumental teaching of this Cathedral Church, one of the lights in the baptistery was designed to commemorate "Martyn translating the Scriptures."

Upon that aspect of his life, it is my duty this afternoon to make a few illustrative remarks, in order that we may the better appreciate the work which he actually did, and realize more perfectly the exact place which he holds in the Holy Catholic Church of our Lord Jesus Christ.

The Church, which, as a whole, is often hindered by party spirit from recognizing quickly the gifts of God in her children, has not failed to appreciate the exceeding grace of God which was bestowed upon Henry Martyn.

The limited circle to whom he was known at Cambridge, who watched his life with such tender solicitude, and one of whom crowned it with so life-like a biography, saw in Martyn and felt in him the charm of a gifted and gracious character. He and his interests were dear to them. To them he stood not simply on his own personality. He represented, to them, the living

shape and form of those Evangelical views of truth which then were the chief spiritual force at work in the world. His life was an illustration, burning and shining, of the doctrines which, as a sacred deposit, they felt were committed to their custody. Nor had they anywhere a more winning representative.

The sombre character of what he wrote down in his journals, through which, for the most part, those who never knew him formed their opinions of him, was balanced in actual life by many livelier self-manifestations. From first to last men loved him. He kindled their interest. He called out their admiration. He won their regard. His Memoir was extensively read. It deserved to be. It was far more a sermon than a manifesto. It went with men into hours of retirement. It was the Sunday book of a considerable period. It sank into the hearts of young men. It kindled with its hallowed fire other fires as burning as its own. It carried across the Atlantic a current of glowing piety, and reproduced there the same gracious effects. In both hemispheres, for a long time, it is hardly too much to say that amongst people interested in the work of Missions two names were written each on a white stone of holiest veneration, the name of David Brainerd and that of Henry Martyn.

Martyn belonged in his lifetime to the Cambridge of Simeon, and to the group of noble Claphamites who adorn a splendid page in the records of the Church.

But this is not all. He was more than an eminent example of Evangelical piety. You can, if you please, detach him from his group, take him away from his environment, strip him of the garb of his time, and exchange his vocabulary for phrases struck in another mint, and amidst all and after all these changes there would remain the imperishable image of a holy man and nobly gifted scholar whose work passed out of the custody of his intimates and became part of the treasure which the Church of Christ reckons amongst her chief possessions. No proof of his eminence can be more convincing and final.

Martyn landed in India in 1806. It was a time of reaction there. Things religious were awry. The nineteenth century showed but badly beside the eighteenth. Bengal was behind Madras. One of those vast eddies which appear from time to time in the flood of progress was in full action; full but eventually futile.

A century before Martyn reached Calcutta, a man of apostolic piety, Bartholomew Ziegenbalg, had gone out as a missionary of the Danish Society to Tranquebar. With him began again the work of the translation of the Scriptures, which, with the exception of two or three of the darkest of the dark ages, had never for a hundred years together been suspended since the second century. In his days, in India, the righteous flourished. A king of Denmark sent him out. A king of England corresponded with him. Two East India Companies competed for the honour of carrying him to and fro. His books and letters, his goods and chattels were transmitted gratis. King George the First received him at Court on his visit to England, Archbishop Wake personally introduced him to the Society for Promoting Christian Knowledge. That Society dismissed him with a present of money, paper and books, and, long after he was dead, continued their aid to the Missions which he had founded.

But when the *Union*, with Martyn on board, entered the Hugli in the early years of the nineteenth century, the shadow had gone back on the dial. Free passages were given to missionaries only to go away. It was a time of paper war; a period of pamphlets; an evil time; a time of low and sordid reaction

from nobler policies. No missionaries at all might labour or even land under the English flag, and the solitary messengers of the Churches who succeeded in making good their footing did so under the protection of the Danish Government. The time for missionaries was not come.

It was not, however, far off, and meantime five Cambridge men, all chaplains, and all disciples of Simeon, ardent and competent, had a most important share in the work of making Christ known in India. In the order of their arrival they were Brown, Buchanan, Martyn, Corrie, and Thomason. Calcutta absorbed the labours of Brown and Buchanan, Martyn was sent up country, and then it appeared quickly what his work was to be.

Five-and-twenty years after his death, his journals were printed. They are full of vivid interest. Martyn lives in them. But while he records his occupations chiefly as hooks upon which to hang the diary of his religious experiences, the hooks themselves have come to have a new value, for in these are revealed the make of his mind, and the chief bent of his energies.

Before he left his university he was buying Oriental grammars and reading them for amusement. When his decision was made and he had shaped his course towards India, then his aptitude for the study of language revealed itself to a degree that excites our surprise.

Here are two entries, one in 1806 and one in 1807: "Had much comfort and enlargement in prayer over chapters in Isaiah. Learnt Hindustani words, which however dry an employment in itself, is made so delightful to me by the mercy of God, that I could with pleasure always be at it."

This, it will be noticed, refers to the Urdu or Hindustani language.

A year follows, and then we read: "Studies in Persian and Arabic the same. Delight in them, particularly the latter, so great that I have been obliged to pray continually that they may not be a snare to me." . . . And again, "Resumed Arabic with an eagerness which I found it necessary to check."

Two years later Martyn writes from Cawnpore (October 17th) to David Brown a letter in which his passion for grammatical studies is seen in its whole breadth and depth. He mentions eighteen languages of which he has grammars or dictionaries or both, and he writes for more, and the motive of this great accumulation is seen in a remark with which his letter ends. He consents to begin a translation of the Scriptures into Arabic: "A year ago," he says, "I was not adequate to it, but now my labours in the Persian and other studies have, in the wisdom of God, been the means of qualifying me. So now *favente Deo* we will begin to preach to Arabia, Syria, Persia, India, Tartary, China, half of Africa, all the South coast of the Mediterranean and Turkey: and one tongue shall suffice for them all."

That one tongue was, of course, the Arabic. It was not given to Martyn to realize this hope, strongly as he entertained it. It does not come out as clearly in the Life as it does in the Journals, that his object in leaving India was the accomplishment of a translation of the Scriptures into Arabic rather than into Persian.

But just as by the perturbation of the orbit of a planet, the astronomer infers the presence and calculates the power of the attraction of another planet, so as the course of Henry Martyn from India towards Arabia is narrowly observed, it will be seen that, in God's providence, we owe it to the attraction that England held for Martyn that he came to Persia, and accomplished there his translation of the New Testament into Persian, and having done this went on that homeward journey which ended at Tocat.

There, then, once more we stand, in sympathy, in tender recollection, to-day, by Henry Martyn's grave. To-day in this Cathedral Church, we, as



it were, take up the register of the dead in Christ and solemnly and thankfully recall the name of Henry Martyn. And we single out from his many excellencies those good gifts of the Holy Spirit of God in him and through him, the great excellency that was his true distinguishing mark, not so much in the man as in the workman, that he was entrusted with a great faculty for the translation of God's Holy Word, and that he used that faculty with extraordinary diligence, and with results beyond expectation.

In those diptychs of the Church universal, in which Henry Martyn's name is inscribed, there is but an imperfect record of earlier labourers in this, all things considered, perhaps the greatest of all the ways in which the Incarnation of our Lord Jesus Christ is brought home to the minds of men. Ulphilas, who gave the Teutonic people their first Bible, we know; and Jerome, whose Vulgate was, outside the Gothic border, for a thousand years the Universal Bible of Western Christendom, we know; and Cyril and Methodius, who, just a thousand years ago, gave to the mother people of the great Russian Empire their cherished Bible, them also we know. And we know some of those who, when the Latin language died, were the men who made the Bible speak again in the young languages which Latin died in giving birth to. And, turning back to the East, we follow to their Armenian home Moses of Chorene and his fellows, carrying back from the Council of Ephesus those authentic manuscripts of the Greek Scriptures to which Miesrob, their teacher, was soon to give life in the Armenian tongue.

But who, in the second century, gave the Syrian Church its Bible, we cannot tell; nor who, in Egypt, did that great service for the Coptic Church—doomed to sterility because it would not or could not believe the full mystery of the Incarnation—we cannot tell. Nor do we know who gave its Bible to Latin Africa, to Tertullian and to Cyprian and Augustine, that Bible out of which Tertullian and Cyprian were made so strong, and Augustine was made so wise.

And that list, in which Martyn holds a conspicuous place, has grown long of late years, till we are half-tempted to forget that the share our age has taken and is taking in the work of translating and distributing the Scriptures links on to that of those who could remember men who had seen the Lord.

But now having established the fact that in the Church of Christ there has been in almost every age some man chosen of God and called to the work of translating the Scriptures, in which succession Martyn holds his place, it is necessary for the full appreciation of his work to set out a little more minutely his part in the grand total of achievement.

When Martyn reached Calcutta the great Serampore work connected with the names of Carey and Marshman and Ward had begun, a pioneer work of unequal value, but a work which prepared the way for later labourers. With these brethren Martyn maintained friendly relations, helping and being helped. An understanding sprang up between them. Sanscrit and Bengali were left to the missionaries at Serampore. Urdu and Persian and Arabic were assigned to Henry Martyn. Two helpers he had, one gentle and competent, Mirza Fitrut; the other fierce and intractable, the Arab Sabat. Sabat was his chief helper in the Arabic language. Mirza was his right hand in Persian and in Urdu.

As it regards Persian and Arabic there was in both cases a standard. The literature available in the Arabic language was copious and cultivated. So, too, it was in Persian. Firdusi, the Dante of the Persian language, heads a list of writers purer than himself. In preparing translations in these languages the scholar finds a standard of expression to which he

can conform his work. But when Martyn began his work in the Urdu, or as it was then usually called, the Hindustani language, he had to a great extent to create a standard for himself. The word Urdu means *camp*, camp in the military sense. It is the word which describes "the great mixed dialect which sprang up in the camp round Delhi in the Mohammedan period." \* Its basis is Hindi, a fine language which took in readily new elements; enlarged itself, and strengthened itself, till it underwent so great a change that it became a new form of speech. It admitted freely Arabic and Persian words, and suffered itself to be written in two kinds of character, and in our time, indeed, in three.

Now whatever help Martyn could derive from his teachers in vocabulary or idiom, he could depend only upon himself in that which, in a sacred book, is a matter of supreme importance, the tone, the temper, the elevation of thought in which it should speak to men the truth of the glorious Majesty of the Lord God.

Who does not know how difficult it is to reach the stratum of language in which the water of life flows pure and free? Who does not know that truth and dignity do not always go together; that truth and dignity may part company; that truth itself may be made ridiculous by vulgar exaggeration or distortion; or even degraded by unhappy association with unwholesome words? A translator's preparation is far from being necessarily complete when his word-store is full, and his idioms lie ready for use like the bent pipes which carry water round the most awkward corners. Other things are needful, and Martyn had them.

There was in Martyn, we read in his earliest and best biography, a combination of qualities seldom found in the same individual. "He was one of those few persons whose reasoning faculty does not suffer from their imagination or their imagination from their reasoning faculty. . . . His mathematical acquisitions left him without a rival of his own age, and yet poetry and the classics were his predominant passion."

Yes, but there was more than this. There was in Martyn's religion the element of awe. There are depths in his mind. Deep calls unto deep. The deep of reverence calls to the deep of confession; the deep of realized forgiveness calls to the deep of charity. His critical ear detects in an instant a word or expression that sinks below the level at which the message of God ought to be expressed. And this sense of fitness affects his whole work. He is minutely careful of small things, but never small himself. Pettiness is not in him, nor pedantry, which is but scholastic pettiness. Vulgarity is odious to him. Vulgarity he cannot away with. All his instincts are refined. He breathes freely only when the atmosphere is pure. He prays over his thoughts as well as over his words. His citizenship is his heaven, and there is dignity in all that he says. There are depths in his mind, and because there are depths there is elevation too. He humbles himself and is exalted.

And in that mood he listened to the voices of the people around him. He saw the multitudes and heard their cry. He pitied them with that pity which is akin to love. He put his soul into his sentences, and He that dwelt in his soul condescended to dwell in his sentences too.

And so when he had finished his New Testament in Urdu he had done a work greater than he knew of. The Arabic version, which he carried on at the same time, was condemned by critics at Calcutta. That work he ultimately abandoned.

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\* *Cust, Languages of India.*

The Persian version he himself condemned, and did it all over again in worthier fashion in Persia itself, but the Urdu passed into use immediately, and for many years circulated just as Martyn left it. A recent writer of considerable authority classes the Urdu amongst the conquering languages, and speaks of it as one of about twelve "which will eventually divide the world between them."

So far, then, I have traced the progress of the Urdu New Testament in which Henry Martyn, being dead, yet speaks in India.

But that work lived a double life. There was at Chunar, the place in which Martyn's friend Corrie was stationed, a humble man of God, born in India, of mixed extraction, familiar from his childhood with the chief language of the villages of Hindustan.

He, book by book, turned Martyn's Urdu into pure village Hindi, and brought the Gospel message to the ears of the peasants amongst whom he loved to itinerate. The people who speak Hindi are the largest race of people speaking one language to be found in India. Eighty millions is a moderate estimate. Amongst that mighty population William Bowley found entrance for Martyn's Urdu in its lowlier dress.

And what of the Old Testament? Years after Martyn's death it was found that he had superintended the translation by Mirza Fitrut of large portions of the Old Testament, "almost an entire version." These passed into the hands of Corrie and Thomason, and between 1819 and 1822 the Pentateuch was finished.

Then came years of delay in which nothing was done, and years in which little was done. It was not till 1844 that the complete Old Testament was printed. Then came revision and re-revision, and the last word of the records of the revision of 1844 was, that Mr. Shurman, the principal reviser, saw reason to reject his immediate predecessors' revisions and to revert in great measure to the translation by Henry Martyn. Nearly half a century has elapsed since then, and Martyn's work still, in the main, holds the field. That it needs improvement is certain. It must in the nature of things be so.\* But there has arisen no man since of equal gifts and opportunities to do the work, though three-quarters of a century have passed since Henry Martyn died.

When a few moments since we stood together in imagination beside Martyn's tomb at Tocot, we felt the sweetness of his character and something of the lofty purpose of his life. We turned away to consider the character of his work as expressed in its subsequent history and its acceptance amongst men. And our investigation leads to the conclusion that amongst all the translators of the Bible who have arisen to make known God's Word to men, few have brought to the work gifts of a higher order, or have more faithfully used those gifts as well to the glory of God as to the good of men. And so we thankfully remember him to-day, here in this Cathedral Church into whose very fabric his memory has entered, and through whose windows a many-coloured light falls upon the chief stages of his career.

We have noticed that one of those scenes is Martyn translating the Scriptures, and we can in some degree appreciate the extent and importance of the work which as a translator he did: in less than six years two versions of the New Testament, and, reckoning William Bowley's work as chiefly Martyn's, not two, but three.

Urdu, Hindi, Persian, all three are living still, as Tyndale's work lives in the latest English Bible, or better still as it lived in the Authorized Version. It is, in the record of translation work, an almost unique achievement.

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\* A body of revisers are employed at present on this very task.

Again we will stand in imagination by his grave in old Comana.

As we have seen, he lies there in goodly company, and he is worthy of such high fellowship. Let the light of two other windows fall upon his grave in proof of this.

First of the two, let the light fall upon Martyn's labours which streams through the window which enriches our recollection of "Martyn at school at Truro."

The grammar-schools of England, the lengthening list of public schools, in which so many of the older grammar-schools have merged—what interests centre in them! How full of life they are! What abounding vitality they display! What muscle of body and of mind they develop! We live in an age of great schoolmasters and great schools, inheritors of high traditions, and, intellectually, there is no suspicion of decline.

If we were to deny this, here in this Cathedral Church, the stone would cry out of the wall, and the beam out of the timber would answer it.

But here to-day we can affirm more than this. The ministry of the teacher, no less than of the preacher—the ministry of the master, no less than of the pastor—the ministry that informs the mind, that calls out the innate powers, that stimulates to high endeavour, that attends to the niceties of language, to accent and quantity and rhythm, but is not satisfied with only these, is profoundly dissatisfied with only these, and levels its appeals to young sensibility, to the sense of devotion and consecration, to enthusiasm for the service of God and man; *that* ministry, too, shall be blessed to the salvation of souls, to the building up of God's people, to the edifying of the Body of Christ. "Martyn at school at Truro," yes, and if there had been no Martyn at school at Truro, there would have been no sermon here to-day on "Martyn translating the Scriptures."

The hurrying world grows impatient, and Christians catch the infection and grow impatient too. Old methods are referred to, but only as errors to be avoided, or as sins to be confessed. New Peters preach new crusades. Recruits, eager, fervent, devoted, flock to the standard. Zeal is everything, mental outfit nothing. By stammering lips God will speak; grammar is not godliness; the saint need not be a student; these times need other aids. God-speed these new evangelists, their tongues are at least for "a sign." Fervent, untamed zeal has its perils, but there is power as well as peril in it. And there is in this new phenomenon a power to rebuke as well as quicken. It makes us ask, Where is the Lord God of Elijah? Where are the Martyns? What are the great schools about? Is intellect losing the heavenly charm of spirituality? What is the meaning of the fact that, once more, zeal and learning in many instances stand at an angle to each other? . . . Cornwall is still fertile in genius, and Cambridge still can train it. But Martyns are too rare in the holy service to which he gave himself.

Let us look up at our window, to Martyn at school, to Martyn at mathematics,\* at Latin and at Greek, to Martyn the eager, the passionate, the moody, wistful, impulsive, scholarly boy, and let it be granted that as yet there are no striking proofs of premature piety.

Stay awhile, look at another window. In a few years the boy has grown into a young man. The Spirit of God works below the intellect as well as through it, speaking to Martyn in the depths of his heart. He walks "in the woods at Lamorran," walks there, yes, walks with God. Every faculty is

\* It has been pointed out to the writer by Mr. Henry Martyn Jeffery, great-nephew of Henry Martyn, that this sentence involves an anachronism. Mathematics, when Henry Martyn was at Truro Grammar School, were no part of the ordinary curriculum.

sanctified, every gift laid at the Master's feet. The sense of rhythm, the appreciation of an epithet, the discernment of the power of a word, a phrase, an idiom, the Father of lights illuminates all these faculties, and the boy who submitted to the discipline of the school, the discipline of the university the discipline of Church order, as well as to the higher discipline of communion with God, is found at last in his duty, the duty for which scholarship and meditation and God's purpose fitted him, a merchant of goodly pearls and flashing gems of truth, a workman who needeth not to be ashamed, a workman whose work abides, a translator of the Book in which is unfolded the many-coloured wisdom of God. Oh, for a rich outpouring upon our schools and schoolmasters of the spirit of wisdom and understanding, the spirit of knowledge and of the fear of the Lord! The present condition of many a version of the Bible points the appeal which beside the grave of Martyn I venture to make to-day. England has not done all she ought in this matter, nor will she till she feels more deeply the need men have of the Bible, and appreciates more adequately the splendour of the crown which the Lord, the righteous Judge, will give to the faithful translator of His Word.

I have not yet done justice to the British and Foreign Bible Society's place in Henry Martyn's work. To it Henry Martyn gave—ready for the press—his finished manuscript of the Urdu New Testament. By it, it was printed, and by it circulated, from that day to this. That Society, too, printed his Persian version, and at their charges it is under revision now. Under their commission Bruce undertook the revision of it, Bruce, who happily is living, and Palmer, a marvel of linguistic aptitude, who unhappily is dead.

One strongly sustaining thought pleads for expression as we close. From Martyn's grave we have looked before and after. We have seen that around his grave lie sleeping the father, the mother, the sister, and indeed the brother of Basil. Basil's university was Athens. One of his fellow-students was Julian, the chief agent in a great religious reaction, whose life was a passionate personal protest against the supremacy of Jesus Christ. What was the chaff to the wheat then? What is the chaff to the wheat now?

Let no man's heart fail him. We too have our reactions. We hear of men who have outgrown Jesus of Nazareth. History is against these false apostles of reaction. Christ shall be all and in all, the Church's one foundation, Eastern and Western, ancient and modern, in Cappadocia and in Cambridge.

"The whole round world, . . .  
Bound with gold chains about the feet of God."

#### APPENDIX I.

##### *BISHOP FRENCH ON HENRY MARTYN.*

The writer gladly avails himself of this opportunity of appending a few sentences contained in a letter received by him from the honoured Missionary Bishop, late of Lahore, the Right Rev. Bishop French. They refer chiefly to Henry Martyn's efforts to provide a translation of the Holy Scripture into Arabic, a work which he kept in view to the last, but was not permitted to accomplish. This desire of Henry Martyn formed part of the subject of a paper by the present writer in the *Churchman* of September, 1889, which paper the Bishop was anxious to have reprinted.

"I feel, however, that your attempt to call to the Church's remembrance the almost forgotten memories of H. Martyn's Arabic studies, and his inspired forecast and anticipation of the Church rising to a sense of the dignity,

and excellency, and glory of its high commission to possess itself of the Arabic tongue, in order to reach the Arab heart, has been most seasonable, and will act, I pray God, as a most powerful constraint to many (to myself amongst others) to seek to realize the dramatic, but no less true, picture his glowing words express : of a new impulse and enthusiasm seizing the heart of a goodly band of Christ's young soldiers and servants of the type of Mackay, O'Flaherty, and Bishops Hannington, Steere and Smythies, to undertake a fresh spiritual crusade to roll back the tide of Arab conquest, and plant the Cross above the Crescent, not because we are Westerns and Anglo-Saxons, and because it is a proud thing to raise social and national trophies ; but in the way in which Henry Martyn realized so graciously St. John's own standard of missionary excellence, and reached its hidden spring and source of mysterious power, when he wrote the simple words, ' If we love one another, God dwelleth in us, and His love is perfected in us.' ' He that loveth is born of God and knoweth God.'

" I am free to confess that the particular line of thought and witness you have by patient research extracted from the very pith and marrow of Martyn's *Diary and Correspondence* (a work, by-the-bye, for whose reprint I have often pleaded in vain, and for which all that there is of Mission life in our Church would plead, had it not been so long out of print and out of sight), has helped to encourage me in undertaking this journey of missionary inquiry, to say the least, to which I have felt bound to address myself—too late in life I regret to think. To many younger and abler men than myself may your words, or rather Martyn's words—as reproduced and re-echoed by you—carry home in heart and conscience, and make effectual to abiding purpose and energetic action, St. Paul's impressive exhortation : *That ye be not slothful, but followers of them who through faith and patience inherit the promises.*

" It has been my privilege and happiness to come across, in my Eastern journeys, the footprints of Martyn, and one like-minded with him, George Maxwell Gordon, the martyr of Candahar ; e.g., in Patna, the Native city adjoining Martyn's cantonment charge at Dinapore, in Cawnpore, and in Shiraz.

" In the first of these I had made an agreement (which through some error, of time or place, did not take effect) to meet a celebrated Moollah, who would have rejoiced the heart of Martyn, if he could have anticipated the uprising in so bigoted a city of such a bold confessor of Christ ; who wrote of himself, some two years since, to Robert Clark, as follows :—' I am one of the warmest and heartiest champions of the Christian faith in India. I spend my life, time, means, in its defence. I have read most of the expositions and apologies of the Christian Scriptures. I am thoroughly persuaded of the truth of the Bible, and of the Gospel of Christ. All my faith and hope lie there. I will, while life lasts, spare no pains and endeavours to bring over my Moslem brethren to the faith and love of the Gospel.'

" I am reminded of a scene of which I was witness in Shiraz : which, if Martyn's sainted spirit could have been present to behold, it must have been gladdened and refreshed. I was called to visit, in a garden villa on the outskirts of that lovely oasis in the midst of a howling desert, a Moojtahid (Moslem Archbishop), with a group of disciples seated around him on the house-top. I presented him with a well-bound copy of the entire Bible, in Persian, which he first put to his lips and kissed, then laid reverently on his head in token of profound respect, then spread open before him and held in his arms and read out of it portions, which he commended to the admiring regard of his disciples. . . .

"To the more seriously minded women of our Church your burning words can add least : they are coming to be full of fire and force already in the great cause, which is one main feature of this new epoch of our Church history.

"They may add much to the laymen of our Church : especially to the mercantile element in their midst, which, for every 10,000*l.* of gain won by the soul-destroying sale of rum and firearms, barely returns 10*l.* for the soul-saving spread of the Word of Truth and the Kingdom of Christ. Most of all they tend to rouse our clergy afresh *as a body*, from the deep slumber and callous lethargy and stupor with which they regard the missionary cause ; i.e. the solemn duty of *practically* espousing it : a matter of which it causes me profound regret to speak so strongly ; but in which all my experience—not least during this last visit home—compels me to concur with a remark made to that effect recently by one of our leading speakers on missionary subjects."

## APPENDIX II.

### THE URDU VERSIONS.

The various changes which have affected Henry Martyn's Urdu version of the New Testament can be ascertained only by a diligent searching through the series of Calcutta Reports. And when the search is made, it is plain that opinions differ as to the value of the changes made. In the 29th Calcutta Report (1842) we read :—

"The *Urdu New Testament*, a thorough revision of which has long been a desideratum, has at length been finished ; and your Committee have had much pleasure in presenting their best thanks to the friends who have, for these five years past, given all their spare time to this important work. As far as known to your Committee, they and the Christian public are indebted to the Rev. W. Smith, the Rev. C. B. Leupolt, of the Church Missionary Society, the Rev. R. C. Mather of the London Missionary Society, and latterly to the Rev. F. E. Schneider and the Rev. C. G. Pfander of the Church Missionary Society, for this improved version of the Urdu New Testament."

The same Report, five pages later, contains a paragraph as follows :—

"Your Committee have also determined upon reprinting the Urdu New Testament, according to H. Martyn's version ; they were led to take this step partly on account of the delay in the printing the revised edition, but principally to supply all those friends with New Testaments who should prefer this version as the best for a certain class of readers in Hindustan."

In the 31st Calcutta Report, presented January, 1844, the later history of the Urdu version is reviewed.

Beginning with the Old Testament it says :—"The version was first undertaken by the Society in 1819. For the materials which formed the basis of it, the Committee were indebted to the late Henry Martyn, who with the aid of Mirza Fitrut, prepared also an almost entire version of the Old Testament, and left it behind him on his departure from this country in 1811. The Rev. Messrs. Corrie and Thomason offered to undertake a complete revision of this work, which was thankfully accepted. It appears that the Book of Genesis had been actually revised by Mr. Martyn, and was at this period in the London press."

The Report goes on to narrate that for ten years the work was "retarded" by various causes till it was altogether suspended by the death of Mr. Thomason in 1829.

In 1833, Mr. Robertson of Benares undertook to continue it, but he, too, died after a very short time.

¶

Five years passed, and a fresh attempt was made, at Benares, to prepare a version which should unite the efforts and secure the approbation of the missionary body generally. This effort broke down after accomplishing twenty-four chapters of the Book of Genesis, revised by Martyn more than five-and-twenty years before.

Then the Rev. Messrs. Shurman and Kennedy of Benares came forward and, together with the Rev. J. Wilson of Allahabad, and J. A. T. Hawkins, Esq., a member of the Calcutta Committee, revised Mr. Thomason's work and carried it on to the end of the Old Testament. Thus in 1843 the Old Testament was finished.

The Report then returns to the New Testament, and the last two paragraphs are as follows :—

*"The Urdu-Roman New Testament.*—The Rev. Mr. Shurman having during his stay in Calcutta laid before the Committee, in the name of the brethren associated with him in the work, a copy of the London edition of the Urdu-Roman New Testament, prepared by the missionaries of the London Missionary Society at Benares, to be examined, revised and published by the Society, along with the Urdu Old Testament, your Committee thankfully closed with this offer, deeming it desirable to have the Old and New Testaments in Urdu in a uniform translation, and, seeing little probability of so good an opportunity again occurring at an early period, accordingly resolved to print an edition of 1500 copies in the Roman character.

*"The work was thoroughly revised by the Rev. Mr. Shurman in communication with Mr. Hawkins, and the editions printed in the course of the year. It thus forms a companion to the Urdu-Roman Old Testament, being in fact bound up with it. In the course of the revision Mr. Shurman saw reason to revert in a great measure to the translation by Henry Martyn, especially in the latter half of the work."*

Another interval took place, five-and-twenty years in length, and then upon the initiative of the North India Bible Society, proposals were made to the various missionaries (Report, B. & F. B. S. 1870, p. 344) that they should form a strong Committee, and upon the basis of "the two present translations" provide a version which should "command the approval of the missionary body." A resolution exactly similar was "come to with regard to the Hindi." In the Report for 1887, the Committee repeat their desire for a revision "as soon as possible," and the Report for 1888 records some slight amendment in spelling; but of serious work upon the Urdu Version there is no recent record, and almost the last word in the Society's documents is that one referred to above, "Mr. Shurman saw reason to revert in great measure to the translation by Henry Martyn."

## AFRICAN NOTES.



**BRITISH EAST AFRICA.**—Our readers are acquainted with the general progress of the British East Africa Company. From an interesting paper read by Mr. Mackenzie at the opening of the Colonial Institute some additional facts of interest may be gathered. His administration began in 1888. Within a twelvemonth of the Company's existence some 4000 slaves were liberated. A system was also introduced enabling slaves desirous of liberation to purchase their liberty on very moderate terms; only some 150 runaways have availed themselves of it. It is probable the number may be largely extended in the future, as the Arabs



themselves consider the terms reasonable and just. If the Company's operations are more limited than those of the German African Company, it is to be remembered that the Company has itself borne the expense, while in German East Africa the total cost to the German Government is reckoned at 800,000*l*. This we take from German statistics, not from Mr. Mackenzie's statement. A military police force has been formed by the Company, consisting of Soudanese and British Indians, with 800 Native auxiliaries. A road of 300 miles has been cut into the interior. Besides minor caravans, an exploring expedition has penetrated by a new route the road between Machako's and Lake Victoria, passing through Busoga and the untravelled country and the untravelled tracts round Mount Elgon. The expedition, after traversing some 1500 miles of country, has safely returned to Mombasa. British East Africa could not fail to provide now a suitable out-field for our rapidly growing Indian population. It is to be hoped that State aid may now be obtained in the form of guaranteed railways for developing the vast resources of the country.

*Uganda*.—Mr. Gedge, the British East Africa Company's representative, assumed charge of Uganda in May last. Captains Lugard and Williams, with a force of Soudanese, had been sent to his support. Satisfactory reports, dated November 1st, have been received of Captain Lugard's progress toward the Lake. He was in Kikaya, in a fine agricultural country, and had established friendly relations with the inhabitants. He had built seven fortified stations on the line of route from the coast. Mr. Leith, who is also in the British Company's service, has had a smart affair with the Masai, who are not, however, found so formidable as was supposed.

*The Belgian Conference and the Slave Trade*.—A recent letter of Sir W. Mackinnon, the Chairman of the British East Africa Company, is an able and succinct summary of the question. He notices in the first place the great advantage the Dutch traders have gained from the opening up of the Upper Congo. Their commercial position has enormously gained. In 1886 only 5000 loads were carried from Matadi to Stanley Pool; in 1889 the State alone transported 23,000 loads, and private trade has proportionately gained. Then there was no warehouse beyond Matadi; now there are fourteen on the Upper Congo, with ten steamers plying for trading purposes. From three stations in 1885, Christian Missions have advanced to fifteen stations planted along the river. Since 1886 the value of exports from the Congo has risen from 1,633,440 frs. to 6,184,531 frs., and imports, it is believed, have made equal progress. Such an increased trade will allow of increased dues for revenue. Besides, since the Berlin Conference, there has been a change of feeling as to the internal slave trade in Africa. Much more is proposed in the Brussels Convention to put it down, and ampler resources must be supplied for this. It is calculated that the Congo State absolutely needs a revenue of 170,000*l*.—the King of the Belgians gives of this 40,000*l*. annually, Belgium 80,000*l*., export duties 25,000*l*. This leaves a deficit of 25,000*l*., for which are needed import duties. These are to be levied on free-trade principles for all States alike. Some 3 to 10 per cent. are proposed as *ad valorem* duties, the goods, textile fabrics, &c., in which the Dutch houses chiefly trade being specially favoured. It is satisfactory to know that full duties will be placed on firearms, gunpowder, and spirits. These indeed ought, as far as possible, to be excluded, so far as the Natives are concerned. It is also satisfactory at the last moment to learn that the French Government now adheres to the views of the Congo State and of Great Britain. The negotiations as to the import duties have

taken a favourable turn, and the Dutch Cabinet will, it is said, adhere to the decisions of the Brussels Conference.

*Population of Africa.*—Mr. E. G. Ravenstein has recently made a new estimate of the population of Africa. The following tables are taken from *The Development of Africa* (Silva White):—

	Area. English sq. miles.	Population.	Inhabitants to a sq. mile.
Morocco and Tuat . . . . .	314,027	6,076,000	19
Algeria . . . . .	257,600	3,870,000	15
Tunis . . . . .	44,800	1,500,000	33
Tripoli . . . . .	400,000	1,010,000	2
Sahara . . . . .	2,386,000	1,400,000	0.6
Egypt Proper . . . . .	436,000	6,970,000	16
" Old Dependencies . . . . .	685,000	7,162,000	10
Abyssinia . . . . .	128,000	3,000,000	24
Galla and Somál . . . . .	732,100	3,190,000	4
Central Soudan . . . . .	662,200	31,880,000	48
West Soudan and Upper Guinea . . . . .	770,000	14,266,000	79
Equatorial and South Africa . . . . .	4,458,700	41,818,170	9
Islands . . . . .	239,880	4,896,200	20
	11,514,307	127,038,370	11

Mr. Ravenstein further estimates the areas of Africa, and the populations they support, to be divided as under:—

	Area. English sq. miles.	Population.	Inhabitants to a sq. mile.
Under Turkish rule:—			
Egypt . . . . .	436,000	6,970,000	16
Tripoli . . . . .	400,000	1,010,000	2
	836,000	7,980,000	10
European Possessions, &c.:—			
British . . . . .	2,351,936	39,289,500	17
French . . . . .	2,783,948	21,947,600	8
German . . . . .	832,750	5,105,000	6
Italian . . . . .	315,070	5,369,000	17
Portuguese . . . . .	999,820	5,513,900	6
Spanish . . . . .	246,760	444,000	2
Belgian . . . . .	827,000	15,000,000	18
	8,267,284	92,669,000	11
Independent . . . . .	2,120,323	24,595,370	11
Liberia . . . . .	37,000	1,050,000	29
Boer States . . . . .	173,350	744,000	4
Great Lakes . . . . .	80,350	..	..
	11,514,307	127,038,370	11

*Repatriation of Western Africa from America.*—A considerable number of repatriates have reached Lagos from Brazil. They seem to have been Brazilian born, and yet they still speak the language of Yoruba. They say that the negroes of Brazil generally wish to return to Africa, the Creoles being the least desirous. Poverty, however, prevented many. The Governor of Lagos, Sir Alfred Moloney, was able to inform a deputation of them that the African Steamship Company had agreed to run a vessel (the *Biafra*) between Lagos and Brazil, the fare being made as low as possible. It is thought there may be a reciprocal trade—Negroes going to Brazil, where there is much demand for labour, on the same system as the Coolies from India, with the idea of their returning with their savings. The fact is a remarkable one—suggestive of

the contrast betwixt the spontaneity of free labour and the cruel coercion of the old African slave trade. It suggests also one solution of the problem how to civilize West Africa. Even in Liberia the black immigrants from the United States hold quite a different social position from the native Africans. Under British rule and protection there would be far greater scope for economical, moral and religious progress.

*The Oil Rivers District.*—Major Macdonald, who has been lately engaged at Berlin in aiding to define the German and British boundaries north of the Cameroons, is now, it is understood, appointed to an extended consular jurisdiction at the Oil Rivers, almost equivalent to administration. He is also to act practically as a representative of the British Government on the Niger itself, and is still further to hold the place of Consul to the German possessions in West Africa.

*France in Western Central Africa.*—A new association has been formed in France, the object of which is to promote the interests of France in Africa. The Comité de l'Afrique Française will use all means to develop the influence of France and French commerce in Western Central and Northern Africa. They state that in the division of Africa, France is entitled to the largest share in West Central and North Africa, from the efforts she has made for the development of Algeria, Tunis, Senegal, and the Congo district. Expeditions of exploration are to be favoured, to explore the region between the Congo and Lake Tchad, a footing on the north of which lake France is to acquire. It is important to obtain the rights of first occupants. A number of highly influential persons have joined the Committee.

*Consequences of French Colonial Policy.*—We had a note under the above heading in the October number of last year. It was quoted from the *Basle Missionary Magazine*, as was distinctly stated, "that as the French in their colonies tolerate only French missionaries, and allow French only to be taught in their Mission schools, the English and American missionaries have been obliged to hand over the work they have begun, however extensive and prosperous, to the Paris Missionary Society," &c. We are informed by the Paris Missionary Society that this is "an involuntary misrepresentation of the real state of things; that the schools of the American missionaries were only closed because the French Government had decided to enforce the same law as in the English colonies, and to have the French language taught in the schools; that as soon as the American missionaries began employing French teachers in their schools, these schools were not only reopened, but they received grants from the French Government." It is added that the transfer of the Mission in the Gaboon has not taken place: that the policy of the Paris Missionary Society has always been to help the Presbyterian Missions to stay in the country.

In reference to this rectification, we have first to say that as the statement was avowedly taken by us from the *Basle Evangelical Magazine* of September last, it should have been addressed to that periodical. The *Basle Magazine* is deservedly, as every one knows, a high authority on Mission facts, and its columns are open to rectification. We add further that the statement made did not refer to the Paris Missionary Society, but to the French colonial action, two very different things. We have as much confidence in the former as we have distrust as to the latter. We have lately found in an American Mission journal (*The Church at Home and Abroad*) what confirms this as to the Gaboon. The kindly good faith of the French Protestant missionaries is spoken of in warm terms while the impression as to the action of

the French Government is quite different. But we shall, no doubt, later obtain the exact facts from America. Lastly, as to the statement that there is an exact parallel between the action of the British and French Colonial Governments in reference to education, we have the high authority of a representative of one of the most important and Catholic-spirited foreign Missions that there is a real difference betwixt the Governments. Schools are not closed in our colonies because English is not taught; other foreign languages are not excluded; in many purely vernacular schools grants are given.

*Discussions in the German Press on the Merits of Central African Missions.*

—Our readers are aware that there have been such discussions in the German Press, originating in the bitter attacks of Major von Wissmann. There have been very able replies to these on the part of Dr. Warneck, Dr. Zahn, Mr. Merensky and others; there are few more competent to treat of Missions than the three we have named. They all, we may say, refer to British Missions in the most cordial terms—a good omen, we may trust, of much friendly co-operation of Great Britain and Germany in the Central African Mission-field. We cannot follow them throughout in their able and elaborate vindication of the Missions, but there are some valuable thoughts deserving of being noted.

*Competent Witnesses as to Missions.*—According to Major von Wissmann, all competent judges as to Africa, merchants, travellers, soldiers, English or to whatever nation they belong, agree with him in his depreciatory remarks. Dr. Zahn replies that, even if it were so, there are on the other side 700 white men—missionaries—who are in a pre-eminent way competent judges on African questions, and on missionary questions experts *par excellence*. Herr von Wissmann will have it that they are not experts of the first rank because their work has been chiefly limited to the study of one race, while travellers can form a better judgment from the study of various races. This may be so far true, only ordinarily the missionary knows one race thoroughly—the traveller the many races only superficially, and on this account the missionary's judgment is to be preferred. So far it may be true that the individual missionary takes a more limited view, and it is well therefore that the merchant or soldier or statesman should form an independent judgment. This one-sidedness is, however, in large measure corrected by the fact that it is not the missionary of one race, but hundreds of missionaries from east and west and south who give their testimony and correct this and complete the general estimate. Any opinion contrary to the general judgment of such Mission experts would need strong proof. The direct labourer in the field must hold the first place, just as the soldier in military things or the statesman in politics.

*Praying and Working.*—According to Herr von Wissmann and others, training to work is one, if not the highest, end of Christian Missions among uncivilized races, and he praises the Roman Catholic Missions for setting an example—first *labora* (working) and then *ora* (praying). In the judgment of Dr. Warneck, a Christian Mission's first duty is neither to teach, to pray, nor to work, but, according to Christ's commission, to awaken the people to faith in the Gospel. The first aim is religious, not economical. The Son of God has sent His messengers into the world to proclaim the message of salvation, to be witnesses of Evangelical truth; not to found plantations, or to superintend economical work, or to instruct as to labour. The Kingdom of God is the first thing; but missionaries have not been forgetful, but have been, in fact, compelled to teach and set an example in all kinds of labour. There are great

industrial Missions, such as the Basle Mission on the Gold Coast, the Lovedale Mission in South Africa, and many more.

*Fetichism in Africa.*—Herr von Wissmann reasons that to attempt to convert the Bantus by teaching them religion must be in vain; they cannot grasp the religion of love. The Mohammedans never attempted to convert them to Islam. As far as this latter argument is concerned, it has been very well shown that the reason they did not attempt to propagate their faith among the Bantus was because they came among them as slave-hunters, and to convert them to Islam would have been contrary to all their interests. Negro nations once converted to Islam could no more be dealt with as slaves, but recognized as brethren. Besides, the idea that the Negro is on so low a step of development that he must first be educated to be a man before he can be made a Christian is now an exploded one. Fetichism is not the original religion of the Negro, rather the ruins of an earlier and purer faith. It has been established that all the African races have religious ideas—believe in the existence of God and of an unseen ghostly world—that they have the idea of sacrifice and atonement, and that there is a basis thus for the preaching and teaching of the Gospel.

*Roman Catholic Progress in Africa.*—The Roman Catholic Church was established in strength in West Africa four and a half centuries ago. Churches and cathedrals were built and religious services conducted, as in Europe. Yet, till the early part of this century, it had so failed that many of its people were sunk below the level of heathen Africans. Such, for instance, according to the testimony of Herr von Wissmann himself, were the majority of the baptized Negroes of Malange—by no means Christians—seeming to accept baptism as a kind of fetich service. The modern African Roman Catholic Missions are of a higher character and efficiency. In the conduct of these they have learned much from the Evangelical Missions, as, for instance, in preaching to the heathen, school work, the employment of the Native languages. As regards the last, they have yet, however, much progress to make. Father le Roy, one of their East African missionaries, writes:—"At last the speech of the people to whom we preach the Gospel is no longer a secret to us. In two years" (writing in 1886), he says, "we shall have the first necessary books to place in the hands of the missionaries, to give them to the children and to spread them in the villages, where former pupils, now become men, can read and explain them." Dr. Zahn adds that the Mission (Bagomoyo) where these were to be distributed had in 1872, 300 children, and for these Father le Roy hopes, after twenty-five years, that the children are to get the first necessary books in a language they can understand. Very different have been the services of the Anglican Missions. If a European wishes to learn Swahili with the help of a book, he takes the work of Bishop Steere in hand. If one would acquire this language at the Oriental Seminary in Berlin, he uses as an aid a book which is a translation of Bishop Steere's.

*Crossing the Dark Continent.*—According to a writer in a French magazine *Exploration*, the Dark Continent has been crossed just sixteen times. Without entering into details, it was crossed twice in this century before 1850, six times between 1850 and 1880, eight times since 1880. It has been crossed five times, it is believed, by Portuguese, five times by English, twice by Germans, once by French, Austrians, Swedes, and Italians. J. E. C.

## THE MISSION-FIELD.

## WEST AFRICA.



MISS DUNKLEY writes with a grateful heart that the Annie Walsh Institution, through the efforts of the Rev. J. Hammersley, Vicar of Alithwaite, near Carnforth, has been rendered free from the burden of debt, with a small balance in hand for future needs. Referring to Mr. Selwyn's visit, whose addresses to the girls went home to many hearts, she says, "Writing now, after the lapse of a few months, I am thankful to be able to say that they were not transient emotions, but we have proof in the daily lives that the good seed took root and is bearing fruit, though of course this cannot be said of all."

The Rev. J. A. Alley, of Port Lokkoh, sent home last year a translation of Leviticus in the Timneh language. He has now forwarded the Book of Numbers, and both have been passed on to the British and Foreign Bible Society.

We now learn that the illness of the Rev. Joseph Brayne was remittent fever; it commenced on September 17th, and he died on Friday, the 26th, and was interred the following day. The Revs. T. Harding and H. Tugwell returned to Lagos from their visit to Ode Ondo and Ilesha a few days before the end, and shared the anxious duties of watching him. Mr. Harding writes:—

The day we buried the body was the day on the Cycle of Prayer "for the provision and preparation of labourers," and earnestly did we pray that some one might *that day* be called to fill

up the gap, and we are expecting to hear of their leaving. I know you are praying for us all, but please especially remember Miss Goodall. God is giving her great grace, and will give.

Mr. Harding has sent a full report of his and Mr. Tugwell's tour. They were absent about seven weeks, and the whole journey, except a short distance, when Mr. Tugwell, owing to a bilious attack, had to be carried in a hammock, was accomplished on foot.

## EASTERN EQUATORIAL AFRICA.

A letter from Bishop Tucker, dated Unyanguira, September 6th to 11th, was received at the end of November. Unyanguira is about 100 miles to the west of Mpwapwa, in the Ugogo country. The Wagogos are a turbulent and warlike people, and the Bishop's letter gives full particulars of the incident which was referred to in the *Times* telegram of November 2nd, quoted in the December *Intelligencer* (page 848). Two German soldiers were murdered by the Natives while seeking to buy food, but although an attack was anxiously apprehended on the night of Saturday, September 6th, it was mercifully averted. A few days before an Arab caravan of 500 porters were all massacred within a few miles of Unyanguira. Dr. Wolfendale, a missionary of the London Missionary Society, was in the same neighbourhood with a caravan of his own, and was in considerable danger, but a party of German soldiers was sent to escort him and his people to the comparatively safe shelter of Mr. Stokes' camp.

The same mail brought letters from the Rev. R. H. Walker and Mr. Deekes, dated Usambiro, July 17th, and from the Rev. E. C. Gordon, dated Rubaga, May 8th. Mr. Walker says, "Everything is going on quietly here; the Natives are very friendly, and the boys and Mission people are regularly taught." Mr. Gordon's letter will be found on page 32.

A telegram states that the Bishop's party had reached Usambiro on October 21st, all well.

## PALESTINE.

By the request of the May Missionary Conference, Miss E. C. Wardlaw-Ramsay removed in the summer from Jaffa to Acca, an out-station of Nazareth, and both

Mr. Gollmer and Mr. Hall report how very encouraging the work there has become since her arrival. On her return in September, after a few weeks in the mountains, she received a most warm welcome, some of the congregation meeting her at the landing-place at Haifa in the middle of the night, and others awaiting her at the city gates. Over fifty names are on the books of the girls' school, several of whom are Moslems; and eighteen young men attend a night-school Miss Ramsay has started, which always closes with a Bible-reading, when the men, she says, "listen most eagerly."

The three senior missionaries connected with the Society's Palestine staff have been home on furlough this year. The Rev. J. Huber, who joined the Sierra Leone Mission in 1850, and the Palestine work in 1853, left Gaza, with Mrs. Huber, in May, and returned in October. The Rev. J. Zeller, who joined the Mission in 1855, left Jerusalem also in May, and returned with Mrs. Zeller at the beginning of December. The Rev. T. F. and Mrs. Wolters left Nazareth in April, and are still detained at home by the state of Mr. Wolters' health. One of the departments of work under Mr. Zeller's charge, the usefulness of which he is very anxious to expand, is the Printing Press at Jerusalem. Since 1876, when it came under his management, about twenty-five publications, large and small, have issued from it, some being for instruction in doctrine, some on controversial subjects, and some of the nature of tracts, &c.; e.g., Catechism on the XXXIX. Articles, Introduction to the Book of Common Prayer, translations of Pearson on the Creed, Analysis of ditto, an Epitome of the History of the Church of England, the Islam Controversy, Imad-ud-din's treatise against Islam, the Sinner's Friend, &c. The Rev. H. Sykes had general charge of Mr. Zeller's work during the latter's absence.

Miss Newton arrived at Jaffa on October 17th, and Miss Elverson on November 24th.

#### PERSIA.

We much regret to announce the death of Miss Valpy, at Baghdad, on November 30th. She went out there only a year ago, with Miss A. Wilson. The health of the latter has also suffered, and she will have to leave the Mission.

#### NORTH INDIA.

The first meeting of the C.M.S. Central Church Council of the North-West Provinces was held at Meerut on October 23rd. On the previous day the two District Councils of the Northern and Southern Divisions met, under the presidency of the Rev. G. B. Durrant, and determined matters affecting finances, &c. The meeting of the Central Council was presided over by the Bishop of Calcutta. The North India localized *Gleaner* says:—

The subjects discussed at this Council were of general interest. Some very useful discussions took place on the education of the children of Indian Christians, parochial ministrations, and the supply of young men for the ministry. The Bishop was able to draw upon his long experience as a parish priest in England for counsel which was felt to be full of insight and wisdom. This is the first year that the C.M.S. congrega-

tions of the North-West Provinces have been represented by a Central and District Councils. We believe that the opinion was unanimous that the new development was distinctly an improvement on the old plan. The Hon. G. E. Knox (Honorary Treasurer to the Council) was present throughout, and was much to the fore in all that concerned the practical well-being of the Council.

The Rev. E. Droese, the veteran retired missionary, who now resides at Mussoorie, has sent home the Book of Psalms and a series of Bible stories in the Malto language, for the use of the Paharis, among whom he formerly laboured. Mr. Droese has already translated a large part of the Prayer-book, including the Epistles and Gospels for Sundays and Holy Days, into this language, of which

he has a more intimate acquaintance than any other European. Miss Droese, his daughter, who has for twenty-five years laboured uninterruptedly for the spread of the Gospel, also contributes helpful literary work in Urdu and Hindi.

In May a young man, a convert from Mohammedanism, who was formerly a pupil in the C.M.S. High School at Lucknow, was baptized at St. Luke's Church, Jabalpur, of which the Rev. Isaac Vincent, who was ordained deacon in March, is the Native pastor.

In our number for Feb., 1890 (p. 123), we referred to a statistical table published by the Anglo-Indian Temperance Association, which showed that the district of Benares was pre-eminent in the North-West Provinces for the amount of drink consumed within its borders. It is thankworthy to learn that there is a vigorous Temperance Society established in the city of Benares, and that the labours of one of its members, Babu Kesho Ram Roy, have been signally successful in persuading large numbers of various castes (the Report of the above Association for 1889 claims 40,000) to adopt total abstinence.

The North India localized *Gleaner* says: "We rejoice to hear that there have been three more baptisms among the Bhils, two of them being those of adults. This makes the total number of converts ten." The first converts among these people, a family of six, were only baptized in December, 1889.

#### PUNJAB.

The Rev. R. Clark has lately visited Kashmir, and sends an encouraging report of the different branches of the C.E.Z.M.S. and C.M.S. work. The new buildings for the Women's Dispensary and Hospital for the Ladies were almost ready for occupation. The Hospital, for the cost of which Mrs. Bishop (better known as Miss Isabella Bird) has made herself responsible, and of which the foundation was laid on October 12th, 1889, by Mrs. Nisbet, wife of Colonel Nisbet, the Resident of Kashmir, was opened by the Bishop of Lahore on June 9th, 1890, in the presence of the Resident, Rajah Amar Singh, the Prime Minister, Rajah Ram Singh, the Commander-in-Chief, and many others. Of the C.M.S. Boys' School, which has lately been removed to more capacious and convenient premises, Mr. Clark says:—

The work of the school has been consolidated and enlarged. About 330 boys are now on the rolls in the Srinagar school, and 150 more are in the Mission school at Islamabad. Both schools are under Christian masters, Mr. Christopher Tulsi Das and Mr. Luke; a third Christian master is with Mr. Luke at Islamabad. In giving an address in the Srinagar school, and examining some of the classes, especially in Scripture, the answers of some of the boys almost surprised me. The boys in Cashmere are apparently more

intelligent than boys are in most parts of the Punjab; they are also much interested in their Scripture studies. Mrs. Knowles visits the school every day (though it takes her from her home three hours a day), and gives lessons in the Bible and in English reading. The influence and the importance of this school, as an agency for evangelization, can hardly be overrated. The Gospel is now taught every day to hundreds of intelligent boys and young men of good position and family in the very heart of the city.

On the recent political and other changes in the country, and on the present opportunities for extending Christ's Kingdom, Mr. Clark says:—

After centuries of oppression and degradation of the people, the change has at last come. It would seem as if the time to have mercy and pity, "yea, the set time, has come," and there seems to be a prospect of freedom and enlightenment now for the people of Cashmere. This country is now united

with India by the wonderful road from Baramulla to Kohala, which is ninety-seven miles long. From Kohala it has been continued to Murree by the English Government. Often carried along the side of fearful precipices, or through stupendous cuttings, sometimes through tunnels, and over heavy



embankments, or across bridges which sometimes seem almost to be suspended in the air, this Cashmere road, in the valley of the Jhelum River, is said to be the grandest road in Asia. Its construction in so short a time is due to the energy and resolution of the Resident, Colonel Nisbet. Another road, 200 miles long, is being now constructed to Ghilgit. Many other improvements and reforms have been also inaugurated by Colonel Nisbet. It is now proposed that a railway should be made to Cashmere. Cashmere is no longer isolated. May God grant that these reforms and improvements in the country generally may be continued, and that nothing may ever be allowed which may throw things back again to what they were before! May He who caused light to shine out of darkness now cause light to shine on this dark land, both spiritually and physically. It is a cause of deep regret that in consequence of weak health, Colonel Nisbet is now obliged to take furlough to England.

After patient waiting and working in Cashmere for twenty-eight years (since 1862), a great and effectual door seems now to be widely set open

The Rev. R. Clark also visited Peshawar. He found the opposition there considerably abated. The "*Society for Promoting Islam*," referred to in our number for Nov., 1890 (p. 794), has been weakened by a disagreement between the Mullahs and the people. Mr. Clark says, "The Hindus are beginning to take a great interest in the Christian preaching, and many are coming to church. All will, I think, turn out for the furtherance of the Gospel."

The Rev. R. Bateman arrived safely again at Narowal, after his visit to this country, at the end of October; and the Rev. H. F. and Miss A. F. Wright reached Amritsar a few days later. The Rev. J. and Mrs. Redman and Mrs. Heaton were welcomed back to Hyderabad about the same time.

#### WESTERN INDIA.

During the rains a series of addresses to educated Natives was delivered at Nasik. The Rev. W. A. Roberts spoke on "The Teaching of Jesus Christ;" the Rev. E. J. Jones on "The Authority of Holy Scriptures;" the Rev. A. A. Parry on "The Miracles of Jesus Christ;" and the Rev. R. A. Squires on "The Witness of History to Christ." The chair on each occasion was taken by Mr. Ferguson.

The Rev. F. G. Macartney sends to the Bombay localized *Gleaner* an account of a Sikh whom, with his wife and child, he baptized on October 12th. More than twenty years ago this man, while on a pilgrimage to the tomb of a famous Sikh saint, received from a Sepoy a copy of the Gospels and the Acts bound in one volume, by reading which he became convinced that Christ was the true Gurn. Even ten years before that he had been seriously impressed by reading some Christian publications which had fallen into his hands at Ludhiana, in the Punjab. Mr. Macartney says, "Of those I have baptized in a humble position of life, none, I think, have shown such simple, child-like faith as these adults,

before us in this land. We observe that Cashmere is thickly populated with intelligent, though in most cases ignorant inhabitants. This population, with a good Government, will increase. Srinagar, the capital, has now 130,000 people living in it. It is "a good land, a land of brooks of water, and of fountains and depths that spring out of valleys and hills"—a land of beauty—a land of fruits and rich harvests, which Nature, or Nature's God has formed so beautiful, that it seems as if it were made to be a garden of the Lord. Cashmere by its geographical position is thrust forward into Central Asia, and is now our outpost of Christianity on this frontier of India. It is the starting-point for travellers to Ladak, and Iskardo, and Kafirstan and Tashkund and Llassa. Such ways as these are highways for the Gospel of Christ. Cashmere is a great centre, leading to many countries. We remember that Cashmere once sent forth 500 Buddhists to convert Thibet, and that from Cashmere Buddhism spread to Candabar and Cabul. Our opportunities here are very great. The Cashmere Mission should always be maintained by our Society in strength.

and the man certainly knows more, and has deeper convictions, than many who have been for years in the fold of the Christian Church."

#### SOUTH INDIA.

The Rev. H. Schaffter, Principal of the Tinnevely College, which had 446 students at the close of last year, writes:—

We have sixteen Christian masters working in the College, and I can truly say that they seem each one to keep well to the front the missionary aspect of the College. I thank God for the Christian masters, and would mention especially what two of them are doing outside the College in the work of evangelization. One, the senior pundit, collected subscriptions amongst his friends, and, at his own expense, has opened a reading-room in one of the principal streets of the town. It contains a fair library; but, more important still, either he or some Christian friend is always there to hold friendly discussions with Hindus who drop in. This quiet sowing of the seed is, I know, beginning to tell. Several heathen have mentioned the place to me as a place where the light has begun to dawn upon them. Another of my masters, the physical science teacher, has started the Bible Distributing Society, and with help from the C.M.S. and the Bible Society has two evangelists at work, whom he personally superintends, and with whom he goes out preaching. A fair sum is lodged in the

bank as a deposit, and a goodly collection of monthly subscriptions attest to the zeal with which he keeps this work going.

Seven young men of castes considered high by the heathen have been baptized at different times, and have stood firm in the midst of a good deal of opposition. One (a Vaishnava Brahmin) has really suffered the loss of everything man holds dear on earth. Last year, however, the Hindu students of the College of their own accord started a Bible-reading Society, hired a room in the Car Street, and there met for reading and prayer. The result was that one, after a good deal of persecution, was baptized in March of this year, which maddened the Hindu Tract preachers. A good number of boys were compelled to leave the College, but we hope in time to have back our old numbers. But whether we get numbers or not, may our Heavenly Father be honoured and the Kingdom of Jesus be extended by this College. This I am sure is the wish and prayer of every Christian master and boy here. The Lord grant it for His Name's sake.

#### CEYLON.

The first annual meeting of the Cotta Native Missionary Society, of which the Rev. R. T. Dowbiggin is the President, was held on August 24th, when about 150 Singhalese Christians assembled, and were addressed by the Chairman, the Revs. A. E. Dibben and E. T. Higgins, and by Mr. V. D. David, a Tamil evangelist. The receipts for the year from Native sources amounted to about Rs. 200.

#### SOUTH CHINA.

Dr. W. W. Colborne, who went out last January to take part with the Rev. J. Grundy in itinerating work in the Kwan-tung and Kwang-si Provinces, spent May and June and part of July with Mr. Grundy on the Pak-lau River, which they ascended as far as Yung Yuen. About 1500 cases were medically treated, and Mr. Grundy had frequent opportunities of presenting the Gospel remedy for sin.

The Rev. J. B. Ost baptized eight adults at Hong Kong on September 14th, three men, four women (one aged sixty-nine), and one girl. Two of the women were members of Mrs. Ost's women's class.

#### NORTH PACIFIC.

Bishop Ridley visited Queen Charlotte's Island in September. He baptized eight adults and confirmed eight candidates at Massett. His chief object in this visit was to introduce the Rev. J. H. Keen and Mrs. Keen to the work which they have taken up in succession to the Rev. C. Harrison, who has come to England.

## THE BISHOP OF DURHAM ON FOREIGN MISSIONS.

[The Bishop of Durham (Dr. Westcott), V.P., presided at the autumnal meeting of the Durham branch of the Church Missionary Society, held in the Town Hall, Durham, on the 28th of October, and in his opening address said,—]

**I**T is very pleasing to me on this my first attendance at a missionary meeting in the cathedral city of the diocese, to see evident tokens of the same zeal for the cause of Missions which were so great an encouragement to me during the whole of my work at Cambridge, and certainly I regard it as a very good augury for my work here in the north that only a few days before the commission was given me to work here in this diocese, this city should have given one of its own clergy to undertake a work, if possible more arduous and more noble in its truly apostolic dignity. And not only has this diocese had the great privilege of sending a leader to Eastern Equatorial Africa, but I rejoice also to remember that the diocese has sent one of its vicars, and with the vicar his helper, to be a leader in the West of Africa. I rejoice further to know that these are not the only labourers in the mission-field which this city of Durham has sent out in late years, and there is no better wish which I can form for this diocese than that the stream shall continue to flow fully, and that we, through those whom we seem to have lost, may receive a far greater gain; for those whom we send out from labour here among us will help us still more by the labours which they will still successfully pursue in the most distant quarters of the mission-field, and it will be one of our greatest helps to feel bound to them in their distant work by the power of the one life.

And while I feel this encouragement, as I look upon the audience here, I feel also the old difficulty which used to beset me in Cambridge days—the difficulty of knowing what to say in speaking to a meeting gathered to discuss Foreign Missions. The range of the field is so vast, and the subjects are so numerous, that it is indeed hard to make a choice. One's thoughts seem to go from China to New Zealand, from the Islands of the Southern Sea to North America, from Egypt and Palestine to our own India, and rest there half in hope and half in fear. In that home of great nations and cradle of great faiths we hardly know indeed yet what is the

work set before us, but I do trust that we are beginning more and more to recognize the purpose for which God committed to the charge of our empire that which is almost a continent. And what problems come before us! How one thinks of the great question of education with its fruits now becoming more manifest than in old times, of the question of women's education in India, which seems to me to be a most urgent subject for careful thought, and one which, if we fail to seize the present opportunity, will be marked by disastrous issues. And then we might consider the new openings, of which we shall hear to-night, on every side, where we shall find the men to occupy them, and the most important question of the reflex action of Missions upon our own spiritual life at home. These and a thousand other questions rise up before us when we think of Foreign Missions.

To-night I will only just touch slightly upon two most obvious thoughts—obvious, and yet, therefore, not the least important; one of which, I think, may be to us a source of deep thankfulness, and the other may bring home to us a desire for more complete devotion in the future.

First, the thought of the results of missionary work as a clear sign of the presence of God, a living God among us; and secondly, the thought of the scantiness of our own offerings to this Mission cause, which seems to bring powerfully home to us the utterly inadequate conception which we have at present formed of what the work is. First, then, I say that the results of missionary work are, so far as I can judge, a clear sign of the presence of a living and a speaking God among us. It is by no means uncommon for those who speak from personal knowledge of the mission-field to come before us somewhat in the spirit of apologists, and tell us, almost with excuses, how few are the fruits to which they can point, how necessarily slow their progress must be, how manifold are the difficulties by which they are beset. Well, I confess, my friends, that the way in which I regard the results of missionary work is very different.

When I see the results which have been produced I am startled, touched, humbled by the wholly disproportionate magnitude of what has been done when compared with the means which have been used to effect it. I seem to feel that I am in the presence of a power far greater and far other than those human agents whose work I can trace. I will admit to the full the fewness, the weakness, the errors, the frailties if you please, of the workers. But what then? That is not all I see. I see men in one case fallen, as it seemed to human judgment, beyond the hope of restoration, raised to the dignity of Christian men by the simple story of the Cross. I see in another place races long sunk by self-indulgence and corruption to the lowest depths, disciplined by the self-mastery of the Gospel to pure and sober lives. I see in another place an English Bishop travelling among the Native churches of Tinnevely, who tells us his faith was strengthened by what he looked upon. I see a powerful and ancient civilization which has penetrated into every department of the life of a great nation eager now to point out its correspondence with details in the Christian faith, which the Christian soul recognizes as necessary to its wants. I see all this, and seeing it I must believe that I recognize there the power of that which is indeed the Gospel of the Grace of God. I see that there is working now before our eyes a power other than man's power, and those who work, and those who listen to their call tell us what is the secret of their success. They tell us they do find that when they pray their prayers are answered, that when they seek communion with God, they are heard and answered by One who still listens and speaks as a loving Father. I know quite well we are told, as we have been told in startling language within the last few weeks, that the East passes by the message which we have to bring with indifference, or with hostility, or with scorn. I confess that such an interpretation of the facts does not seem to me to be justified by the testimony of those who can speak with direct knowledge.

I will only take the testimonies of those who are not Christians. I read that one whose name you will well know, Keshub Chunder Sen, says:—"India is unconsciously imbibing the spirit of the new civilization. It is not the

British army that deserves the honour for holding India. If to any army appertains that honour, that army is the army of Christian missionaries, headed by their invincible Captain, Jesus Christ. They have brought us unto Christ, they have given us a high code of Christian ethics, they are teaching us the example of moral influences, and win thousands of non-Christian Hindus." Is that the language of a man who feels, as it has been said within the last fortnight, that he has within his own traditional faith that which satisfies his instincts?

Then, again, the Rajah of Travancore, answering the missionaries who had thanked him for the protection afforded them, said: "One cannot be sufficiently thankful for the introduction of this civilizing element, and its steady development. Your labours have been increasing year after year the number of a loyal, law-abiding, and civilized population—the very foundation of good government." Again, I ask, is that the language of a man who feels that he has in his ancestral faith that which will form a solid basis of an enduring empire?

Only one more instance. I read that a Hindu pleader, not a Christian, asked leave at an examination of a school to speak, and then said that mission-schools were the quinine for the cure of India's fever. Once again I ask, is that the language of a man who feels that he and his countrymen, all that he loves best, owe nothing to the Christian faith?

No, my friends, I say again that when I look at the results which have been wrought in India by the small body of men we have sent there, I am amazed by what seems to be out of all proportion with the power which we have been enabled to use. Think what would be wrought among us if one man had to minister to 200,000. This then is the first thought—a thought which surely must quicken in us a deep sense of thankfulness in having so brought home to our own hearts the assurance that God is speaking and working among us still—the power of seeing this great lesson of the love, the wisdom, and the might of God the Father, Son, and Spirit, written in letters of light and fire over the whole mission-field.

But then there comes the second thought, for such a sign of the Divine Presence must be to us a call, and

must we not say that it is a call which has not yet even been recognized, much less answered? And though I am, as I said, humbled by the sense of the greatness of God's gifts, I am yet more humbled by the thought of the scantiness, the weakness of our efforts. For we must remember that the commission which bids us labour in the mission-field is a commission to the whole Christian Church as a Church. Missionary work is not a voluntary, supererogatory work of a few more devoted souls. It is a charge which is given to all as Christians. The first disciple, let us rejoice to remember the fact, was the first missionary. And in this respect can we say that we severally have realized our obligations as citizens in Christ's kingdom, as soldiers in Christ's army.

If we would answer the question honestly let us see what it means, and the experience of our own national life will furnish us with a kind of standard by which we may try ourselves. Within the last few years once and again it has seemed to be our national duty either to vindicate what we conceived to be our right, or to maintain what we held to be our duty. And in these crises what did we find? There was a universal desire to spare no treasure and no blood so that what we held to be loyalty to our nation might be preserved. If there was a post of danger there were more volunteers than those whose services could be accepted. And if on such occasions we find the call of the nation meets with such a response, do we find it exactly so when the Church of Christ makes her call? Can we not tax ourselves to bear the burdens of His service? Cannot those among us, for whom the way of life is yet open, see distant fields where they may serve their Master in noble warfare? No one would rank more highly than I do the nobility of our missionaries, who have suffered and died for their cause. But let us be honest with ourselves. Add up all the sufferings of all the missionaries for the last century, and you will find them outweighed by the sufferings borne by an army in a single campaign, or even by the company of that great traveller who crossed the darkest Continent to rescue an isolated pioneer of civilization. What does the contrast suggest to us? Surely this, that we have not realized our obligations to the Christian Society with one-

thousandth part of the force with which we recognize our obligations to our country. Can it be that it should be thought quite natural, quite reasonable, that the most adventurous and enterprising among us should risk all in commerce, in arms, in travel, and not be thought natural that the noblest and foremost should offer these for the service of Christ, in which we know every one who fights lawfully shall assuredly receive the victor's crown?

I know it will be said that there are at home evils which we have not yet met, still less conquered. True, it is, but I see that one who has just been on a visit to some of the African stations of the Society, says: "Never talk again of home heathen in the same breath with the heathen of this continent," and they were exactly the words which Dr. David Livingstone used to me on the only occasion when it was my privilege to speak with him. The evils at home are terrible, but those who have looked upon the evils of Africa know that there is something which our imaginations as yet cannot fully realize, and let us be sure of this, that the counsel of faith for the Church is the counsel of duty and the counsel of interest; that we "should forget our own people and our father's house," confident of this, that through that labour we shall win the support of new kinsmen for our own people. Yes, in this sense we shall feel that every one of us has some share in the mission-work, something to do exactly corresponding to his own circumstances, his own position, his own endowments, and I would ask, if there is any one here in this hall to-night who has not found his work, that he will at least now seek it. The voice comes of course with different power and meaning in different places, and, as I used to say at Cambridge, it does come with a singular force in a university town. It is not for those who teach and lead there to use words of persuasion, but at least let them point to the opportunity, and if it be God's will His Spirit will make the call heard, and His Grace will make the call answered. Let us remember that it is God's good pleasure that His work should be done in response to our work. That old, old Word still has its power: Pray the Lord of the Harvest that He not only send forth, but put forth, thrust forth, cast forth,

with some sweet and loving compulsion, labourers into His harvest. That is our part, and we can wait the issue.

One knows, indeed, what are the difficulties at home; but the work in the mission-field is our own work. I can never be wearied in saying that my hope in a large measure lies there, far away. I believe it is from the mission-field that we shall gain that assurance of the victorious power of the Gospel which we often sorely need, and I believe it is from the mission-field that God will give us that great blessing for which we all earnestly pray, of a sense of spiritual union in Christ. The difficulties about us are great; the storms rage ceaselessly, but I always think that the familiar story of the Galilean Lake is a parable of our

work. The storm rages, we are alone, the Lord has not yet come. We think He has forgotten His promise, and then we suddenly see when our eyes are open, that by His presence He is stilling the waves, and that He bears us to the haven where we would be as soon as we have received Him. Yes, the trial and the help are simultaneous, just as you will remember that the great charge and the great promise were given together when the Lord said, "Go and make disciples of all the nations." He said, too, "Lo! I am with you all the days to the end of the world." The charge would have been impossible without the promise; and just in proportion as we realize that promise as a living truth, we shall be enabled to fulfil that charge.

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## LETTERS TO THE EDITOR.

### *THE DUTIES AND OPPORTUNITIES OF HONORARY DISTRICT SECRETARIES.*

DEAR SIR,—I understand that the Society is endeavouring just now to extend the usefulness of the important office of Honorary District Secretary. A pamphlet has been sent out to all the District Secretaries, emphasizing the value of the work already done, but impressing several other facts. This letter must not contain a mere reprint of this important circular. Suffice it to say that the gist and essence of it was simply this: any one who undertakes this work must pledge himself to be *practically* interested in C.M.S. work; he must be a member of the Society by the 10s. 6d. annual subscription; he must be more than merely a good old-fashioned evangelical, he must be more than a pious, good man, interested no doubt, but yet doing nothing beyond the bounds of his own parish to spread the C.M.S. interest and work. In short, the Committee relies upon the Hon. Dist. Sec. to be a worker and not a drone. The Society treats him as one of the innermost circle, and commits to his conscientious care the conduct of its affairs in his particular district or rural deanery.

Now, Sir, I do not know the exact number of those who bear this office, but there are, I believe, not far short of 600 clerical and lay District Secretaries in our land. I trust this number may be increased, for much of the Society's future success lies in the self-denying efforts of such devoted men.

But my object in writing this is not merely to magnify my office, but rather to suggest to my brethren who fill these important posts, ways in which their usefulness may be increased.

Now I fear I am not far wrong when I boldly state that the large majority of District Secretaries do next to nothing! This does not sound hopeful, following closely, as it does, upon my statement that much of the Society's future success depends upon these men. I firmly believe that, if those who hold this office at present really worked *as the Society expects them to work*, the interest in missionary work, especially in country places, would be increased tenfold. The Dist. Sec. has great advantages which the Assoc. Sec. has not. He is personally acquainted with many clergy who will readily grant him a meeting for the Society which they would undoubtedly refuse to a stranger.

As I write anonymously, I may state that I have lately taken a district in which for years there has been a Dist. Sec. Two good men, in fact, have held the

post. My first step was to obtain a list of all the parishes in the district supporting C.M.S. or S.P.G. (I found also that several did not send a farthing to any Foreign Missionary Society). My next step was to write to all (whether C.M.S., S.P.G., or nothing), and offer to preach sermons or give a lantern lecture for the C.M.S. With what result? In the first year I got entrance into five new and important parishes, and of course the district subscriptions are practically doubled in a single year. I found out that the clergy of these parishes *had never been asked* previously to support the C.M.S., and yet the office of Dist. Sec. had not been vacant for years. I may further state that I have a magic-lantern, and that I give up one day a week to lantern lectures in country parishes, illustrated by the splendid sets of slides supplied, free of charge, from the Society's house. Any one can get a full house, and generally a good collection, who will do this; only let me say his lantern must be a good one, either limelight or four-wick oil-lamp. Of course my expenses are not charged to the Society, but are gladly given.

I do not say all this in any spirit of self-praise, but simply to show what we Dist. Secs. may, nay, ought to do, for the Society, and I hold that no one who is not able, if willing, to devote one day a week, during the winter, to C.M.S. work ought to undertake this important and responsible post. If this were generally done, I believe it would have a great effect. We do not exist to receive blue reports, and have stamped paper to write upon, and eat grand breakfasts at Cannon Street Hotel,—we do exist to work. There seems to be a general idea among Dist. Secs. that because a parish sends a few pounds a year to the S.P.G. that they ought not to attempt to intrude there. My experience is, that such parishes, as a rule, have little or no interest in missionary work, and that they welcome any real stirring, interesting lecture upon Mission work, whether C.M.S. or otherwise. My practice in such places is not to extol my own Society, but rather to impress the vastness of the field, and the prominence given to the subject generally in Scripture, and this, with prayer, will never fail to have effect.

HON. DIST. SEC.

#### NON-CHRISTIAN CREEDS AND CHRISTIANITY.

DEAR SIR,—Will you kindly allow me to add a few thoughts to those set forth by Mr. Ensor, regarding the moral or ethical truths which appear in connection with the superstitions of the world, and those necessarily involved in the religion of Christ? That religion means a life lived toward God, consciously and purposely *to the glory of God*. Now, can any man live such a life apart from Christ? No; “without Him we can do nothing good, that is godly;” “without faith it is impossible to please God;” “that which is without faith is sin.” The faith-life is a joint life with Christ, and in Him we are accepted and our life is accepted, and is well-pleasing to God, and that life can alone glorify Him. And does not this faith-life just exhibit “the life of Christ made manifest in our mortal body,” and therefore necessarily involve the practice of every moral and ethical virtue, even as His life on earth did? Wanting this spirit of life in our ethical life makes it a mere dead thing in the sight of God, and its fruits are but “dead works.” As Mr. Ensor indicates, the one kind of life is of nature, and any animal-man may pursue it without any personal regard to God as the Author of those very ethical laws. As such a man's intellect responds to the laws of intelligence in nature, and his emotions respond to the æsthetic laws of nature, so his will and conscience respond to the ethical laws of nature; even the lower animals exhibit a crude recognition of such laws. But what a difference in the case of a Christian man. He is constrained by the love of Christ, led by the Spirit of Christ, to fulfil the moral law as His heavenly Father's law, as His beloved Redeemer's law, to love his neighbour as himself, to seek to do good to all men as he has opportunity,—in all serving the Lord, faithful to the Lord in duty. This is to the glory of God; this has the divine significance of life, the only life worth living for, and the only life man was created for, and recreated for in Christ Jesus our Lord.

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## NOTICES OF BOOKS.

THE Rev. C. Bullock has, in *The Sisters ; Reminiscences and Records of Active Work and Patient Suffering* ("Home Words" Office), combined the lives of Frances and Maria Havergal. The book is a particularly welcome one, and is the very thing for an attractive and useful present.

*Once Hindu—Now Christian* (J. Nisbet and Co.) is the autobiography of a convert of the Free Church of Scotland in the Bombay Presidency. Mr. Baba Padmanji. It is translated by another Native Christian from the Marathi, and edited by Dr. Murray Mitchell. The book is a detailed account of Mr. Padmanji's early life, and of his gradual deliverance, by the grace of God, out of Hinduism, until he found "the peace of God which passeth all understanding." The glimpses it gives us of the actual life of a young Hindu of good family, and into the superstitions in which such an one is immersed, are interesting in the extreme ; and the value of Educational Missions is strikingly illustrated in their influence upon the hero of the story and others of his friends. Mr. Padmanji was baptized in 1854, and ever since has been a faithful Christian, and in particular an able and voluminous Christian author. He is now employed by the Bible Society upon the various editions of the Marathi Bible. Dr. Mitchell, who knows him well, testifies to his high character. The book is emphatically one to be purchased, read, and talked about.

*Wine and Oil from Immanuel's Land*, by the Rev. J. Ormiston of Bristol (Simpkin and Co.), differs from most books of travel in Palestine, in that it does not confine itself to mere Biblical illustration, much less to the recital of Oriental adventure, but at every point draws directly spiritual lessons from the scenes visited. Not that Mr. Ormiston neglects the archæology of Palestine, or fails to point out the identifications of sacred sites. On the contrary, his notices of these are very interesting. But the book is not "Immanuel's Land," but "*Wine and Oil in Immanuel's Land*," and very skilfully and very graciously (if we may use this word in the sense common among older Christian writers) does he "minister grace" to his readers. The children of God will value this book much.

*Fagoda Shadows*, by Adele M. Fielde (T. Ogilvie Smith), is a collection of pleasant sketches and stories of Chinese life, by an American lady missionary at Swatow. Dr. Oswald Dykes, in introducing the book to the English public, justly says that it gives a "near view" of China, and will "help to win some readers to a kinder and more human interest in the Chinese people." We recommend it for reading at working parties.

*Henry Martyn : His Life and Labours*, by Jesse Page (Partridge and Co.) is an excellent book, based of course upon the old Memoir by Mr. Sargent, and the Journals. We hope it will help to make Martyn's remarkable life more familiar. His is a great name ; but few now know the story of his life. Mr. Page has now given it to us in a readable form within the reach of all.

*Sunbeams on My Path* (Nisbet and Co.) is a pleasant autobiography by the wife of the Rev. Dr. C. H. H. Wright, the well-known Biblical scholar. She was a Swedish lady, and her reminiscences are varied and interesting.

*Little Kathleen*, by Annie R. Butler (Morgan and Scott) is a truly delightful sketch of a child-worker, who died in her eleventh year, and who had taken singular interest in the Children's Medical Missionary Association, of which Miss Butler is Secretary.

*A Sacred Dictionary* has been compiled by Mr. Francis Bonrazan, formerly a Mission agent of the C.M.S. in Palestine (J. Nisbet and Co.). It gives brief and terse explanations of Scripture names and terms, about 6000 in all. It is a very handsome and attractive volume externally. No pains have been spared by either author or publisher to make the book as complete and useful as possible.

We have received the Annual Volumes of *The Fireside Magazine*, *The Day of Days*, and *Hand and Heart*, all of which are, as usual, admirable, both in style and matter. Also the volume of the excellent *Indian Female Evangelist*, the organ of the Zenana Bible and Medical Mission. Also that of *The Net* (Bemrose and Son), a magazine which fulfils much the same function for S.P.G. Missions that *Missionary Leaves* does for C.M.S. Missions. Also that of *The Home Visitor* (Hunt and Co.).



## EDITORIAL NOTES.

**W**E approach the year 1891, the beginning of the last decade of the nineteenth century, with a very deep sense of the solemnity of the times we are living in. The world is opening up to the traveller, the trader, and the missionary at a rate unknown before, and one wonders whether by the end of the decade there will be any mountains or lakes or rivers, nations or tribes or languages, left to be discovered. There seems nothing to delay the glorious appearing of our Lord and Saviour Jesus Christ, *except*—except the slowness of His Church to prepare His way by preaching the Gospel to every creature. We are hearing much of the “submerged tenth” of the population of England, say three millions; but what of *the submerged half of the population of the world*, the seven hundred millions or so who have either not yet heard the Gospel at all, or not had it put before them so that they can understand it? In the opening article of this number we have given ample reasons why “it is high time to awake.” May God write the message on many hearts!

OUR Christmas Holidays follow on three months of very unusual pressure, even for Salisbury Square. The meetings of Committees and Sub-Committees have been almost daily, and the sittings often from 11 a.m. till after 6 p.m. The Niger difficulties are in part responsible for this; but there have also been the Sub-Committees on the proposals of the Keswick Letter, and there have been grave matters referred home from India and Palestine before the Ecclesiastical Sub-Committee. Meanwhile the regular business goes on without intermission, and this is quite enough to keep every one fully occupied. If in some respects the wall is being built in troublous times, at all events it is being built. The real work is going forward. Since we reassembled in the middle of September, we have had not only the great Valedictory Meeting in Exeter Hall, but four other Farewell occasions in the Committee-room; and many candidates for missionary service have been interviewed, examined, and accepted since the October list was made out. Even in so subsidiary a department as that of Publications, the activity of the past quarter has been quite unprecedented.

It cannot be denied that there is much stress and strain in all this, not only upon the staff of the Church Missionary House, but upon many members of the Committee, who have been in almost continuous attendance, and without whose untiring and self-denying labours the prosecution of the work would be impossible. It is indeed a matter for deep thankfulness to God that so many faithful servants of His are raised up for His service, and that health and strength of body and mind are granted to enable them to fulfil it.

MANY of the May Meetings begin in April; and in the same way our forthcoming February Simultaneous Meetings begin in January. Although only the counties included in the Province of York, and Wales, are taken this year, the number of centres at which the meetings are to be held is so much larger than it was five years ago that a fortnight has to be allowed for them. Northumberland, Durham, Cumberland, Westmoreland, Lancashire, Cheshire, and the Isle of Man, are to be worked from January 26th to January 30th; and Yorkshire and Wales from Feb. 2nd to Feb. 6th. A paper inserted in this number gives a list of centres, and of speakers, so far as it is possible to do so in the middle of December, when we have to go to press in view of Christmas.

It is unnecessary here to enlarge upon the special purpose of these meetings.

Not for instructive lectures or entertaining speeches ; not for the presentation and adoption of reports ; not for the collection of money. All these are right in their proper places ; but the Simultaneous Meetings are for the definite object of calling the Church to be up and doing in her Master's service. Let us all join in asking Him to give each speaker the right message, and to enable him to deliver it faithfully.

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THE Island of Mauritius and its dependencies, and the C.M.S. Mission there, have lost a true and untiring friend and benefactor by the retirement of Bishop Royston after an Episcopate of eighteen years. Few men have laboured more faithfully in the missionary cause than he. First as Tutor at the C.M. College, then as C.M.S. Secretary at Madras, afterwards for a short time Acting-Secretary at Salisbury Square, and latterly as Bishop of Mauritius, he has unvaryingly won the love and respect of all who have worked with him. He has given two daughters to be wives of missionaries : one being Mrs. Elliott of Gaza, and another on the point of being Mrs. Tanner of Masulipatam.

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It is a matter of thankfulness that the Archbishop of Canterbury's choice for Bishop Royston's successor has fallen upon another C.M.S. friend of long standing, the Rev. W. Walsh. His active labours in Home work, as Secretary of the London Diocesan Home Mission, have not interfered with his sympathies for Foreign Missions. He has been a member of the Sub Committee for the examination of missionary candidates.

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THE Bishop of Sierra Leone has long desired to secure a suitable clergyman to work with him on the West Coast of Africa as a Diocesan Missioner, like Canon Atherton in the Diocese of Exeter, and the Rev. John Haslam in the Diocese of Rochester. A faithful man of large sympathies might be a great blessing to the Native Churches on the coast. It is worth mentioning, at a time when the African Christians are charging their white brethren (not excluding the Bishop) with race prejudice, that the post was offered to the Rev. James Johnson, of Lagos ; but he did not feel able to accept it. The Bishop has now found an Englishman, the Rev. J. Taylor Smith, Curate of St. Paul's, Norwood. His experience and influence in that parish have been of quite an unusual character ; and if God spare and strengthen him, we look for much blessing on the African Church through his instrumentality. He goes out as a full C.M.S. missionary, but in the Diocese he will bear the title of Canon Missioner. We may add that a year ago the Society asked him to go to East Africa as the leader of the party then being organized to go up to Uganda ; but he could not see that the Lord was calling him to that service. For the present service, which (the title notwithstanding) is less conspicuous, the indications of the Divine will have been plain and striking.

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THE Rev. Dr. Samuel Dyson, the much-valued senior tutor of the C.M. College, has been appointed to the post of Vice-Principal, the duties of which office he has virtually fulfilled for some years. Dr. Dyson was an Islington student himself, and became a leading missionary at Calcutta, and Principal of the old Cathedral Mission College.

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ANOTHER of the old band of Yoruba missionaries has been taken to his rest. Townsend, Gollmer, and Hinderer have left us ; and now the Rev. J. Andrew Maser has been called away. Mr. Maser laboured at Abeokuta and Lagos from 1852 to 1884, when he finally retired to his German fatherland, and died at

Stuttgart on December 5th. He was a most faithful and single-hearted missionary.

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THE first break in the band of lady missionaries (over fifty in number), whom the Society has sent out in the past three years and a half, has occurred at Baghdad by the death of Miss Florence Valpy, after twelve months' service. She was the daughter of a missionary, the Rev. A. B. Valpy, formerly of Tinnevely; the sister of a missionary, Miss K. Valpy, C.E.Z.M.S., Bengal, and was proving a true missionary herself. In a touching letter to ourselves, dated June last, she mentioned that her definite call to the foreign field came to her "at Keswick in the solemn stillness of early Communion on the Sunday after the Convention, 1888."

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VERY different is the loss of a veteran friend like Lord Cottesloe, at the age of ninety-two. For many years, up to last year, he never missed being present at the C.M.S. Anniversary; and year by year he presided at his own village meeting at Swanbourne. His second son, the Hon. and Rev. Canon Fremantle, was an active member of the C.M.S. Committee when in London; and his granddaughter is Secretary of the Gleaners' Union at Canterbury. Another true friend removed is Sir Rivers Thompson, K.C.S.I., late Lieut.-Governor of Bengal, who worked for several years on the C.M.S. Corresponding Committee at Calcutta, and whose impressive speech at the Society's Anniversary (spoken in obvious physical weakness) will not soon be forgotten by those who heard it. A third gap in the ranks of old friends is caused by the death of Canon Jarratt, of North Cave, one of the Hundred Honorary Governors for Life.

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THE *Guardian* has again come forward with one of its periodical attacks upon the Society's Palestine Mission. The last time was just before the revival of the Jerusalem Bishopric, which the *Guardian*, in common with the whole High Church party, vehemently opposed. In the *Intelligencer* of April, 1887, the whole story of the Society's connection with Palestine and the Eastern Churches was told, and we would refer any friends who now desire information on the subject to that article.

The present attack has been based upon Bishop Blyth's Primary Charge. Of that Charge we first heard from the *Guardian's* notice of it. The Society was not favoured with a copy until some days after that article appeared; nor had we heard, nor have we yet heard, when or where it was delivered. It may be necessary for us to notice it hereafter.

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WE wish to remind our readers (see *Intelligencer*, March, 1890, p. 203) that the Committee have appointed the Rev. R. Collins, Vicar of Kirk-Burton, Huddersfield, a Lecturer on the James Long Lectureship Fund, and that Mr. Collins is prepared to give lectures, one, or a series of two or three, as may be arranged, on Buddhism, especially to students at theological and other colleges and training institutions. Those wishing to arrange such lectures should write to Mr. Collins.

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It may be well to state that in view of Christmas, this number of the *Intelligencer* goes to press on December 18th. Therefore any missionary news of later date will of course not be found in these pages.

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**BRITISH CONTRIBUTIONS TO FOREIGN MISSIONS, 1889.**

CONDENSED FROM CANON SCOTT ROBERTSON'S ANNUAL ANALYSIS.

(N.B. *The amounts are exclusive of Dividends, and of Contributions from Abroad.*)**FOREIGN MISSIONS OF THE CHURCH OF ENGLAND.**

Church Missionary Society . . . . .	£246,707
Society for the Propagation of the Gospel . . . . .	113,437
London Society for Promoting Christianity among the Jews . . . . .	22,000
Church of England Zenana Missionary Society . . . . .	25,201
Colonial and Continental Church Society . . . . .	17,559
Society for Promoting Christian Knowledge (Portion of Receipts spent in aid of Foreign Missions, about) . . . . .	19,093
Universities' Mission to Central Africa . . . . .	13,553
South American Missionary Society . . . . .	9,087
Missionary Leaves Association . . . . .	10,500
Thirteen smaller Missions . . . . .	22,089

499,226

Estimated value of other gifts sent direct to Mission stations.

24,000

£523,226**JOINT SOCIETIES OF CHURCHMEN AND NONCONFORMISTS.**

Brit. and For. Bible Society (Amount devoted to foreign work, about)	£95,696
Religious Tract Society (ditto ditto) . . . . .	19,746
China Inland Mission . . . . .	48,663
Indian Female Normal Society . . . . .	13,250
British Society for the Propagation of the Gospel among the Jews . . . . .	5,734
Society for Promoting Female Education in the East . . . . .	4,524
Six smaller Societies . . . . .	23,350
Estimated value of other gifts (as above) . . . . .	7,000

£217,963**FOREIGN MISSIONS OF ENGLISH AND WELSH NONCONFORMISTS.**

Wesleyan Missionary Society . . . . .	£124,883
London Missionary Society . . . . .	93,830
Baptist Missionary Society . . . . .	63,470
English Presbyterian Foreign Missions . . . . .	14,492
Friends' Foreign Mission Association . . . . .	13,156
United Methodist Free Church Foreign Missions . . . . .	6,283
Welsh Calvinistic Methodist Foreign Missions . . . . .	7,195
Nine smaller Societies . . . . .	29,343
Estimated value of other gifts (as above) . . . . .	12,000

£364,652**FOREIGN MISSIONS OF SCOTCH AND IRISH PRESBYTERIANS.**

Free Church of Scotland Missions . . . . .	£68,791
United Presbyterian Missions . . . . .	34,432
Church of Scotland Missions . . . . .	41,262
National Bible Society of Scotland . . . . .	13,000
Edinburgh Medical Missionary Society . . . . .	4,203
Three smaller Mission funds . . . . .	4,115
Irish Presbyterian Missions . . . . .	19,843

£185,646

Roman Catholic Missions . . . . .	£9,819
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Grand Total, 1,301,306*l.*; last year, 1,334,491*l.*

## LOCAL ASSOCIATIONS AND UNIONS.

**Beckenham.**—A series of Church Missionary Services and Meetings have been held in connection with Christ Church, Beckenham, commencing on Sunday evening, November 23rd, with a brief intercession service, at the close of the ordinary service, in anticipation of the mission. The Rev. E. A. Stuart conducted a meeting of ladies on Tuesday afternoon, in Christ Church Lecture Hall, at half-past three. This was followed by a social gathering of workers in the Lecture Hall, which was also addressed by Mr. Stuart, and at eight o'clock on the same evening a missionary service was held in the church, when Mr. Stuart preached the sermon. On Wednesday morning a missionary breakfast was held by the invitation of the Rev. J. Harding, at Christ Church Lodge, when Mr. Stuart delivered an address. This was followed by a missionary reading in the church at eleven o'clock, and in the afternoon at five o'clock by the children's missionary meeting, when Mr. Stuart gave his final address. At the missionary service which followed in the church at night, the Rev. G. Ensor was the preacher, and continued the mission on Thursday, bringing it to a close by administering the Holy Communion on Thursday night.

**Brighton.**—The Annual Meetings of the East Sussex Auxiliary of the Church Missionary Society were held in the Music Room of the Royal Pavilion, Brighton, on November 18th. In the afternoon there was a large attendance, and the meeting was presided over by the Bishop of Chichester. A satisfactory report, showing the great progress made by the Society, was presented by the Hon. Secretary (the Rev. A. Pearson), and Mr. Samuel Hannington, the Treasurer, submitted a financial statement showing that last year 2793*l.* 16*s.* 6*d.* was remitted to the Parent Society, but that this was 100*l.* less than the previous year. The Bishop gave a brief address, rejoicing at the progress made, and pointing out the greater recognition of missionaries now as compared with fifty and more years ago by the public and great men. The Ven. Archdeacon Moule, Mid China, and the Rev. A. E. Ball, Karachi, Sindh (Deputation from the Parent Society), also addressed the meeting. The evening meeting was presided over by the Rev. Prebendary Snowdon Smith, the Rev. J. H. Bishop being the Deputation.

**Chester.**—Missionary Sermons were preached at the Cathedral and the various churches in the city, on Sunday, November 23rd, the 71st Anniversary of the Chester Association of the Society. On Monday afternoon a Devotional Meeting was held in the Refectory, followed by a Meeting in the Town Hall in the evening, at which Colonel Scotland presided. The Deputation consisted of the Rev. E. A. Knox, Rector of Kibworth; the Rev. W. Thwaites, missionary from India; and the Rev. Canon Linton, Vicar of Birkenhead. The Secretary, the Rev. Canon Acheson, read the annual report, from which it appeared that the response from the city and county of Chester was little more than stationary. The contributions from the diocese in 1887 were 2546*l.*; in 1888, 2625*l.*; in 1889, 2527*l.*; and from the city in 1887, 348*l.*; in 1888, 299*l.*; and in 1889, 328*l.* The Chairman having addressed those assembled, interesting information on missionary work in various parts of the mission-field was given by the Deputation.

**Croydon.**—The Croydon Auxiliary has lately held a most encouraging Anniversary. In October, Miss Laurence, from Ningpo, addressed a full meeting at St. Mary Magdalene Mission Room, and the Rev. J. Barton gave, at St. Matthew's, an account of his recent visit to Tinnevely. On the third Sunday of November, which is called "Mission Sunday" in this place, the claims of the C.M.S. were advocated in eight churches, the Deputation being the Revs. J. S. Hill, T. Bomford, B. Baring-Gould, V. W. Harcourt, J. G. Tanner, T. W. Drury, and H. Burnside. The Annual Meeting was held in the Public Hall on November 17th, the Vicar of the Parish (the Rev. G. C. Fisher) in the chair, who warmly advocated the missionary cause as *binding* on Christians and Churchmen. Addresses followed from the Revs. T. Bomford and B. Baring-Gould.

**Dorsetshire.**—By the hospitable invitation of Robert Williams, Esq., the Annual Conference of the Association Secretary and the Hon. District Secretaries

of the county, took place at Bridehead, on Friday, the 28th of November. Business began at ten o'clock in the morning. Mr. Williams presided. Each Deanery was carefully scrutinized, parish by parish. In the afternoon a large gathering of friends met in the Library at Bridehead. Mr. Eugene Stock spoke. A Resolution, proposed by Mr. Williams, was passed, that the County of Dorset should, by earnest and faithful prayer and self-sacrifice, undertake to send out ten of the 1000 missionaries now invited for the mission-field. The Conference closed with a service in the church at seven o'clock, when the Rev. Canon Lyon, Vicar of Sherborne, himself an Hon. District Secretary, preached an eloquent and earnest sermon.

On November 29th, the Half-yearly Meeting of the Dorset C.M.S. Union for Prayer and Work was held at Dorchester, by kind permission, at the house of H. J. Moule, Esq. In spite of the fact that it was a Saturday, as the only day on which Mr. Stock's kind services could be secured, the room, not a small one, was crowded by an appreciative audience. We give God the praise and look for greater results in the future.

T. Y. D.

**Durham.**—During the October term the Durham University C.M. Union have held a series of weekly meetings, three of which were general meetings, open to all members of the University, at the first of which the Rev. F. E. Wigram, M.A., spoke on the marked improvement in our present position with regard to our staff of labourers, compared with twenty years ago, as a cause for much thankfulness, at the same time solemnly pointing out our lack of interest and zeal. The Rev. A. Plummer, D.D., who was in the chair, most warmly congratulated the members of the C.M. Union on this new movement as conducive to raise the spiritual tone of the University, also warning members on the novelty and attraction of these meetings interfering with their University work, which with all undergraduates ought to be primary.

At the next general meeting a most interesting lecture on "Three African Bishops" was given by the Rev. H. E. Fox, M.A., who spoke most ably of the lives of Bishops Hannington and Parker, and mentioned but briefly Bishop Tucker, now President of our C.M. Union. The chairman, the Rev. J. R. Shortt, M.A., spoke very powerfully on the debt we owe to Mission work, showing what undeniable proofs of the power of the Gospel we have in Uganda—a place without the pale of civilization—where such heroes as the Native martyrs have by their deaths borne testimony to the power of God.

The third meeting was addressed by the Rev. B. Baring-Gould, M.A., who spoke most earnestly and solemnly on the universality of sin and the duty of Christians with regard to our heathen brethren. The Rev. A. Robertson, M.A., who took the chair, expressed his hearty sympathy with the C.M. Union, especially as it had been started by undergraduates, at which meetings the good attendance was a proof of real life in their midst.

At the members' meetings a very impressive address was given by the Rev. R. J. Pearce, D.C.L.; an able paper on "The Lessons that the Missionaries have for us," was read by G. F. Terry, University College. At a following meeting, and at the last gathering of the session, a paper, "Rationale of Missions," was given by Percy J. Heawood, Esq., M.A., Vice-President of the C.M. Union, which was most certainly deserving of a larger audience.

T.

**East Herts.**—The Annual Meeting of the District Secretaries and Committee was held in Hertford on October 30th, A. F. Griffith, Esq., kindly entertaining them at luncheon.

The Annual Meeting of the East Herts C.M. Union and the East Herts Women's Union was held in Hertford on the afternoon of the same day. Abel Smith, Esq., M.P., President of the Union, occupied the chair. Devotional addresses were given by the Rev. A. Oates, Vicar of Christ Church, Ware, and the Rev. A. H. Arden, who bid farewell to the Association as Assoc. Sec. A practical address upon the work of the Society was given by H. Morris, Esq.

J. P. H.

**Kensington.**—The Annual Meeting of the Kensington Church Missionary Society was held on Friday evening, November 28th, in the Town Hall, Ken-

sington. The Bishop of Bedford presided, and among the speakers were Archdeacon Moule, from Mid China, and Sir Charles Aitchison, K.C.S.I. A meeting for children was held in the Town Hall on Thursday, November 13th, when the Rev. B. Baring-Gould gave an address on "India," illustrated by dissolving views. On Advent Sunday, November 30th, sermons were preached in all the local churches in behalf of the Society.

**Madeley.**—The C.M.S. Anniversary was held at this place on November 16th and 17th. For eighteen years running the Madeley Association has stood first among the Associations in the county in respect of yearly amount on behalf of the Society. The Deputation was the Rev. J. Martin, of the South China Mission. The Meeting was held on the 17th in the large room of the Institute. Very interesting addresses were given by the Deputation, by the Rev. H. C. Bowker, Rector of Culmington, and the Rev. W. F. Blaby, Curate in charge of Kemberton. The total collected at the Anniversary was 32*l.* G. E. Y.

**Northampton.**—The Annual Parochial Meeting for St. Giles' Parish was held in the Large Hall of St. Giles' Church Buildings, on Tuesday, December 2nd, the Vicar, the Rev. R. A. White, occupying the chair. The Secretary, Mrs. White, read the report for the year, showing an increase of 16*l.* over the previous year, the total sum sent up from St. Giles' being 176*l.* 9*s.* 9*d.* The meeting was then addressed by the Rev. F. Storer Clark, Vicar of St. Peter's, Greenwich, on the work of the C.M.S. in Japan. On Wednesday, December 3rd, the Day of Intercession for Foreign Missions was observed, and at 7 a.m. the members of St. Giles' Gleaners' Union and others met at the Holy Communion, and at the 8 p.m. service the sermon was preached by the Rev. F. Storer Clark, and the offertory on both occasions was for the C.M.S. On Monday, December 8th, the Annual Sale for the C.M.S. was held in the Large Hall of St. Giles' Church Buildings. The members of the St. Giles' Gleaners' Union this year contributed a stall entirely themselves, and it is no doubt partly from this cause, and also, we trust, to the increase of missionary interest in the parish, that the Sale this year realized 90*l.*, being an increase of nearly 20*l.* over last year. The St. Giles' Gleaners' Union now numbers over 100 members.

**Peterborough.**—On Sunday, November 9th, Special Sermons were preached at the Cathedral, St. John's, St. Mark's, and St. Mary's Churches, and at Longthorpe, the preachers being Archdeacons Moule (from Mid China) and Reeve (from N.W. America); the Rev. T. Bomford, from Multan; Canons Bell and Macdonnell, and the Rev. W. R. Thomas. Services specially for children, at which missionary addresses were delivered, were also held in the Parish Church, St. Mark's, and St. Mary's, in the afternoon. On Monday afternoon a goodly number of young people assembled in the Drill Hall, where the Rev. Canon Syers occupied the chair, and were greatly interested with the addresses delivered by the Deputation. In the evening the Annual Meeting of the local Auxiliary of the Society was held, the Bishop of Leicester (Dr. Thicknesse) presiding in the absence of Dean Perowne from indisposition. The Rev. J. Mills presented the forty-seventh annual report of the Peterborough Branch, which stated that the total receipts for the year ending December, 1889, were 329*l.* 15*s.* 1*d.* This was followed by earnest addresses by the Deputation.

**Reigate.**—The Annual Meeting of the Reigate C.M.S. Association was held in the Public Hall on Wednesday, November 26th, 1890, under the presidency of Sir T. Powell Buxton. After the usual preliminaries by the Rev. A. Isham, the chairman gave a valuable address on the claims and motives of missionary work, and testified to the value of the same from his personal experience in India recently. Mr. J. J. Bourne spoke of the Home work of the Committee. The Rev. V. W. Harcourt gave a most interesting account of his work in Tinnevely, especially of the Sarah Tucker School. The Rev. A. Simmonds, Vicar of St. Mark's, spoke of the impressive farewell gathering in October, when he attended to bid farewell to one of his colleagues, the Rev. D. M. Lang, now gone to Japan. The Rev. A. Isham also spoke. The collection amounted to 4*l.* 11*s.* 5*d.* C. L. S.

**Ripon.**—On November 3rd the sixty-first Anniversary in connection with the

Ripon Auxiliary of the Society was held at the Town Hall. The Bishop of Ripon presided. There was a large attendance of the clergy. The Rev. J. H. Goodier read the Ripon Treasurer's statement, which showed that during the year the sum remitted to the Parent Society was 402*l.* 16*s.* 3*d.*, which was 94*l.* in advance of the previous year. The Rev. Hunsley Taylor (Cleasby), the Rev. Canon Tristram, D.D., and the Rev. B. Baring-Gould (Central Secretary) gave addresses on the work of the Society. The Bishop of Ripon then delivered an eloquent address. The collection at the close of the meeting amounted to 12*l.* 12*s.* 7*d.* An evening meeting was held in Trinity Schools.

**Salisbury.**—The Annual Meetings of the Wilts C.M.S. Union were held at Salisbury on Tuesday, the 11th of November, 1890. The serious illness of the Hon. Sec., the Rev. E. N. Thwaites, threw a damp over the proceedings. A few of the members met around the Lord's Table in Fisherton Church at 10.30, after an address by the Rev. W. Clayton, the Association Secretary. At 11.30 the members met in the Maundrel Room. The Rev. W. Wynne Willson opened the Conference with a good paper on "How to create Missionary Zeal." He urged that a deeper conviction of the great fact of (1) The Incarnation, (2) Man's dire need of a Revelation, (3) the capability of man's being saved, and (4) the necessity of the Gospel being proclaimed in all the world for a witness in order to the second Advent of our Lord Jesus Christ, would tend to rouse missionary zeal. The Revs. H. Trotter, J. P. Ellwood, and J. M. Macdonald also spoke. After luncheon the members met again to hear an address by Archdeacon Maundrell, of Japan, on the "Encouragements and Difficulties of Missionary Work in Japan." The members then, by invitation of the Rev. E. N. and Mrs. Thwaites, met at Fisherton Rectory for tea. Juvenile and adult public meetings were held in the Maundrel Hall.

**Somerset C.M. Union.**—The Annual Conference of this Union was held in Taunton, on Oct. 29th, in the Parade Assembly Rooms, preceded by a service in St. Mary's Church. The service was well attended, and a large number of clergy and others from the country, as well as the immediate neighbourhood, were present. The sermon was preached by the Rev. Canon Edmonds, of Tiverton. After the service a large and important meeting of the Committee of the Union was held. A meeting of ladies and C.M. Gleaners was held simultaneously, and was addressed by the Rev. R. W. Stewart, of China. A larger meeting of friends of the Society was held in the afternoon, when Mr. H. O'B. O'Donoghue (President of the Union), Canon Edmonds, Prebendaries Nicholson and Eardley Wilmot, Dr. Ollerhead, Major Sparks, Revs. C. Grant, R. W. Stewart, and C. Campbell, took part in the discussions. The report of the Committee of the Union was read by the Hon. Sec., the Rev. G. A. Allan, of Puckington.

**Staffordshire C.M.S. Prayer Union.**—The Half-yearly Meeting of this Union was held at Darlaston on Tuesday evening, 4th November. In the absence of the Ven. Archdeacon Scott, who much regretted his inability to preside on the occasion, the chair was taken by the Rev. H. P. Stokes, Vicar of St. James's, Wolverhampton. The Rev. E. Brewer, Vicar of Old Bill, delivered a devotional address, basing his remarks upon the history of Nebuchadnezzar as given in Daniel ii., and pointing out some points of analogy between it and the circumstances connected with the King of Uganda. In each case prayer effected wonderful deliverances; and never was prayer more needed than at the present time, that the Committee at Salisbury Square may be rightly guided to discern God's leadings at present. The Rev. W. Salter Price spoke of the great changes in East Africa since he first visited it fifteen years ago.

**West Kent C.M. Union.**—The Eighth Half-yearly Meeting of this Union was held at Rochester on October 30th. Simultaneous meetings for the Society were held the previous evening at Chatham, Brompton, Strood, and Rochester, which were addressed by the following members of the Union:—The Rev. W. Allan, Vicar of St. James's, Bermondsey; the Rev. E. Pope, Vicar of Paddock Wood; Colonel H. B. Urmston, Hon. Lay Sec. of the Union; the Rev. W. F.



Cobb, Rector of Nettlestead; the Rev. Prebendary Tate, Vicar of Kippington; the Rev. Clement Cobb, Rector of Teston; Joseph Moore, Esq., of Sevenoaks; the Rev. W. H. Duke, Vicar of Longfield; and Archdeacon Hamilton, Assoc. Sec. This arrangement was the outcome of a resolution at the former half-yearly meeting, with a view of utilizing the members of the Committee and stirring up a missionary interest in the town and neighbourhood selected for the meeting of the Union. The meetings were well attended. The Committee met in the Mayor's Council Chamber at 10.30 a.m., and had the great pleasure and benefit of Canon Hoare's presence during the last part of the meeting. He also presided throughout the afternoon, from 2 till 4.30, and gave utterance to some very earnest and valuable remarks on the various subjects discussed. The loss sustained by the Union in the death of the Rev. R. Abbey Tindall, Rector of Cowden, who had been Clerical Secretary since the Union was formed, was feelingly alluded to by the President, and also by the Hon. Lay Sec. (Colonel Urmston), and a resolution was passed expressing the deep and earnest regret of the Committee at his loss, and of their sympathy with his bereaved family. A Sub-Committee was appointed to select a new Clerical Secretary. Their choice fell upon an experienced and long-trying friend of the Society, the Rev. H. W. Dearden, Vicar of St. Peter's, Southborough, who has kindly accepted the office. It was reported by the Hon. Lay Sec. that the West Kent localized *Gleaner* had now reached a circulation of 1120 copies monthly; that the Union consisted of 164 members, after deducting the losses by death and departure from the county. Sixteen new members had been added during the past year. Some of the Deanery Secretaries reported on their respective Associations, and the morning meeting was closed by addresses by Archdeacon Hamilton (Assoc. Sec.) and the Rev. W. Allan on the appointed subject, viz. "Plans for the Increase of Missionaries."

The Afternoon Meeting commenced at two o'clock with prayer and an exposition of Scripture (Luke xix. 29—39) by the Rev. Alan H. Watts, Vicar of Dartford. This was followed by some weighty and wise words from the Rev. Canon Hoare, who urged upon all the extreme importance in these days of new organizations and new plans of holding fast to the good old Gospel truths and the faith once delivered to the saints. The subject fixed for this meeting was, "Missions in West Africa," which was discussed by the Rev. W. Allan and Archdeacon Hamilton. Brief remarks followed, by the Rev. C. Banning (Vicar of Strood), the Rev. Canon Cooke, the Rev. Prebendary Tate, and others, and the meeting closed with prayer.

H. B. U.

**Wicken (Cambs.).**—The Annual Sermons were preached on Sunday, October 12th, by the Rev. R. L. Allnutt, M.A., Rector of Monkton, Kent, preceded by an Intercessory Service on the Saturday evening. On Monday, 13th, at 6.30, a Public Tea took place in the Church Jubilee Mission Hall. The provisions were *gleaned* by a band of workers, who canvassed the parish, and the room was decorated with large shields and flags, the shields bearing the names of various countries where the Society is working. Also, *curios* from East Africa and India were exhibited, kindly lent by the Rev. F. Fitch, Cromer, and Mrs. Shirt, Cambridge. At 7.30 the room was quite full, when the chair was taken by the Rev. W. Whitelegge, Rector of Syderstone, Norfolk; and stirring and convincing addresses were delivered by Henry Morris, Esq., Blackheath, and the Rev. R. L. Allnutt, who gave a very interesting sketch of what he saw of Mission work during his recent visit to New Zealand. On Tuesday evening the anniversary closed with a most successful Sale by Auction of "The Surprise Table" articles, consisting of some 200 free-will offerings. On this occasion the Mission Hall was crowded beyond the doors with an enthusiastic assemblage. The sum of 15l. 17s. has been realized.

In addition to the above, the Society's cause has been pleaded by Sermons and Meetings, or by both, during November and December, at Whitehaven, Beccles, Birtley, Shrewsbury (St. George's), Thetford (St. Peter's and St. Mary's), Brailsford, Maidenhead, Barnack, Bishop Auckland (St. Andrew's and St. Peter's), Tintree, Royston (Parish Church), Swanbourne (Parish Church), Small Heath, Kingston (St. Peter's), Lymington, Atherstone and Mancetter, Ryde, Dunks-

well, Birmingham (Day of Intercession), Southgate, St. Helen's (Parish Church), Prescott, Driffield, Paignton (Christ Church), Rugby (St. Matthew's), Ganarew (Day of Intercession), Oundle (Parish Church, Jesus Church and Ashton Chapel), Stranton, Kenilworth (St. Nicholas' and St. John's), Lynesack (Parish Church), Cleator Moor (St. John's and Wath Brow), Bungay, Wisbeach Association, Westham, Burghfield, Greenwich (St. Paul's), Iver, Lindfield, Romford, Glemsford, Holmes Chapel and Goostrey, Montacute, Stockbridge, Graudborough, Iving; Steeple, Middle, Botolph and East Claydon; North Marston, Chapelthorpe (St. James's), Simonburn, Alton, Sandy and Girtford, Arreton and Blackwater (Isle of Wight), Silsoe, Coventry, Eccles (Parish Church and St. Andrew's), Clifton (York), Maida Vale (Emmanuel Church), Sherborne, Alconbury, &c.

*Sales of Work* have taken place during the same time at Bangor, Taunton, Eastbourne, Ipswich, Culverley, Ripon (St. Mary's and St. John's), Uttoxeter, Scarborough, York, Hixon, Bishop Auckland, Otley, Morley (Parish Church), Newington (St. Andrew's), Brailsford, Southampton Auxiliary, &c.

#### THE LONDON C.M. UNIONS.

THE LADIES' UNION held their Annual Meeting on October 16th, when an address was given by the Rev. T. W. Drury, Principal of the C.M. College, on "The Conquest of England: A Story in Missionary Work." Two meetings were held in November; on the 20th, an address was given by the Rev. Dr. Flavel Cook, and on the 27th the Rev. Canon Girdlestone lectured on "Missionary Topics suggested by the 4th chapter of St. John's Gospel." On December 18th an address was given by Miss Laurence, for many years missionary at Ningpo.

THE YOUNGER CLERGY UNION were addressed at their Annual Meeting on October 20th by the Right Rev. Bishop Barry, on "The expansiveness of our Christian responsibility." The November meeting was addressed by the Rev. J. H. Horsburgh, of Mid China, and the Rev. Trevor Bomford, of Multan. On the 15th of December, Dr. R. N. Cust addressed the members.

THE LAY WORKERS' UNION opened their session with their Annual Meeting on October 6th, and were addressed by the Bishop of Sierra Leone and Mr. Eugene Stock. On the 13th, a meeting was held to bid farewell to four members of the Union: Dr. H. M. Sutton returning to Baghdad, Messrs. J. W. Goodwin and E. R. Jackson, going as lay evangelists to North India, and Dr. F. W. Browning, appointed to Mid China. On the 27th, the Rev. H. Evington, of Japan, addressed the members. The November Monthly Meeting, on the 3rd, was addressed by the Rev. R. Lang, who spoke of his recent visit to Palestine. On the 10th and 11th, Special Devotional Meetings were held, the attendance being very large both evenings, and were conducted by the Rev. Canon Favell, of Sheffield, who spoke of "Motives and Methods." On the 17th, a Conference on "Native Races and the Liquor Traffic" was addressed by the Rev. J. Grant Mills, Hospitaller of St. Thomas's Hospital, and the Rev. J. Dennis Hird, of the C.E.T.S. The session was brought to a close by a Discussion, on December 2nd and 8th, on "the Appeal to go Forward," opened on the first evening by the Rev. E. A. Stuart, of St. James', Holloway, and on the second by the Rev. G. D. Wyatt, Rector of Bermondsey.

#### SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, November 18th, 1890.*—On the recommendation of the Lady Candidates' Committee, the following were accepted as Missionaries of the Society:—Miss Mary Caroline Brewer, Miss Helen Attlee (as an Honorary Missionary) for Palestine, and Miss Alice Entwistle for the Sz-chuen Mission, China.

Mr. Reginald Callender, B.A., Christ's College, Cambridge, having offered himself for Missionary work in the Soudan and Upper Niger Mission, was cordially accepted.

The Committee took leave of the Rev. J. P. Haythornthwaite, proceeding to St. John's College, Agra; of Dr. F. W. Browning, proceeding to Ningpo; and of

Miss Emily G. Reeve and Miss Helen Attles, proceeding to Palestine. The Instructions to Mr. Haythornthwaite were read by the Rev. Wm. Gray; those to Dr. Browning by the Rev. C. C. Fenn; and those to Miss Reeve and Miss Attles by the Rev. R. Lang. Mr. Haythornthwaite and Dr. Browning having replied, the members of the outgoing party were addressed by the Rev. W. H. Barlow and the Chairman (Mr. Henry Morris), and commended in prayer to the favour and protection of Almighty God by the Rev. A. Oates.

The Committee agreed to an arrangement by which the Rev. T. R. Hodgson, late of Baghdad, who had been appointed to the Bombay Mission, should be transferred to the Bible Society for its Persian work, and they placed on record their sense of the faithful services rendered by Mr. Hodgson during the fifteen years of his connexion with the Society in India and Baghdad.

The Committee received with much interest the intimation from the Secretaries of the purpose of the Rev. R. P. Ashe to return to Uganda, and directed that a cordial invitation be sent to him to rejoin the Society as one of its Missionaries there.

On the recommendation of the Special Sub-Committee now sitting on Niger affairs, a draft letter to the West African Native agents and congregations connected with the Society, was adopted and directed to be sent out forthwith.

A letter was read from the Rev. Worthington Jukes, late of the Peshawar Mission, announcing his acceptance of the living of Shobrooke in Devonshire, and tendering his resignation in consequence. The Committee accepted his resignation with much regret. They desired to place on record their affectionate sense of the valuable and devoted services which, for eighteen years, Mr. Jukes had rendered in that most important station of Peshawar, and expressed their sincere sympathy with him on the state of Mrs. Jukes' health, being such as to prevent any present hope of her being able to return to the Peshawar Mission. They wished Mr. Jukes every blessing in his new sphere of work, and felt the fullest assurance that, though absent from the mission-field, he would seek in every way to further Missionary interest at home.

The Committee agreed to an arrangement by which Dr. Daly, of Ningpo, who had for some time rendered great services to the Ningpo Mission, should continue his valuable assistance in the Mission Hospital, to which sphere of labour Dr. Browning had been lately appointed.

On the recommendation of the Sub-Committees in charge of the Missions in North India, Punjab and Sindh, South India, Travancore and Cochin, Mauritius, Ceylon, South China, and Mid China, various arrangements were agreed to with regard to those Missions.

*Committee of Correspondence, December 2nd.*—A letter was read from the Rev. R. P. Ashe, cordially accepting the Committee's invitation to rejoin the Uganda Mission.

The Rev. Frederick Field Adeney, B.A., St. John's College, Cambridge, Curate of St. John's, Paddington, was accepted as a Missionary of the Society.

The Rev. J. Taylor Smith, London College of Divinity, Curate of St. Paul's, Norwood, having offered himself for the post of Canon-Missioner of Sierra Leone at the instance of the Bishop (for which post the Committee had, in July last, agreed to provide), he was cordially accepted, and appointed accordingly.

A letter was read from General Haig, dated Suakin, November 5th, urging the desirableness of opening Mission work at that place upon the Gordon Memorial Fund. After discussion, the subject was deferred pending further consideration by a Sub-Committee.

The Rev. F. N. Eden, Secretary of the Delta and Lower Niger Mission, who had returned from the Niger for special conference with the Committee, was introduced to the Committee and conversation held with him. Mr. Eden expressed his gratitude to God for the rapid recovery which he had made from fever contracted on his way home. He referred to the unsatisfactory condition of the Mission, which had greatly distressed him. Obotshi was a bright spot, where a good work was being done, and where the Native Christians showed great readiness in assisting Missionaries in Evangelistic work. He referred to the importance of strengthening the stations on the Coast before reaching to the regions beyond, and urged the need of a large contingent of suitable European Missionaries, in

view of penetrating to the densely-populated countries behind Onitsha and Asaba, and of training an indigenous Native agency, while he felt that the European population on the river could not be fairly or safely neglected.

The Committee took leave of the Rev. Sidney and Mrs. Swann, proceeding to the Japan Mission. The Instructions of the Committee were read by the Rev. C. C. Fenn. Mr. Swann having replied, he was addressed by Archdeacon Richardson, and the Chairman, Mr. Henry Morris, and commended in prayer to the favour and protection of Almighty God by the Rev. S. Bott.

The Committee heard with much regret of the death, on October 24th, of Mrs. Saththianádhán, wife of the Rev. W. T. Saththianádhán, and daughter of the formerly so well-known and esteemed Rev. John Devasagayam, of Tinnevely. The Committee called to remembrance the earnest and devoted labours for so many years of their departed sister, in both Tinnevely and Madras, in work and witness for the Lord Jesus Christ, and they felt sure that many daughters would rise up and call her blessed. They desired that the expression of their very sincere and affectionate sympathy should be conveyed to her bereaved husband and other surviving relatives.

*General Committee, December 9th.*—The Secretaries having reported the death of Lord Cottesloe, a Vice-President of the Society, the following Resolution was adopted: The Committee record its sense of the loss sustained by the death of the venerable Vice-President, the Right Hon. Lord Cottesloe, whose sincere interest in the Lord's work in the regions beyond as recorded in the Society's publications was maintained to the end of his long life: whose constant presence on the platform of the Annual Meeting in London will be missed: while his example as President of the local Association at Swanbourne will live in the memory of all who assembled in answer to his wide and hospitable invitation, and who listened to his carefully prepared annual statements of the Society's position and work on many successive occasions, even in his ninetieth year.

The Secretaries also reported the death of the Rev. Canon Jarratt, who had been an Honorary District Secretary since 1873 and an Honorary Life Governor since 1882. Canon Money, son-in-law of Canon Jarratt, spoke of the warm interest taken by the late Canon in C.M.S. affairs up to the last. The Committee desired that an expression of their sincere sympathy be sent to his widow and surviving relatives.

The Committee received with deep sorrow the intimation of the death of Sir Augustus Rivers Thompson, K.C.S.I., one of the Vice-Presidents of the Society, at Gibraltar, on November 27th. Throughout a long career of thirty-seven years in India, in the course of which he rose through successive stages of office from Assistant-Magistrate to Lieut.-Governor of Bengal, Sir Rivers Thompson always took a warm and active personal interest in the work of the C.M.S. During his official connection with the Nuddea district, the Missionaries of the C.M.S. at Krishnagar found in him a decided and helpful friend, and the important Missionary work in that district received from him hearty encouragement and liberal support. For over twenty years he was a member of the Corresponding Committee of the Society in Calcutta; he attended the meetings with more than ordinary regularity, and took an active personal share in the control of the affairs of the Society's Missions in Northern India. On his retirement from India in 1887 he was elected a Vice-President of the Society. Notwithstanding his broken health he continued to manifest his usual interest in Mission work, and generously advocated the Society's claims at Exeter Hall when he was really too ill for the effort. Sir Rivers Thompson's sympathies with Christian work of every kind were very catholic. His purse and his advice were never appealed to in vain for the Master's service. He was for some years President of the Auxiliary of the British and Foreign Bible Society in Calcutta, and during the time he was Chief Commissioner of Burmah he took a deep interest in the work of the American Baptist Missionaries among the Burmans and Karens. While his consistent Christian life won the respect of all who knew him, and was a constant, though quiet and unobtrusive, witness for the Master, his gentle, but firm and decided, character drew to him an inner circle of devoted friends who mourn his loss. By his life he testified his love to his Saviour, Who he said had never yet forsaken him, and Whom it was the one desire of his heart to love more and more.

The Rev. H. W. Webb-Peploe moved a resolution respecting the Keswick Letter, and the Secretaries presented draft resolutions which they had prepared. After full discussion the resolutions which appear on pp. 2—4 were adopted.

The President read a letter, dated Nov. 12th, to himself, from the Archbishop of Canterbury, in answer to a letter conveying assurances of the Committee's condolence on the death of Miss Benson, in which the Archbishop said, "I beg you to convey to the Committee of the Church Missionary Society my heartfelt thanks for the touching sympathy and the strengthening assurances of true prayer with which they help us in our great unlooked-for trouble."

### TO OUR READERS.

THE Committee have recently sanctioned the appointment of a Home Clergyman of experience and ability as a permanent addition to the Society's Deputation Staff, in order to exert, under God's blessing, augmented interest among important centres in London and in the provinces.

With a view to secure a clergyman of marked power and holy enthusiasm in the cause of the evangelization of the world, the Committee are prepared to offer, if necessary, a liberal stipend. Is there, however, no clergyman of experience in the ministry, debarred, it may be, from entering the foreign field, who, led by the Holy Ghost, will consecrate his life and talents to this pressing and blessed phase of the missionary enterprise, and that "at his own charges"?

The Secretaries will be grateful if friends in the country will communicate to them the names of any clergymen whom they regard as pre-eminently qualified for such a post.

Let all supporters of the C.M.S. at least unite in earnest prayer that a man full of power and of the Holy Ghost may be raised up for this work, and that he may be mightily used of God to arouse the Church to a fuller consciousness of her solemn responsibility to be a witness for her Lord to the uttermost ends of the earth.

December, 1890..

B. BARING-GOULD, *Cent.-Sec., C.M.S.*

### PUBLICATION NOTICES.

**NEW LEAFLETS FOR CHILDREN.**—To meet a growing demand for Literature for Juveniles, arrangements have been made for the issue of a series of "CHILDREN'S WORLD PICTURE LEAFLETS." The first three are now ready, and specimens will be sent free on application. They are entitled:—

No. 1.—*The Father and the Lost One.* By D. L. W.

No. 2.—*Little Water-Bearers.* By G. A. G.

No. 3.—*A Letter about "Our Children" at Frere Town.* By M. B.

These Leaflets are published at 1s. 6d. per 100; but grants will be made to C.M.S. Subscribers and Workers at reduced prices. Applications to be made to the Lay Secretary, as below.

The following new papers have been issued since our last notice, or are in the press and will be ready by January 1st:—

"*Mind your Own Business.*" For working-men and others. By G. A. G. *Free.*  
*The Bishop of Durham on Foreign Missions.* An address delivered at Durham on October 28th, 1890. *Free.*

*An Appeal for China.* By the Rev. J. H. Horsburgh. (Occasional Paper No. 14.) *Free.*

*Heathenism, a Dishonour to God.* By C. D. S. (Occasional Paper No. 15.) *Free.*

**JANUARY MAGAZINES** (*vide page 2 of wrapper*).—It is hoped that, with the New Year, the circulation of the Society's Magazines will be largely increased. Specimen Copies will be sent free to any friends who are desirous of helping in this way, especially the cheaper magazines, viz., the *C.M. Gleaner*, "*Awake!*" and the "*Children's World.*" The *C.M. Intelligencer* can only be supplied in

small numbers, or it will be sent direct to individuals whose names may be given as likely to become Subscribers to the Magazine.

Orders should be addressed to "The Lay Secretary, C.M.S., 16, Salisbury Square, London, E.C."

### TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for safety and blessing through another year. Prayer for guidance and strength for the Society and its Missions in 1891.

Prayer that the Committee's solemn appeal for a large accession of missionaries may meet with a speedy and adequate response. (Page 1.)

Prayer for the Gleaners' Union (p. 19), and all other branches of the Society's home work.

Thanksgiving and prayer in connexion with Uganda and Bishop Tucker's journey. (P. 29.)

Prayer for the forthcoming Simultaneous Meetings in the North of England and Wales. (P. 67.)

Prayer for the new Bishop of Mauritius (p. 68); for the new Canon-Missioner of Sierra Leone (p. 68); and for several missionaries now on their way out, or about to start.

### NOTES OF THE MONTH.

#### ORDINATIONS.

*E.E. Africa*.—On Aug. 24, at Kisokwe, by Bishop Tucker, the Revs. H. Cole and A. N. Wood to Priests' Orders.

*Mid-China*.—On Oct. 12, at Ningpo, by Bishop Moule, the Rev. Sing Tsae-Seng to Priests' Orders.

#### DEPARTURES.

*Niger*.—Dr. C. F. Harford-Battersby and the Misses A. Clapton and A. Griffin left London for Akassa on Nov. 22.

*Palestine*.—Miss S. L. Barker left London on Dec. 4 for Jaffa; and Miss Helen Attlee on Dec. 5 for Egypt *en route* to Jaffa.

*North India*.—The Rev. J. P. Haythornthwaite left London on Nov. 26, and the Rev. James Brown left London on Dec. 3 for Calcutta.

*Punjab*.—Dr. S. W. Sutton left London for Quetta on Nov. 28.

*South China*.—Dr. and Mrs. Mears and Miss K. Power left London for Hong Kong on Nov. 14.—The Rev. W. and Mrs. Banister left London for Foochow on Dec. 16.

*Mid China*.—Mrs. Symons and Miss L. H. Barnes left London for Shanghai on Nov. 14.—Dr. F. W. and Mrs. Browning left London for Ningpo on Dec. 16.

*Japan*.—The Misses S. L. Fawcett, M. Hunt, G. Nott, H. Riddell, and E. Ritson left London for Osaka on Nov. 14.—The Rev. Sidney and Mrs. Swann left London for Osaka on Dec. 15.

#### ARRIVALS.

*Niger*.—Mr. and Mrs. G. Wilmot Brooke left Akassa on Sept. 29, and after stopping at Madeira, arrived at Southampton on Dec. 14.

#### BIRTHS.

*Palestine*.—On Nov. 3, the wife of the Rev. Dr. Elliott, of a son.

*Persia*.—On Dec. 16, at Bonn, the wife of Dr. H. M. Sutton, of a daughter.

*North India*.—On Oct. 16, the wife of the Rev. H. Stern, Gorakhpur, of a son.—On Oct. 16, the wife of the Rev. E. T. Butler, Krishnagar, of a daughter.—On Oct. 28, the wife of the Rev. H. Brown, Burdwan, of a son.

*Western India*.—On Oct. 5, the wife of the Rev. E. J. Jones, of a daughter.

*South India*.—On Nov. 19, at Blagdon, Somerset, the wife of the Rev. J. B. Panes, Kummamett (Telugu Mission), of a son.—On Dec. 2, the wife of the Rev. W. G. Peel, of a daughter.

#### MARRIAGES.

*South China*.—On Nov. 26, at Foochow, the Rev. H. C. Knox to Miss M. Davies.

*Mid China*.—On Oct. 28, at Edinburgh, Dr. F. W. Browning to Miss Margaret Wood Drammond.

#### DEATHS.

*Persia*.—On Nov. 30, at Baghdad, Miss F. M. Valpy.

On Dec. 5, at Stuttgart, the Rev. J. A. Maser, late of the Yoruba Mission.

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\* \* \* We have arranged for the future to print the Contribution List, not in the body of the magazine, but on the Advertisement Sheet.

# THE CHURCH MISSIONARY INTELLIGENCER.

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## BISHOP BLYTH'S PRIMARY CHARGE.



THE position and work of the Church Missionary Society in Palestine have been brought under the notice of the Church of England at large by the publication by Bishop Blyth of a document which bears the title of his Primary Charge. This Charge, however, was not delivered to his clergy, and had not even reached the hands of several of them at a date three weeks later than the issue of the *Guardian* which first revealed the fact of its publication. The Society is very unwilling to engage in controversy on this matter, and the present article is not written with the object of satisfying those writers in the *Guardian* who have only made the Charge an occasion for one of their periodical attacks upon principles and methods of work entirely opposed to their own. But the Society's own members and friends, including many moderate Churchmen whose minds are troubled by suggestions that it is not working "on Church lines," have a right to be informed of the actual position of affairs.

*In limine*, we must call attention to the relationship of the Society to the Jerusalem Bishopric, and to Bishop Blyth in particular. The Society has made no aggression upon Bishop Blyth; it was in Palestine five and thirty years before his consecration. Nor is it there against the wish of the English Episcopate in the country; its Mission was undertaken on the urgent invitation of one of his predecessors in the See. Moreover, an English Bishop is only now there at all because the Society, together with the London Jews' Society, pressed the revival of the Bishopric upon the Archbishop of Canterbury, and then, at the Archbishop's invitation, and again in conjunction with the L.J.S., assisted in providing the funds. It is quite certain that this co-operation on the part of the Society would not have been given at all but for the confidence the Committee felt that the Archbishop would appoint a Bishop who would work cordially with the Mission. No Society could be expected to find money to support a bishop who was to oppose its work. Due episcopal correction of defects is one thing; opposition to the principles and methods of a Mission is another thing. Now Bishop Blyth had been in Palestine before he was selected for the revived See. He had seen the Societies at work. He knew, when he accepted the Bishopric, that almost all his clergy were men of decided Evangelical views, and that he was chosen in pursuance of the Archbishop's assurance that a Bishop should be appointed who would cordially co-operate with them—an assurance which we have the best reason for knowing that his Grace gave with full intention and expectation that it would be fulfilled. The Church Missionary Society has not altered its principles and methods in Palestine in the last four years. The missionaries themselves are the same men

who were in the country four years ago, with two or three additions. From which side, then, the disagreements indicated in the Bishop's Charge come, let all men judge.

A certain amount of disagreement, no doubt, is inevitable under the circumstances. In a comprehensive Church like the Church of England, almost any Bishop, whether "High," "Low," or "Broad," must expect to find features in the work of some of his clergy with which he will not naturally sympathize. But we wonder what the *Guardian* writers would think of a Ryle or a Bardsley who claimed to guide and control all the proceedings of a Cowley Brotherhood or an Oxford Calcutta Mission, on the ground that he had a right to choose the methods of work in his diocese. Or, if this illustration is rather far-fetched, seeing that C.M.S. is not an extreme and exclusive party organization like those two bodies, let us ask how the Archbishop of Canterbury's present "Assyrian Mission" would have liked all their plans to be directed by one of Bishop Blyth's predecessors, Bishop Gobat? It is very grievous that there should be any division at all between a Bishop and his clergy; but this is sometimes inevitable in a comprehensive Church, unless—as is usually and rightly the case in Missionary Bishoprics—a Bishop is appointed who is in at least general accord with the principal Church work of the diocese. The C.M.S. indeed is without this advantage in some parts of the world. Nevertheless, it welcomes the co-operation of Bishops belonging to sections of the Church different from the section with which it is in the main identified, provided they can conscientiously afford such co-operation. But it claims, and will continue to claim, the right of Evangelical Churchmen to work upon distinctively Evangelical Church lines.

It is a conspicuous feature of Bishop Blyth's Charge that the points on which it lays stress, both in its criticisms on the missionaries and in its remarks on the relation of the Church of England to the Eastern Churches, are points of external service and ceremony. There is no reference anywhere to the truths of the Gospel of Christ. The Bishop does not inform us whether the priests of the Eastern Churches tell their people plainly of the guilt of sin against God. Or of the "full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world," which, according to the authoritative words of the Church of which Dr. Blyth is a Bishop, was made by Christ's "one oblation of Himself once offered." Or of the need of true conversion of heart and sanctification of life by the Holy Ghost. But this is what the Society's missionaries teach. They are not sent to Palestine for the purpose of detaching Oriental Christians from one Church and attaching them to another. They are sent to tell men how they may be saved. If indeed, for the sake of adding to their congregations, the missionaries "made it the worldly interest of the poor to attach themselves to us" (to use the words of the present Archbishop of Canterbury in his description of "proselytism" \*), or "to draw away [Greek] children against the wishes

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\* Statement by the Archbishop of Canterbury, the (late) Archbishop of York, and the Bishop of London, dated Feb. 18th, 1887.



of their parents" (again the Archbishop's words), then they would be open to just Episcopal censure. But Bishop Blyth does not charge them with this. Nor does he give one single fact to show that they go one whit beyond the limit the Archbishop laid down when he said, "The liberty of arguing and of conviction which exists in England is not intended to be diminished there" [in Palestine]. Indeed, the Bishop avows that he is "glad still to accept the assurance, so generally given by mission agents, that they do not go out of their way to lure to their congregations the members of other Churches." And yet he affirms, in general terms, that the Society has "introduced a policy of proselytizing." No evidence whatever is given to substantiate this serious charge except the statement of an (unnamed) "English traveller" that the Greek Bishop of Nazareth had complained to him on the subject, and a cutting from an (unnamed) English newspaper. Yet the Bishop condemns "wholesale proceedings like these." We must respectfully challenge him to produce his evidence for such a statement. We are persuaded that he has none. The Society has always repudiated the desire to "proselytize." Its aim is to observe the compact made on this subject forty years ago. The then Archbishop of Canterbury, being asked whether any individual members of the Greek or other Churches who might be led conscientiously to desire to be admitted to the Church of England should be received, "*unequivocally declared that such individuals ought to be received,*"\* but deprecated the reception of whole congregations or villages—and this has never been allowed.

It is quite true that the Church Missionary Society was not instituted to preach the message of salvation to the members of Christian Churches, however ignorant. Copts in Egypt, Greeks in Syria, Romanists in Italy, Rationalistic Protestants in Germany, multitudes at home who are statistically reckoned to the Church of England, equally need the Gospel; but it is not the special duty of the C.M.S. to preach it to them. Its field is the Heathen and Mohammedan World. Now Palestine is, in the main, a Mohammedan country, and this is the sole reason why C.M.S. is under an obligation to be there. But it is also true that the predecessor of Bishop Blyth's in the See who invited the Society to go there, did so, not primarily with a view to the Moslems, who were then quite inaccessible, but with a view to the enlightenment of the Eastern Churches. The Committee, however, acceded to his request reluctantly; and for five-and-twenty years the work was very small. Its enlargement in 1876 was an immediate result of the important "Mohammedan Conference" held at the C.M.S. House in 1875, and although the first step was the taking over from Bishop Gobat, at his earnest request, of several congregations and schools which had been under his charge, the object of doing so was to obtain a foothold for work among Mohammedans.

For it is important to observe that work among Mohammedans is scarcely possible in Palestine except from the *locus standi* of a Christian congregation. The Turkish authorities do not allow

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\* Letter of Henry Venn to Bishop Blomfield, 1851.

colporteurs and catechists to visit purely Moslem villages, or schools to be opened in them. Such agencies are only permitted where the population is mixed, Moslem and Christian (or, of course, Christian only). In a Moslem city like Gaza, it is the fact that there are Greek children to be educated which enables the Society to open schools; and these schools, when opened, Moslem children also attend.

Not, therefore, in pursuance of a "policy of proselytizing," but partly as a legacy from a former Anglican Bishop in Jerusalem, and partly as a natural result of the quiet preaching and teaching of the Gospel of Christ on the lines of the Articles and Formularies of the Church of England, the Society has come to be responsible for the care of several small Anglican congregations in Palestine. If this is wrong, then the Society is wrong; but wrong in company with former Archbishops in England and Bishops in Palestine. But does Bishop Blyth condemn these congregations? On the contrary, he complains of the Society not having proper "churches," and ordained Native clergymen, at some of the stations. What would these be for, if not for the congregations under its charge, consisting, as he tells us truly, of former members, or of the children of former members, of Oriental Churches? But if the evangelistic preaching in school-rooms, &c., is an aggression on the Greek Church, what would the building of regular churches be—and still more their consecration? Again, the Bishop apparently desires to defend the liberty of the Native Anglican Clergy from the tyranny of the Society that employs and supports them; but who are these Native Anglican clergy? On the Bishop's view, they have no right to exist at all.

It would be well if the Bishop would seriously tell us what he actually wishes to be done with these congregations. Should they be disbanded? Should the members be advised to go back to the Churches they (or their fathers) formerly belonged to? Should the Native Anglican clergy receive similar counsel? If the Bishop does not wish this, will he say so frankly, and state in plain terms what is his desire?

On the question of consecration of Mission churches in foreign lands, we need only here remark that the subject is no new one to the C.M.S. Committee. It has been considered again and again in years gone by, with every desire to be absolutely loyal to the Church of England. But the difficulties, both legal and practical, are real ones, and it is thought to be clearly the best plan, considering the provisional character of all missionary operations, to preserve in this respect a reasonable elasticity. The Society, however, always desires that the services in any building regularly set apart for divine worship should be solemnly inaugurated, if possible by the Bishop.

On one subject the Bishop and the Society are entirely at one. Both desire to see the Mohammedan Mission more vigorously carried on. And we are obliged to state for ourselves, what the Bishop in fairness ought to have stated, that all our recent developments have been in this direction. Our congregations drawn from other Churches are mainly at old stations received from Bishop Gobat. Our newer work is more definitely Mohammedan. The Bishop knows that our genuine

desire is to reach the Moslems; that we are entirely dissatisfied except when the Moslems are reached; that our first inquiry is as to how far Moslem children are in our schools; that in any scheme of extension our one aim is to occupy places and employ agencies by which access may be gained to Moslems. Nablus, Acca, Hebron, Gaza have all received earnest consideration, because they are the chief Moslem centres. Therefore we have encouraged the Medical Mission at *Gaza*; opened, in immediate prospect, a Medical Mission at *Nablus*; strengthened *Acca* by ladies, and propose placing a European missionary there; and would have, but for difficulties which have so far proved insuperable, opened a Mission at *Hebron*. We fully recognize the great advantage of Medical Missions and Women's Work as the chief agencies by which Moslems may be reached, and are diligently endeavouring to extend these agencies. The Bishop mentions, with approval, two Women's Missions not under the direction of C.M.S., and not necessarily (although at present) on Church lines, but he omits all reference to the honorary lady missionaries (now ten) sent out by C.M.S. in the last two or three years. Again, the Bishop lays stress on the comparatively small number of Moslem children in the schools. He could himself have explained this by a fact which incidentally comes out on another page of the Charge, viz., that large numbers have been withdrawn by the Turkish authorities within the last year or two. Even now, his own figures show over 400 Moslem children out of a total of 1450; and if we may judge by past experience, the "scare" will not last, and the numbers lost will be secured again.

Perhaps, as many friends of the Society only know of this much-to-be-lamented controversy from the article and letters in the *Guardian*, and have not seen the Charge itself, it may be well to state that, although the Bishop is severe in some of his remarks on the Society and its missionaries, he desires that they should extend their operations. Speaking of the possibilities of work among the Bedawin, he says, "I call the great Missionary Society to such enterprise as this as heartily as I deprecate her present inadequate use of her grand power in this land. I point to her noble work in other lands, and bid her emulate that." We are grateful for this appeal. We recognize the obligation upon the Society to do more for the evangelization of the Bedawin, and earnestly trust that the work may ere long be undertaken.

On another point the Society is at one with the Bishop. It recognizes the necessity of having its own Training Institutions for Native teachers, and of providing Arabic religious literature. But the Bishop does just mention (though the *Guardian* does not) the Preparandi Class at Jerusalem, which has in the past few years supplied several Native Christian teachers. The Society does not pretend, however, that this is sufficient for the needs of an expanding Mission; and arrangements have been some time in progress for the establishment both of a superior Theological Class and of a Girls' High School and Training Class; and Principals for both have been already appointed.

With regard to the various points put forward by the Bishop

regarding Church services and ritual, it is only necessary to make two remarks. On the one hand, the Society desires that the utmost order and reverence should be observed in all the services, even in small and remote villages; and it is fully recognized that this is a matter on which the Bishop has a special right to expect deference to his wishes. Had the Bishop brought any cases of neglect before the Society or its local representatives, they would have met with prompt attention. The Committee hear for the first time of there being any cause of complaint on this head from the printed document the Bishop has now issued. On the other hand, the Bishop ought not to expect that the standard of "order and reverence," which varies greatly in this country, should in Palestine be that representing the latest development of High Church scrupulosity. But it is needless to dwell upon details. The Society's missionaries will be ready to put in order the things that are wanting, wherever this may be necessary. It is hoped, indeed, that no minute points of ritual and order will distract their attention from that full and faithful proclamation of Christ as the Saviour of sinners which is the one grand object of every C.M.S. Mission, but which, as the object of a Mission, is in Bishop Blyth's Charge conspicuous by its absence. Nevertheless, our Lord's principle will be fully recognized, "These ought ye to have done, and not to leave the other undone."

Two other remarks must be made. (1) As regards the inadequacy of the work among the Mohammedans, the paucity of visible results, and the importance of extending the Society's operations, the Bishop tells nothing but what has again and again been publicly stated by the Committee. Those who profess to be shocked at the Bishop's "revelations," show that they know nothing of the Society's own reports. (2) As regards the alleged defects in the Society's methods referred to in the Charge, it must be plainly stated that the Bishop has not mentioned them in his correspondence with the Committee, with the exception of two. One had regard to the procedure adopted in two cases by superintending missionaries in dispensing with the services of assistant Native clergymen. The Committee instantly recognized the irregularity, apologized for it, and repaired an obvious though unintentional injustice which had occurred in one of the two cases. The other complaint made by the Bishop directly to the Society was concerning his not being invited to attend officially the business conferences of the Society's missionaries. The Committee's line on this matter has been adopted with much regret; but, as already indicated, it is not reasonable, under the circumstances of the broad divergence of ecclesiastical and theological opinions within the Church of England, that every Bishop should expect to take an official part in the conferences of every section of his clergy.

A word is perhaps necessary, in this connection, on the Bishop's complaint that the affairs of the Missions are directed from a "London office," and his preference for the plan, which he describes with only partial accuracy as the S.P.G. plan, of a "block grant" being made to a diocese, and administered by the Bishop and clergy at their discretion. He would, therefore, if he is consistent, think it quite

reasonable for Bishop Tucker and the C.M.S. missionaries in Central Africa to ask for a "block grant" from, say, the Universities' Mission to Central Africa, to do what they liked with. He will perhaps reply that the funds collected by that Mission actually are sent out to a Bishop (though not Bishop Tucker) to administer. Yes; but to what Bishop? To Bishop Smythies, the head of their own work, selected by themselves for the purpose as a fit representative of their principles. We need not point the moral. It is sufficiently obvious; and we need only add that C.M.S. itself works on virtually the same plan in certain dioceses of North-West America.

We must in conclusion express very deep and sincere regret that these difficulties should have arisen. The Committee went upon their knees and thanked God when the Anglican Bishopric in Jerusalem was resuscitated. They then passed a resolution of warm thanks to the Archbishop of Canterbury, not only for the revival of the Bishopric but for the appointment made by him, having received assurances, from friends likely to know, that the new Bishop, though not professing identification with the Society's well-understood principles, would cordially foster its work. We cannot but cherish the hope that through God's goodness he may yet be led to accord to the Society that kind and yet independent co-operation which not a few other Bishops whose views are substantially the same as his own find themselves able to give. But if the Society is to be denied this advantage, its work will not thereby be stopped. Its missionaries will continue to "receive all that come in unto them," and go on "preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding them."

EDITOR.

N.B.—The above article has already been issued in a pamphlet, together with (1) a Memorandum addressed to the Bishop in July last; (2) a reprint of portions of an article which appeared in the *C.M. Intelligencer* of April, 1887, at the time the Jerusalem Bishopric was resuscitated, and which contains an outline of the history of the Society's dealings with the Eastern Churches from 1815 downwards; (3) some extracts from the Annual Letters of our missionaries in Palestine, to show the actual work going on, and the spirit in which it is done. We append the Memorandum of July:—

MEMORANDUM OF THE C.M.S. COMMITTEE, JULY 8TH, 1890.'

1. The Committee would express their profound thankfulness for the faithfulness and devotion of their Missionary brethren in the maintenance of Evangelical truth under the difficult circumstances of the Palestine Mission, and would assure them that the Committee, and the members of the Society generally, accord to them unabated confidence and unfeigned sympathy in all the difficulties by which they are surrounded.

2. In particular, they feel bound to thank the Rev. J. R. L. Hall, the Rev. J. Zeller, the Rev. T. F. Wolters, and the Rev. C. T. Wilson for the vigilance and promptness with which they dealt with what they considered, and in the Committee's judgment rightly considered, to be erroneous and unscriptural teaching on the part of one of the Native Clergy, and for the mingled patience

and firmness with which they dealt with the continued opposition to the Society's policy for the development of Native Churches on the part of another.

3. At the same time, the Committee frankly acknowledge that their Missionary brethren, in the earnest desire to act promptly and firmly in the defence of Evangelical truth and of the Society's interests, did not sufficiently remember the ecclesiastical relation in which every ordained minister stands to his Bishop, and did, therefore, inadvertently fall into error in the particular procedure adopted by them. The Committee regret that the Bishop should have had cause of complaint in this respect; but they fully believe that their Missionary brethren had no thought of disrespect to his Lordship, or of failing in their duty towards him, and they are sure that there will be no repetition of any such inadvertence.

4. The Committee deeply regret the divergence which has arisen between the Bishop on the one hand, and the Society and its Missionaries on the other. The Committee would respectfully observe that differences of opinion in Church matters are not new in the mission-field. The Church of England is a comprehensive Church, and there are both Bishops and Missionaries representing all varieties of teaching and modes of worship within the Church's wide limits. The Church Missionary Society is at work in several dioceses where the Bishops are avowedly of a different school from that which, in the main, the Society represents. In these cases the Bishop cannot give the Missionaries the unreserved sympathy, nor can the Missionaries give the Bishop the unreserved confidence, which are so desirable. Yet the Society has been, in almost every case, able to acknowledge with sincere gratitude the kind countenance and co-operation of the Bishop, and when questions have arisen involving difference of opinion, they have been almost always settled without difficulty, and with mutual friendliness and respect.

5. The Committee fully believe that it is Bishop Blyth's desire to accord to the Society's work such sympathy and co-operation as he conscientiously can; but they observe with unfeigned regret that, in the peculiar circumstances of the Palestine Mission, his line of action has not succeeded in winning the confidence of their brethren. The Committee have no right to complain that the Bishop teaches what he believes to be the true doctrine of the Church of England, and adopts usages in divine worship which he considers to be in accordance with the mind of that Church so long as they are within the limits of the law as laid down by the highest authorities; but the Society's Missionaries, in the exercise of the same liberty, and in the pursuance of their conscientious belief, teach and act differently, and the Bishop must accept it as an inevitable consequence of his teaching and practice that the Missionaries regard with apprehension his influence with the Native clergy and others, and desire to retain and secure all the freedom to which as clergymen of the Church of England they are entitled. If the Bishop thinks it his duty to give public endorsement to teachings for which one of the Society's Native clergy was excluded from officiating by the Missionary to whom he was immediately responsible (teachings which the Bishop acknowledges to be sufficient ground of disconnection from the Society); if he thinks it his duty to recognize the validity of the Greek rite of Chrism as a substitute for the rite of Confirmation; if he thinks it his duty to adopt in the Society's churches usages different from those which the Society's Missionaries, in the exercise of their undoubted liberty, are accustomed to adopt,—then he must not be surprised, though of course he will regret, that the Missionaries are distressed, and feel unable to give him that unreserved confidence which they would otherwise so thankfully repose in the Bishop set over them. Moreover, their anxieties must be increased if the Bishop addresses to the Native Church Council official communications

respecting the action of the Society's Superintending Missionaries, couched in such reproachful terms as those which he used in addressing the Native Church Council at Jerusalem on April 3rd, 1890.

6. Under such circumstances the Committee feel it absolutely necessary that the Missionaries should continue to meet in Conference for the consideration of the business of the Mission, without the Bishop's presence. That Conference has no ecclesiastical status making the Bishop's presence a necessity. It has to deal solely with the internal affairs of a Mission carried on by a voluntary society; and in other parts of the world it is well understood that such Conferences are for the Missionaries of the Society as such. In India there are Corresponding Committees, of which the Bishops are members; but these Committees are composed not of Missionaries, but of independent clergymen and laymen; consequently there is no risk of the Missionaries finding themselves liable to oppose and vote against their Bishop. In mission-fields other than India, Corresponding Committees cannot be formed for want of the men to form them; and in these cases the internal affairs of the Mission are administered by the Missionaries in Conference, or by some of them forming a small Committee, and the Bishop is not necessarily a member. The Committee sympathize with the Bishop's desire to have some official channel of communication with the Native Church Council, and this matter shall have their careful consideration.

7. The Committee would repeat the expression of their deep regret that the relations of the Society to Bishop Blyth are not such as they desire; and the more so when they recall the circumstances under which they cordially co-operated with his Grace the Archbishop in resuscitating the Jerusalem Bishopric. They submit, however, that they are not responsible for the present situation.

8. The Committee beg to assure the Bishop that they will continue to recognize to the full his rightful position as Bishop, and to do their utmost to meet his wishes in matters not affecting the principles and methods on which they are bound to work as trustees for the whole Society, and they are sure that their Missionary brethren will do the same. They trust that the Bishop, though he may not be able in many things to see eye to eye with the Society, may recognize the work it is doing in the Holy Land to set forth the Gospel of Christ in its purity and simplicity. As is acknowledged on all hands, the ecclesiastical position in Palestine is a difficult one, with several ancient Churches existing side by side, the Church of Rome diligently aggressive, and the Mohammedan power supreme over all. It is the Church Missionary Society's desire to refrain as far as it possibly can from ecclesiastical controversy, their primary object being to lead individual souls for whom Christ died to embrace Him as their one only Saviour and Lord.

### ALL THE NATIONS.

"Go ye therefore and make disciples of all the nations."—*Matt. xxviii. 19 (R.V.).*



T has often been remarked that, apart from Divine revelation and its direct and indirect consequences, the obligations between man and man, *simply as man*, have scarcely ever received any effective or distinct recognition. The storm of applause which, in a Roman theatre, greeted the words

*Homo sum: humani nihil a me alienum puto*, are justly regarded as an exceptional incident—rather a sudden and transient flashing forth from a brilliant but still buried truth, than the evidence of a practi-

cally efficient principle of action. But even among those who have had the "oracles of God," the duty of universal philanthropy has received but scanty acknowledgment either in theory or action. The Old Testament writings enunciate it with sufficient clearness to any who will candidly examine them. For this purpose the barest reference is sufficient to such passages as "In thee and in thy seed shall all nations be blessed;" or, "The Lord is good to all, His tender mercies are over all His works;" or again, "O let the nations be glad and sing for joy, for Thou shalt judge the people with equity and govern the nations upon earth;" or lastly, "I will give thee for a light to the Gentiles, that thou mayest be My salvation to the ends of the earth." Yet the Jews, who prided themselves on the possession of those sacred books, were so far from being animated by the spirit of the passages just quoted, that they were regarded by other nations as "haters of the human race." And we know that the universality of the Gospel was the very characteristic that seems most of all to have repelled them from accepting it.

The Christian Church, however, had certainly from the first, as one of its distinguishing features, an invitation and a welcome to all mankind. It must be admitted that even Divine Wisdom itself did not see fit to make this so plain in the times of the more ancient dispensation. It was then, for reasons which we will not now stop to discuss, necessary that one nation should be chosen out and hedged round as the receptacle of spiritual knowledge. At and after the day of Pentecost the offers of Divine teaching, Divine renewal, and Divine communion, were made to all nations alike. On God's part, so far as the invitation was concerned, all nations were declared to be spiritually equal. Man, however, was to perform his part. Those who possessed the knowledge of these offers were to publish them to others, and those to whose notice they were thus brought were to accept them. Those who knew of God's love were to go everywhere, making it known to all, taking no account of nationality. As regards this newly-given spiritual life, they were told "there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all and in all" (Coloss. iii. 11).

In the early Church this teaching was accepted, and this spirit was carried into action—at least to a very large extent. How far, and for how long a time, the principle "To the Jew first" was adhered to, need not here be considered; for it is clear that the Apostle Paul, whenever he went first to the synagogue, made the Jews and proselytes his starting-ground for preaching to the heathen. Within the Roman Empire all other national differences had practically disappeared. For patriotism, outside at least of the Jewish community, there was no room—even in the best sense of the word. And there seems to be little or no trace of any notion, either in Scripture or in the early patristic writings, that those within the Roman Empire had stronger claims on the preacher of the Gospel than those without.

A state of things, such as existed in the Roman Empire, which renders nationalism and patriotism impossible, may certainly appear to us to have many disadvantages. We are accustomed to regard



patriotism with great admiration ; and there can be no doubt that in its contrast to individual selfishness, and in the opportunities it gives for courage and self-sacrifice, it often assumes a form that cannot but be regarded as noble and beautiful. But yet all can see that it is, as Paley observes, an "imperfect" virtue. Its negative side is dangerous, if not positively deleterious. This aspect of it we usually call by some other name, such as narrow and exaggerated nationalism, or national selfishness. It is increasingly coming to be acknowledged that no nation has a right to injure other nations for its own supposed advantage. All probably would hold this in theory. Some would affirm it impossible to be practised. But to this last assertion surely no sincere and intelligent Christian can give his deliberate assent.

As a matter of fact, however, the national feeling which died out under the Roman Empire has certainly reappeared in modern times. Has it at all interfered with that universal philanthropy which marked the Christian Church in its early ages ? Have the mutual obligations between members of the same nation been allowed to interfere with those which exist generally between human beings as such ? Have the inhabitants of the British Isles, as a nation, for instance, justly considered the interests of other nations in things secular, in matters affecting trade, commerce, and annexation of territory ? Probably there is no educated man, whether English or of any other nationality, who would affirm this of any nation in the world. And yet the duty of repressing in ourselves the spirit of unrestrained national selfishness, of being fair to other countries, would now be universally acknowledged ; and this universal acknowledgment must have, and doubtless has, some effect on our national actions. From some special manifestations of this fault we are doubtless protected by our belief in the beneficial effects of free trade.

How stands the case with regard to positive benevolence ? Do we believe that every human being—simply because he is a human being—has a claim to our kindly feeling and, where possible, kindly action ? Let this question be carefully considered.

Is it not the fact that we sometimes allow the feeling of nationality, nay, even of mere propinquity, to steel our compassion and paralyze our beneficence towards those outside these circles ? Can this be right ?

It will be, of course, well understood that we are discussing this subject because of its bearing on Missions to the heathen. The applications just considered have been mentioned rather for the purpose of illustration. The general principle, however, may be regarded both as proving the duty of missionary effort, and again as proved by the divine command to engage in that effort.

What is the principle ? It is this, that *every human being is bound by ties of benevolence and sympathy to every other human being*. This has been again and again practically acknowledged during the present century—not to go further back—by the public contributions that have been set on foot when great and sudden calamity has caused distress in some foreign country. It is perhaps impossible for all to take actual part in such acts of succour. But who would refuse his sympathy ? Who would deny the justice of the claim ?

Now, our Lord's command, "Go into all the world and preach the Gospel to every creature," furnishes, as has been already intimated, at once a proof of the truth of this principle, and a superlatively noble and glorious opportunity for carrying it into effect. He has thus commanded us to labour for the highest good of all men, and to endeavour to bring them into spiritual brotherhood with ourselves. Spiritual brotherhood is the deepest and strongest of all ties, and cannot but bring with it benevolence of every kind.

But now, is this command one given to us merely as "servants who know not what their Lord doeth," or is it given to us as friends, to whom the mind of Christ, the mind of the Father, has been declared? Surely the latter. The duty is not only the result of the command. The command calls attention to a previously existing obligation. Mankind is not one, *only* because of the Gospel and because of the salvation of which the Gospel speaks. God "hath made of one blood all nations of men." And it is in Christ that all men are one. "In Him were all things created . . . and in Him all things consist (hold together)" (Col. i. 16, 17). All men, therefore, are in Christ by creation, and being thus united with Him, are united with one another. In His incarnation He took hold, it is true, especially of the seed of Abraham; but then it was in that seed that all nations were to be blessed. Of His death He Himself said, "I, if I be lifted up, will draw *all men* unto Me." In His present ascended and glorified life He is still with us. "Lo, I am with you alway, even unto the end of the world." But the special connection of these words is with our duty, and with the carrying out of our duty, to preach the Gospel to all the world. The result of this preaching is that those who believe become, through faith, the children of God, and that then, not in one nation only, but in all nations, the children of God, that are scattered abroad, are gathered into one. It is further described in the following words: "There can be neither Jew nor Greek, there can be neither bond nor free, there can be neither male nor female, for ye are all one man in Christ Jesus" (Gal. iii. 28).

That is to say, there is an actual living bond that binds every human being in the world to every other human being. This bond springs from—or rather is—that union with the Son of God which every human being possesses from the fact that he was created in Him, and which our Blessed Lord graciously acknowledged and acted upon by "becoming flesh," and by "giving Himself a ransom for all men." There is also a further union with Christ, obtained by means of the belief in the union just referred to. The belief, and the trust which follows it, the *faith*, in this union, or rather in Him with whom the union is, brings with it a further union—namely, the union described in such words as, "If any man is in Christ, he is a new creature; the old things are passed away, behold all things are become new." Those who have been brought into this nearer union are members of "His body which is the Church"—that body which, "fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love." And it was to

this Church, represented by the five hundred believers gathered at the mountain in Galilee, that the command was addressed, "Go ye therefore and make disciples of all the nations."

*Every individual believer, therefore, is divinely bound by an inevitable and most blessed tie and obligation with every human being in the world*—bound by the very constitution of humanity as God made it, bound by the fact that his own Divine Saviour has linked Himself with all mankind, and bound also by that Saviour's command. And the one way in which Christ has specially emphasized this obligation is by commanding that the Gospel should be preached throughout the world. Every person then who calls himself a Christian, and yet denies or altogether overlooks this obligation, is simply, whether he knows it or not, belying his own profession.

When we come to consider to what extent this obligation should be fulfilled, we must at once admit that each individual is bound to judge for himself. Every person is bound to do something, but what that should be it is for his own conscience, as in the sight of God, to determine. As regards personal service, for instance, it is obvious that all cannot themselves go out into non-Christian countries. There is work that must be done, spiritual and secular, at home. All such work should be work for Christ in His service; and individuals must earnestly seek His direction, asking, "Lord, what wilt Thou have me to do?" But taking English Christians as a whole, and more particularly that section of them from which the C.M. Society draws its support, can there be any doubt that a very much larger number of workers ought to be coming forward? We have no wish that the number of workers in England should be lessened, though there may be particular spots where such numerical diminution might be not undesirable. But is it not certain that, among those who are in heart and life clinging to Christ, and resting all their hopes on Him, there are many who might testify of Him far more than they are doing at present, either at home or abroad? Is it not certain also that every one who goes out as a missionary to the heathen stirs up many to labour more strenuously in their own country? The clearer the perception of the vastness of the field of work, so much the more evident becomes the need of workers, and so much the more strongly will the call, "Go, work to-day in My vineyard," come home to the heart of every faithful follower of Christ. Doubtless it is those already at work at home, and already blessed at home, and who will therefore be missed at home, it is these, and, speaking generally at least, none but these, who should be welcomed to the Mission-field. But this very thought will stir up many who feel the claims of the heathen world, to prepare themselves for the foreign enterprise by throwing themselves heartily into parochial and congregational efforts. Thoughts of home work should therefore stimulate rather than check every endeavour to set forth before Christian men the claims on their sympathy for every human being in every nation, claims which it need scarcely be said are the strongest in those nations where the spiritual want is the greatest. "The field is the world."

C. C. F.

## REMINISCENCES OF MISSION LIFE IN CHINA, 1861-1890.\*

By ARCHDEACON A. E. MOULE.



My mission life has been spent in three great centres of missionary work. From 1861 to 1876 my interest and sympathy and exertions were centred in Ningpo and the great outlying districts. From the winter of 1876 till the early summer of 1879 I lived and worked inland in the great city of Hangchow, and further afield eighty or one hundred miles amongst the Chu-ki hills. And after a furlough in England, protracted on account of uncertain health, my lot has been cast in great and stirring Shanghai during the past seven years and three months. I trust therefore that reminiscences from these three fields will be not without interest, and possibly also not without practical benefit in our common work for our Master and Lord.

It is a solemn recollection that during these past twenty-nine years, whilst my life has been prolonged, and though clouded not seldom by sorrow, trial, and bereavement, yet spent for the most part in sunshine and peace and the enjoyment of God's gracious care, a whole generation of Chinese, 300 millions in all probability, have died. I know that the consideration of the vastness of the population of China, the dense and increasing masses with which we meet in such great centres as Hankow and Shanghai, is causing grave alarm and heart-searching to some veteran workers; and to talk of one's own feeble personal work, with the recollection of a whole nation in its grave, would seem almost preposterous, save for the fact, which is a fact and not a mere irrelevant truism, that as the Chinese themselves say, individual man is a complete microcosm, and that our work is with individual souls as well as, and even more than, with the masses.

It is the first day of spring in China; surely some of the incidents which I am about to relate are as certain prognostications of summer and harvest as are the stirring of the earth and the first notes of spring birds, and the lengthening days.

My first reminiscences of China go back much further than twenty-nine years. By one of those strange coincidences (or rather are they not in many cases Providential arrangements?), which so often occur, our thoughts in my dear father's vicarage were early drawn to China. One of my objects of awe and marvel in early childhood was a Chinese New Testament in my father's library, and one of our special enjoyments in the Christmas holidays, days which passed with such delightful deliberation long, long ago, instead of rushing and scurrying past as they do now, was to copy with more or less, chiefly less, success, Chinese pictures illustrating the culture of tea, the originals being pictures of surpassing excellence, which I have never seen approached since then. Then during my missionary training in London I remember coming across a Chinese beggar in Fleet Street one dreary winter afternoon, and wondering whether, should I be called to China, I could love and care for such a race. The same wonder filled our heart when after 108 days' voyage, early in August, 1861, we sailed amongst a whole fleet of Chinese fishing-boats at anchor near Video off the southern coast of Chehkiang; and again three days later when with a tearing S.E. summer gale our gallant ship reached Woosung and dropped anchor below the bar, which was as much a barrier then if not more so than now. Round the sides of the clipper *Solent* swarmed Chinese boatmen. Did they look attractive and loveable? Would it be possible to do more than pity them, or to work, not from mere duty, but rather from interest and hearty friendship? Yes! thank

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\* Read before the Shanghai Missionary Association, February 4th, 1890.

God, we thought we could love them, and *did* love them for the sake of our Saviour, *their* Saviour. And now the experience of many years and amongst many varieties of Chinese in city and country, in the plains and in the mountains, has not lessened my affection for them. With all their unamiable and provoking "characteristics" they are yet a great people and a people not without deep and lasting gratitude for kindness and friendship for the friendly; a people for whose temporal and eternal welfare one feels it an honour and a happiness to spend and be spent; a people which, when born anew to God, will be mighty for good in this earth of His.

Two cases amongst a multitude rise to my memory of unwavering and only intensifying friendliness and affection. The first of a man whose acquaintance we first made twenty-five years ago in the hills west of Ningpo. He superintended the work on our small sanatorium, and soon after this he was seized with cholera under our roof in our city home at Ningpo. He was nursed with the utmost care by my brother, and attended with great skill by Dr. J. Parker; but when in a state of coma, and as we feared sinking rapidly, he was removed by his son and nephew, so as not to die away from home. The fresh air of the country revived him, and though he remained speechless and well-nigh unconscious for a month, he recovered and lived up to the autumn of last year. He was ever grateful for our care and friendship—abundantly grateful; and though never baptized, and hampered by heathen friends and family complications, I cannot believe that our prayers and importunate pleadings for his soul's life, when he seemed passing away in 1864, were unheard. I have often spent the night under his roof; he would do anything to help us; a perfect gentleman this old hill man was, without affectation, but with the utmost courtesy of manner. I could have trusted anything in his hands. It was touching to see last May the delight of the old man, then in his seventy-sixth year, when I took my son Walter to visit him. He had often carried Walter on his back up the hill sides, and now the little boy had come back to see his old friend, and to add his loving entreaty to mine, that the old man, so friendly to us, would not continue a stranger to the Lord Jesus.

Then how faithful Chinese ahmahs often are, and how constant in their kindly feeling. Two Christian women, who nursed my elder children, are living still in Ningpo, and look with pride on their babies grown now to manhood. One Christian ahmah went with us to England in 1879 and stayed with us there and returned again; and then, though in her sixty-second year, she volunteered to go back to England with the motherless child of one of our missionaries. She did so, and when she came back to Shanghai she re-entered our service, nursed our little Robbie, who is now with her in the better land; and then falling ill, she was received into the London Mission Hospital and died there in the simple faith of the Gospel. So grateful was she for all the kindness we tried to show her that she vowed if she recovered to come back and serve us for nothing.

Both in the Church and outside it my reminiscences lead me to thank God for friendship, kindness, courtesy, and hospitality, shown repeatedly to us strangers from a strange land, and such memories will ever make China and her people dear to my heart. During pretty extensive wanderings in the Chehkiang province, in districts too which had never seen a foreign face or coat before, I have never experienced difficulty in obtaining access to the houses of the people, in getting quite near to them, in winning their confidence and attention, and in securing hospitality when it was needed. Four years ago I was returning from Hangchow to Shanghai, and, caught by a heavy N.W. gale on the river above the seven-mile reach, I was obliged to abandon my foot-boat; and as I was bound to reach home for special business the next morning, I

walked 70 li and more across the country by night. It was a wild and moonless evening when I started. The country was wholly strange to me, and the two men who undertook to guide me (they were afraid to go singly) were perfect strangers and could have done what they pleased. But with the utmost courtesy and friendliness, and for a very small reward, they guided me safely to the Long-hwó pagoda, and in the villages through which we passed near midnight they let me in to rest for a few minutes and talk awhile about the Gospel; and, indeed, the only rudeness was from the ubiquitous and specially daring house dogs.

And here, lest I omit it further on, let me record my glad and grateful reminiscence of brotherly kindness, sympathy, and friendship, from missionaries of all societies with whom we worked in these three great fields, a memory well-nigh unruffled in its tranquil brightness.

The period which I am now reviewing has brought immense changes to China as a nation, and most certainly to the great cities in which my lot has been cast. The tremendous cataclysm of the T'ai-ping Rebellion fell in its acutest stage within my missionary life; and Shanghai owes her enormous growth in great measure to the influx of people during those awful days; and if any one wishes to gain some idea of how large Shanghai really is, I recommend an ascent to the turret of the really magnificent building which has been erected as a Police Station behind the old Racket Court. In my early missionary days swift lorchas were the regular means of communication with Ningpo; a little cranky steamer, the *Rose*, venturing down only once a fortnight, weather permitting. The harbour of Ningpo was crowded with forty or fifty large sailing vessels, and the greater harbour of Shanghai with 400 noble ships; the only steam vessels being a man-of-war and one small steamer of the P. and O. line; no other great steam company, so far as I can remember, having begun its gigantic operations then. We arrived on August 15th, 1861, and I remember on the second evening after our landing, going first of all with Mr. Hobson, the British chaplain, at whose home, the present Deanery, we stayed, to call at the London Mission hard by. Mr. Muirhead was then a veteran, venerable and highly esteemed. I don't think he is much older now in heart or zeal or vigour, though more venerable and if possible more widely known and highly honoured. After our call Mr. Hobson took Mrs. Moule and myself for a country walk; no carriage roads then; no roar and rush of broughams, barouches, hansoms, dog-carts and indescribable four-wheelers; no jinrickshas daily and all day long within an inch of desperate accidents; only creaking wheel-barrows and noiseless sedan chairs, noiseless, save for the shouts of their bearers. We started at the back of the Deanery and were in the open fields at once. We went threading the narrow paths, Mr. Hobson nodding to the country people and talking to them cheerfully, and where now lie the dense masses of houses and crowded streets between the Foochow Road and the Soochow Creek, we wandered at will in the open country on that hot August evening. Two years later, in the summer of 1863, I was in Shanghai for one Sunday, and offering help to the military chaplain, who was temporarily serving Trinity Church, he asked me to give service to the troops quartered at the Ningpo Joss House. So I, mounted on a cavalry-charger, careered cautiously and with good heed over the country to the place of service, and I may be said metaphorically to have charged right through the densely packed blocks of houses which cover now the land to the south of the Foochow Road and on to the French gas works. It was open country then; hence my triumphant and successful ride. What overwhelming opportunities for evangelistic work have come to Shanghai in consequence of this enormous accession of population.

My memories of the past lead me to hope that with the increased and vastly extended opportunities for evangelization on the coast and in the interior, God is granting us also special help, either by a change in the climate or by more facilities for maintaining health in this strange land. When I arrived I was told that the average of missionary life and work was about three years; so unhealthy was the climate, especially at Hong Kong and Ningpo; and I remember well touching and passing with great thankfulness this fateful limit of three years' service. Every individual of the foreign community at Ningpo was laid low with fever during our first autumn, the Doctor himself being the last to succumb. Wise heads were shaken in Shanghai as Mrs. Moule and I passed through on our way to Ningpo; she would break down within a year; I should die probably within three. The average of missionary life and service is, I think, much longer now, and though probably old diseases under new names, such as scarlatina and typhoid fever, have visited us often during these twenty-nine years, yet on the whole the climate of China is not nearly so much dreaded as of old, and this is a great blessing and gain to our Christian enterprise. I do not at all agree with those who try to make out that the climate is better than that of home. There is a freshness and a sweetness and an elasticity in the air of beloved home, with all the fogs, and east winds, and rain, which you lack and will always lack in China; but we have reason to thank God that this our dear adopted home is a land in which we *can* work without constant lassitude and deterioration of strength.

But that which is most vividly impressed on my memory, in looking back, is the fact of God's constant interposition on our behalf in times of imminent peril from war and insurrection, or from the hostile rumours so often emanating from mischievous plotting secret societies.

Our mission life began indeed in the appalling confusion which preceded the successful inroad of the Taipings. The capture of Ningpo from the Imperialists, December 10, 1861; its recapture by Captain Roderick Dew and a French contingent, May 10, 1862; and its reinvestment by a murderous horde of 100,000 Taipings in September, 1862, all fell within our first thirteen months. Nothing but divine restraining power kept us from violence and murder during the Taipings' flush of victory on December 10 and the following days. During the bombardment of May, 1862, balls from the Taiping guns on the walls of Ningpo passed over our roof, or fell rushing and splashing through the rice-fields round us. Before the assault was delivered by Capt. Dew a price was set on every foreigner's head, and with a Taiping force occupying Chinhai at the river's mouth and holding the country round, with no land force to protect the settlement and only the nucleus, the dream, of a volunteer force—with nothing to prevent a secret and sudden assault at night, except two men-of-war's boats with muffled oars, patrolling the river, what but God's restraining and protecting hand kept us during those dark and moonless nights?

Then in the autumn, when the Taipings unexpectedly reappeared after their defeat in the preceding May, and with immense forces invested the city which we had re-entered during the summer and in which we were once again working, the danger was of the most imminent nature. The invaders came so near as to swarm in the suburbs, so close were they that we heard the English marines firing at them from the guard-houses over the gates. These few marines, with some sixty or seventy blue jackets, formed the whole garrison for a wall five miles in circuit. The Taipings were reported to have entered the city in disguise and to be preparing to surprise and overpower the guards at the gates. The panic was at its height when from the look-out at the top of the house I saw the smoke of the relieving squadron, sent down by Admiral Hope, and as

the trained Chinese soldiers, detached from Gordon's force and officered by Europeans, defiled into the city, though only 400 strong, we knew that the crisis was passed and the siege raised.

Then as the country was gradually relieved from the scourge of civil war, our mission operations were recommenced amidst the ruins of idol-temples and the desolation of idolatry.

This memory is well-nigh burnt into my recollection, and it gives a tone of pathos and almost of reproach to the tidings which every mail brings us now of the rising tide of missionary zeal in all the Churches of Christendom. Why was the tide so low thirty years ago? Why were the Churches asleep? Why were all our Missions left weak-handed and well-nigh deserted? Why, when the outposts were stormed by Chinese hands and a deep broad breach forced by violence through the walls of the strongholds of superstition and idolatry in China; why, when the minds of the people were shaken to the very core with distrust of their idols, and warmed with gratitude and admiration towards the Christian nations which perhaps for mere worldly policy alone, but yet most thoroughly and effectually, had relieved them from the plague of anarchy by expelling the destructive and murderous T'aipings;—why was not this opportunity seized? The streams of missionaries now arriving find idolatry strong and flourishing and rehabilitated; had they come when we were scarce able to hold the little forts in 1862 and 1863, they would have found the idols utterly abolished and the people willing to listen to the tidings of the great God, our Saviour from woe and from hell. Talk of the apathy of Native Christians, what shall we say to the apathy of Christian England then? America had her stern and pathetic excuse, for she was locked in the death-struggle of civil war; but England had little to plead. Better late than never; but missionary zeal is very late. Yet how striking are the proofs of the change which has come over the Christian world. I caught sight yesterday of the announcement that two nieces of Lord Dalhousie, late Governor-General of India, have joined the C.M.S. in East Africa and Palestine; whilst in the early years of this fast ebbing nineteenth century, suspicion, if not positive and vigorous opposition, marked the policy of the rulers of British India towards Christian Missions.

After the great storm of the rebellion there followed gusts of alarm and rumour, like the dying throes of a mighty tempest. The kidnapping which prevailed so largely in South China between 1864 and 1867 caused frequent outbreaks of alarm amongst the Chinese at Ningpo and in the neighbourhood, and much animosity in consequence towards foreigners. So also during the epidemic of rumours which swept over Central China in the summer and autumn of 1876-77—the tail-clipping craze and the paper-men scare. They both visited Hangchow during our residence there, and the growing terror and excitement of the people developed into loud mutterings of hostility against missionaries (the only foreigners in that great city), accusing them of being the authors of these magical and mysterious arts; and added to this, at the same time 10,000 military and civil students assembled for the triennial examinations, ready as usual for mischief, and as excited as the masses of the people were. Just then God once more interfered on our behalf, and a proclamation from the Viceroy, exposing the folly of those rumours, forbidding their repetition, exonerating Christians from all blame, and praising them for their orderly conduct under his jurisdiction, was posted on the very gates of the examination enclosure, and God made the very wrath of man to praise Him, and the residue of wrath He restrained.

My reminiscences of active work embrace the observation of, if not actual co-operation in, many branches, indeed most of the branches of labour, chapel preaching in city and country, street preaching in market towns and in



villages, house-to-house visitation and addresses in courtyards and alleys, hospital and dispensary work, opium refuges, boarding and day schools, the training of evangelistic and pastoral agents, the translation and preparation of books and the sale and gratuitous distribution of such.

It is exceeding difficult, even after the lapse, as in my case, of many years, to estimate the actual results of these different agencies. The well-known saying, "Duties are ours, results are God's," may be distorted into a proverb which sounds like indifference as to results at all, and it may degenerate into an opiate to smother rising zeal and lull to sleep the suggestions of conscience. We must not conclude, indeed, from want of results that our work in the Lord is in vain, but we may humbly and confidently look for results if our work is conscientiously carried on in faith and love and hope. And most surely none of the agencies which I have described have proved fruitless. I can remember a little girl in one of our day-schools at Ningpo. She came from a heathen home; she was with us only a few months and did not seem a specially bright child. Then for some few days she was missed from her place, and when the Chinese school-mistress went to inquire for her, she found her dead and buried; but the poor heathen mother told her how her little child, when dying, would keep singing something about a happy land, far, far away, and passed away calling on "one Jesus." Surely the Good Shepherd welcomed that little lamb safely home to His fold! "Ye shall find it after many days,"—this seed of gospel truth sown in day-schools and boarding-schools. Miss Aldersey, of sacred memory in Mid-China work, had just left Ningpo when we arrived in 1861; her schools for girls were committed partly to the care of the American Presbyterian Mission, and partly to the care of Mrs. Russell of our Mission. More than twenty years later I heard (when in Hangchow) of several women being baptized in Ningpo, women who had been taken away as girls from the school and married into heathen families, but in times of sorrow, or through God's special teaching, the lessons of their childhood had come back with power, and they had been brought late, but not too late, to the Saviour. Only last year I baptized here in Shanghai the wife of a confectioner in the Maloo, who was found by one of our Bible-women and induced to attend Mrs. Moule's Bible-classes. She could read fairly well, and we then ascertained that she too had spent some time in the Presbyterian Girls' School at Ningpo, and had not forgotten, during many years in a heathen family the lessons of her childhood.

During part of my missionary life, wide and systematic itineration was my chief occupation, and for a few years I had nearly 300 towns and villages, varying in population from 15,000 to 100 souls, under regular visitation, and we managed to preach in each place four times every year. Sometimes as many as thirteen or fourteen addresses in the open air would be given between sunrise and sunset, and the solemn thought arises, Were those all God's words? and if so, is it possible then that they went out and returned *void*? Has the promise failed? And the sale and distribution of Bibles, books, and tracts; are those millions of pages waste paper, lost, fruitless? A threefold lesson seems taught me by the remembrances of the past; first, that no work seems to place one so immediately in line for the great war of the Lord as this simple and widespread preaching of the Gospel. Secondly, that the amount of information so conveyed by preaching and the distribution of books is very large, though the immediate results may seem infinitesimal. Thirdly, that we may look for, and do sometimes meet with, sudden, instantaneous results from such work. One delightful, and to me ever-memorable result, from open-air village preaching, I will in a word relate; especially as it illustrates another point which my reminiscences emphasize, namely, not the apathy, but rather the

energy and devotion of many of our Christian brethren and sisters in China. One autumn day in 1875 we had been preaching all day long from 7 a.m. till 5 p.m. I turned to my Native brethren and said, "There is time to visit one more place; let us press onwards to the large town of 1000 inhabitants in front of us." "Why so?" they replied; "is not our command clear to preach the Gospel to every creature? Why pass by this little village close at hand?" "Be it so," I said, and we turned in; and immediately as I began to speak an old man came to listen; one who had sought peace, he told us, and rest for his soul, in different temples for years, in vain; a man notorious, as his sister told me, for bad language and quarrelsomeness, and despairing then as to the possibility of correcting faults of sixty years' growth. Then with joy and actual clapping of the hands he received the truth; he prayed and strove in triumph against his besetting sin; he burnt a cross into his wrinkled hand that he might remember his Saviour's love at all times; he set himself to exhort others to come to the mission-house; and then he died in the full hope and peace of the Gospel, leaving an example which has stirred up many a veteran Chinese Christian in those districts and a memory which is green and fragrant still. Only last spring, in one of our chapels in Hong-kew, a Buddhist nun came in to mock and oppose, and after two hours' conversation, she then and there accepted the truth, and is now, we trust, a sincere believer.\*

But more often the promised blessing tarries long; wait for it; it will surely come. The remarkable and growing work amongst the T'aichow mountains, where more than sixty were baptized last year, is linked not remotely with the simple street-chapel work here in Shanghai, work which seems so often disappointing and saddening to the preacher. A tract which I gave to an old man, ninety years of age, late one evening, I found on my next visit tucked up his sleeve and constantly referred to. He lived to his ninety-ninth year, and I have good hope that he had saving faith, though kept back by his very numerous descendants from baptism. Remarkable cases came under my notice at Hangchow of Bibles or portions, without any guide or expositor, leading men to the truth and instructing them in consistent Christian life, far away from Christian privilege and public worship. A portion purchased from a colporteur some few years ago was utilized by the wife of the purchaser. She had witnessed, in 1877, the violent persecution of a Christian lad in the Chu-ki hills. She was impressed by what she saw and heard then, and now, finding the very book in her husband's hands in which the young man had believed and was willing to suffer for his belief, she determined to learn to read it, and effected her object by waylaying village boys passing her door on their way from school and inducing them to teach her one or two characters a day. She can now read the New Testament intelligently, and wishes to read the Old Testament, and is an eager applicant for baptism.

And now, looking back over these thirty years, how can I forget my impressions of how true and blessed a handmaid medical work is to the work of evangelization? It was in our little hospital and opium refuge at Ningpo that the T'aichow man, who had heard the Gospel twenty years before in Shanghai, overheard once again the long-forgotten but familiar voice, and received it in the love of it. In 1863 we visited our C.M.S. Foochow Mission. I was so ill that I could not sit up to look at that which would have well-nigh intoxicated me with pleasure had I been well, the wonderful beauties of the River Min. I found one of our missionaries dead, the other

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\* She has since died, and is, we gladly hope, before the throne of God.

gone away seriously ill, and no one to welcome us but the widow and sister of the departed. At that time there were scarcely a dozen Christians in our Mission, but those twelve marked the beginning of a work which has developed into a great Church of 7000 adherents; and these first-fruits, after eleven years of absolutely resultless toil, as it seemed, followed immediately on the opening of a dispensary in Foochow by Mr. Collins, a visitor from our Peking Mission. The enmity and dogged opposition offered to us in the once rich and proud city of Z-ky'i, near Ningpo, gave way to the kind and ungrudging aid given by Dr. McCartee in 1867, he supplying the medical skill for a dispensary, I the medicine; and we shared the honour by a combined title to our hospital—the Be-teh-dōng—the hall of Bethune and Arthur. And when I think of the growth and advance of missionary enterprise in the districts in which my life has been spent, the great advance to Hangchow in 1864, one of the first strides inland of Mission work and residence, and then from Hangchow the onward movement to the Chu-ki mountains, my memory loudly demands that the true missionary zeal of Chinese Native Christians, under God's grace, shall be thankfully recognized. It was the Chinese catechists at Ningpo who well-nigh compelled us to go forward to Hangchow when far too weak-handed to hold our own at Ningpo and in the country round. And so in Chu-ki, whither the Gospel flew, as it were, and struck root without previous tillage of any kind, simply through the word "Jesus" over our wayside preaching-room door near Hangchow catching the eye of a Chu-ki man as he passed; that little room was opened solely through the zeal of the Christian artist, Matthew Tai, who with his son and another pupil of mine, preached even in the broiling heat of July so earnestly, that for the inquirers' sakes I opened this room.

Alas! that memory *will* be heard also in the sad story of many going back and walking no more with us; of one who worked thirty years ago as a catechist, and falling into grievous sin, fell away wholly for some years, and lived in a Buddhist temple; of some young men in great and dangerous Shanghai, whose father was a devoted and earnest ordained pastor, and who have now for ten years wholly absented themselves from public worship; of bright and earnest inquirers suddenly disappearing, scared by ridicule, or by the threat of heathen friends; of one who with apparent joy received the truth, and just before baptism, was decoyed, I fear willingly, to a house of ill-fame, where he is supposed to be still living as a servant, lost, and apparently given over to Satan. "Ah!" said a critic to me the other day, "this work of yours is all very well, but these Native Christians will, as you will find, all go back to their idols and old faiths at the last." While he spoke, though my thoughts turned with sadness to the cases I have just mentioned, I felt, and told him so with strong remonstrance, that it is gravely wrong and ungenerous to form a rule from exceptions, and that his sweeping statement formed a double libel, first, on individual souls, and secondly, on the Gospel of the grace of God, which is the *power* of God to *salvation*. And then my memory brightened with the visions of not a few men, women, and children who have departed in peace, and are now, without doubt, before the throne of God.

Were it possible for me to begin my missionary life over again; or, looking forward to the future, were it possible to expect another twenty-nine years of labour, I should hope, indeed, to be far more devoted, more loving, more patient, more prayerful, more instant in season and out of season, but I do not think I should care for new methods of work. I have a strong affection, amongst other methods of work, for that agency which by many earnest workers is deemed discredited and superseded now. I mean the old-fashioned out-station with resident catechist, with a street-chapel and itineration far and

wide, diligently and constantly superintended by the missionary in charge. Not new plans, but a fresh supply of grace is what we need. Not some strange or more pretentious machinery, so much as more and more of God's strength made perfect in our weakness, of His wisdom shining in our foolishness.

## THE ASSOCIATED EVANGELIST SCHEME.

BY THE REV. ALFRED CLIFFORD, M.A.,

*Secretary to the C.M.S. Calcutta Corresponding Committee.*



N the appeal for additional missionaries, which the Church Missionary Society has lately put forth, special stress is laid upon what is called the "Associated Evangelist Scheme," i.e. "the sending out of evangelists in bands under competent leaders, and the employment, on a large scale, of laymen forming such bands." It is known to our readers that in the spring of 1889, the Society sent out a band of such evangelists to Bengal, and that they are now located near a village called Shikarpur in the northern part of the Nuddea District. It may be useful at this juncture, both to the Society and to young men who may think of volunteering for this particular form of missionary work, if we give a brief account of the actual working of the scheme as it exists at this moment at Shikarpur.

Communities of bachelor missionaries are not of course a very new thing in India. There are such communities at Poona, at Delhi and at Calcutta. But the Shikarpur one is the first venture of the sort which the C.M.S. has made, and the only one, so far as we know, which has been made by the Church of England in a *rural* district of India. The Shikarpur band may, therefore, probably be to some extent looked upon as a pattern for other similar communities to be formed hereafter under the auspices of our Society, and its character, mode of work, and style of living has accordingly a more public interest than would otherwise attach to it. We shall not, therefore, apologize for going somewhat into detail on some of the points dealt with, especially style of living and expenditure. Our readers will understand that we have no desire to blow the trumpet either of the scheme itself, or the single example of it which very modestly exists at Shikarpur. The information we give below is given simply and solely for practical purposes, i.e. in the hope that it may suggest some useful hints to promoters of the plan as a missionary method applicable to other parts of India.

The advantages of the Associated Evangelist Scheme may be stated under three heads: (i) it affords opportunity for evangelistic work of a singularly full and unfettered character; (ii) it encourages that brotherly communion and spiritual fellowship among workers, which is so helpful in all religious undertakings, and which in missionary labours in a heathen country is of the highest possible importance; (iii) it promises a larger amount of work for the money expended than the ordinary modes of missionary life usually make possible.

(i) The Shikarpur Band have only been in the country nineteen months. At the end of so brief a period missionaries, new to a climate, a people, and a language cannot be supposed to have attained a high degree of efficiency in what has been well termed "the art of evangelization;" nevertheless, the journals of the evangelists show that they have plunged bravely into their work and have come into genuine and influential contact with the people. One of the three was hindered in his language studies last year by a serious and tedious illness. Such contingencies as these have always to be reckoned with.

But on the whole, however, a sufficient language power has been attained by the band to enable them to communicate freely with the surrounding Hindus and Mohammedans, and to deliver the Message with which they have been commissioned. The Society has given them the best Bengali helpers it had at its disposal; and it is believed that the close and constant intercourse which has taken place between the European and Native brethren in tent and boat and in marching from place to place has proved a valuable help to both.

We now proceed to give a description of the missionary work done as yet by the evangelists, and we can hardly do better to begin with than quote in full the plain unvarnished statement of Mr. Arthur Le Feuvre. He says:—

“One year’s work divides itself into four parts:—

“1. (a) *November 15th—March 1st. Tenting.* This presents a splendid field for learning the language. One European and two or three Native preachers camped in one direction and the same in another. There is plenty of room for two tenting parties in the Doultpur Division alone, amongst villages hitherto barely touched. A third party should work the Morooteah Division, north of Katooly, which is very ripe. This still leaves many villages west of Shikarpur quite unworked.

“(b) *March 1st—July 15th.* Centred for the hot weather at Shikarpur, where preaching was carried on in all the surrounding villages every evening and special attention given to families in which there was sign of a desire to know the truth. Young men also came in to read with us during the summer holidays (May-July). Special visits were paid to villages or people, who, during the winter had shown signs of the working of the Holy Spirit amongst them.

“(c) *July 15th—September 20th.* Tour in boats up the rivers Jelingi or Bhoyrob, or down the Matabanga. Here again we bore in mind the places where our presence and the Message had been welcomed. This is our only means of ‘concentration,’ which, owing to the enormity of the work, is so hard.

“(d) *September 20th—November 15th.* At home at Shikarpur, same as (b).

Medical work is another department of missionary work which has been taken up by the evangelists. In a rural centre, like Shikarpur, medical work is a very legitimate and very important aid to direct evangelization. Provisionally one of the party, Mr. Shaul, has some medical knowledge and a decided taste for “doctoring.” The band has lately (since June) secured the help of a diploma’d Native Christian doctor (Mr. Paulus) from Dr. Valentine’s Medical Missionary Institution at Agra. A simple dispensary has been built near the Mission bungalow through the kindness of the English friend to whom the Mission already owes so much, and Messrs. Shaul and Paulus and one of the Bengali catechists daily minister there both to the bodily and spiritual

“2. *Reception.* (a) By the poorer people. These are all very ignorant, and almost entirely in the hands of their ‘guru,’ or moulvie. They may be divided into two classes:—

“(i) Those who receive us gladly and long to hear more and to understand the truth, especially among the low-caste Hindus and Mussulmans.

“(ii) Those who think only of their bodily comfort and receive us with a cry for rupees or paddy. As regards their spiritual needs, they are quite content to refer us to the Brahmans if Hindus, or to the moulvies if Mussulmans.

“(b) By the richer and educated classes. Here we meet with argument for mere argument’s sake; contempt and abuse; inquiry, with no intention or desire of acting on conviction; and in a few cases, an intelligent desire to know the Truth and that the Truth should set them free.

“3. *Needs.* Large districts north, east and west of us need similar systematic, organized, prayer-sustained work among the crowded villages.

“There is little or no romance about the work, but plenty to call forth the energies of a Samson, the meekness of a Moses, the patience of a Job, the love of a John—in fact, the life of an Associated Evangelist will require and put to the test all the graces or fruits of the Spirit.”

needs of the people who gather from the surrounding villages. Mr. Shaul writes:—"Looking inside the dispensary you see in our verandah the proud Brahman, the despised Muchi, the bigoted Mussulman, and the simple peasant, all seated together; and in the verandah on the other side of the house many women and children. Punctually at 7.30 a.m. these all receive a ticket which indicates the order in which they have arrived, and prevents the late-comers crowding in before the early arrivals, or the rich being supplied before the poor. Then a parable or other portion of Scripture is read, and a Gospel address by a catechist or the missionary follows. The patients are then at liberty to file in one by one into the consulting-room. There their name, religion, village, and disease having been noted down, they are prescribed for by Paulus and obtain the proper medicine. A catechist also sits with the people who are waiting to see the doctor, and embraces any opportunities that offer of speaking of the spiritual disease of sin and the willingness of the great Physician to heal." During the cold weather and rains, when itinerating is being carried on in camp or boat, Mr. Shaul takes his medicine-box with him and sees to the simpler cases of sickness, sending the more difficult ones into Shikarpur to be dealt with at the dispensary by the "Doctor Babu." The people who need remedies gather round the tree or the boat and form a grateful and attentive audience who, it may be believed, are specially favourably disposed to accept the preacher's message. Mr. Shaul writes:—"Wherever we go, the halt, the blind, the fever-stricken, in short, persons with all kinds of diseases daily present themselves before us; for in our district the field is so vast that, after making full allowance for good work done by Government dispensaries, there are still multitudes for whom practically no medical aid exists, and it is *with these* we come into contact in itinerating work." Visits of the people to the missionary often of course lead to the missionary visiting the people. Such home visits for medical purposes often form excellent introductions to personal dealing with individuals. A favourable impression is frequently made by the sympathy which such visits indicate. Of one such case Mr. Shaul remarks:—"My visits resulted in the purchase of a Bible and the promise that it would be read and studied." Of another, where the patient was a sick child, he says:—"Now, whenever I visit that village, the father is at my right hand, and his shop is always open for our preaching." From June to September 4493 visits were paid to the dispensary. There were 2566 new patients. The average daily number of patients was forty-seven. Eighteen operations were performed.

The above descriptions of evangelistic work are of course nothing extraordinary, and are not exclusively characteristic of any particular system or scheme; but we think it well to quote them as indicating a somewhat more rapid development of missionary efficiency than is generally observed in the case of men who come out married, or who marry at the end of their first twelve months, and have upon them a burden of domestic cares.

(ii) Of the second group of advantages of the Associated Evangelist Scheme which we alluded to above, viz., that it encourages that brotherly communion and spiritual fellowship which is so important in missionary work in a heathen country, it would be hardly suitable for us to speak much in detail here. It will suffice to say that the Shikarpur missionaries have proved the blessedness and happiness of Christian brotherhood, and found that union is, in the highest sense, strength. When at home each member of the community has a study-bedroom of his own, but they meet for prayers, meals and other occasions. To our human eyes it seems that the removal of their leader, the Rev. C. H. Gill, who, because of ill-health, was not permitted to remain in the damp climate of Bengal, has been a grievous loss to the Associated Band from

the *personal* and *social*, as well as other points of view. But the hand of God has been so plainly in this that we cannot doubt it has been for the best, though it is difficult for us exactly to see *how*. The Rev. A. G. Lockett is now on his way to India to take Mr. Gill's place, and we shall soon hope to see the social aspect of the scheme once more in its fullest development. Meanwhile there cannot be the faintest doubt that that combination of various characters and diverse gifts which community life implies, when dominated by Christian principle, and harmonized by the full recognition of the law of mutual burden-bearing and a wise division of labour, is fitted to be of the greatest use in modern missionary work. Four missionaries joined in a band are more than the four men taken separately. Their combination has added something over and above the sum of the spiritual force which is in them as four individuals. If only our Society has insight and grace given to it, in the first place, rightly to choose the men who are to become members of the Associated Bands, and then to constitute each band in such a way that its diverse elements will amalgamate and form a well-proportioned whole, we may, I believe, hope to see important and far-reaching results from this new departure.

(iii) It remains now for us to consider the advantages of the scheme from an economic point of view. Is it the case that it promises a larger amount of work for the money expended than the ordinary modes of missionary life do? As we write we have the account-book of the Shikarpur evangelists before us, and we think we may say that so far as the Bengal experiment is concerned it promises, from a pecuniary point of view, to more than fulfil all that was anticipated of it. We have already indicated the sort of work done by the evangelists, and we may assume that, if God gives them health, as time goes on they will be able to labour still more fully and more effectually. It is certain, however, that the cost to the Society of maintaining the Shikarpur evangelists is very considerably less than that of maintaining bachelor missionaries on the ordinary status. Generally it does not seem expedient to publish to the world the details of missionary income and expenditure; but in the present case there appears to be a sufficient reason for departing from our usual reserve, as the information we are in a position to give is information of a sort which a good many people happen to want just now for the practical purposes of the Mission cause. We may take our readers into our confidence, therefore, and tell them exactly how the scheme has been financed at Shikarpur. The figures we shall quote are those of Mr. S. W. Donne, who is the acting leader of the band, and who has taken special pains to keep the accounts of the community with rigid accuracy. The amount which the Society allows monthly for each evangelist is Rs. 70. At the beginning of each month Mr. Donne receives from the C.M.S. Office at Calcutta, as many *seventy rupees* as there are members of the band. By the special wish and arrangement of the evangelists the greater part of the total sum received is put into a common fund which is under the leader's control. Each man, however, first takes a small sum, the amount of which has been mutually agreed upon, for his personal private wants. The rest is used by the leader for the household expenses of the community, and the balance (if any) is put by to form a reserve fund for future contingencies. The accounts for nineteen months, which are before us now, show that the average monthly expenditure for each man for food, servants, clothing, lighting and *dhobi* (washing) has been Rs. 41 : 0 : 5. After deducting the amount which each man takes for private use, this leaves the leader about Rs. 29 a month which he puts into the contingency fund. As time goes on the expenditure under the head of clothing will increase, but we do not think the other items will be much more than they are now.

We must not, of course, leave our readers to suppose that the community at Shikarpur has no expenditure besides the items given above. It has; but this is, not personal expenditure, but expenditure involved by the work in which they are engaged, and is therefore met by special allowances from the Society. The house in which the Evangelists live has been generously provided by a friend in England, so there is no rent to pay. Furniture is provided by the Society. Taxes are also defrayed by the Society. Two or three ponies are used whose keep, with their syces, amounts to a total of Rs. 32 per month. The Society is responsible for travelling and itinerating. It also pays *pundit* and medical expenses for the missionaries. We think all the headings under which expenditure can occur have now been enumerated.

We cannot pretend to say whether the expense of living in rural Bengal is greater or less than it is in other parts of rural India, but we suspect that it will not be found to largely differ. Such difference as there may be will probably depend upon the distance of a place from the railroad. This will affect the cost of bringing European stores, &c., to the locality where they are required. As to the style of living adopted by the evangelists; in the case of the Shikarpur Band it appears to be pretty much the same as that generally in use among ordinary C.M.S. missionaries in the Nuddea district. There has been no attempt at asceticism. In country places in India the local productions are of very limited variety, and unless missionaries indulge largely in European stores they find their expenses kept within moderate limits as much by the necessities of the case as by their own wishes. What we have written, however, will be enough to convince most people that it is perfectly practicable for bachelor missionaries living together to live healthily and work vigorously at a comparatively small outlay of money. In localities remote from railways, or in large towns, expenses may be somewhat higher, but they need not be greatly so.

We have now dealt with our subject from the three points of view from which we proposed to treat it. The conclusion to which our considerations appear to have brought us is that if the Society works it wisely and pushes it vigorously, the Associated Evangelist Scheme may, by God's blessing, become the leading feature of a new and most effective effort to bring to millions, as yet unreached, Christ's blessed Message of Life and Salvation.

### BISHOP HODGES' RECEPTION IN TRAVANCORE.



N England the consecration of a Missionary Bishop is an interesting event to Church-people, which occupies the attention and conversation until something else of equal interest becomes the popular theme. But to the Church in the missionary diocese it is an epoch in history.

It will be remembered that the Rev. Edward Noel Hodges was consecrated to the Bishopric of Travancore and Cochin on St. Mark's Day, April 25th, 1890, and that in the autumn he sailed for India, with Mrs. Hodges and his two little children. His work had been in South India and Ceylon since 1877, and he has filled the post of Principal of the Noble College, Masulipatam, and afterwards of Trinity College, Kandy.

The Bishop and his party reached Trichur safely on November 16th. The last twenty miles of the journey had to be accomplished in two palanquins and a bullock bandy. In spite of heavy rain, at Terur, a halting-place five miles from Trichur, a crowd assembled and gave one English cheer for



the Bishop and another for Mrs. Hodges. Darkness overtook them before they reached the end of the journey, and the latter part was described as "weird." Beside each palanquin ran the men who were ready to relieve the bearers, shouting and carrying torches; whilst the travellers had to keep a constant check on the persistently rapid pace by calling, "Slowly! slowly! slowly!"

By-and-by Dr. and Mrs. Hodges found themselves in the centre of a large crowd marching in procession. The rain had ceased, and they were entering the town. First walked the school children, carrying scarlet banners and singing a pretty lyric, which, to English ears, recalled the "waits." Four men preceded the Bishop, holding enormous red silk umbrellas with gold fringe and gold sticks, whilst two walked backwards, fanning him with huge fans. This attention was considerate and acceptable, for the heat of the crowded bazaar was intensified by flaring cocoanut torches, whilst rockets raised clouds of sulphur.

A company of native musicians, playing various instruments, including the inevitable tom-tom, joined the procession, but louder than all rang the repeated cheers. The Bishop was conducted to the church for a short thanksgiving service, and when it was over, an enormous escort attended him to the mission-house and continued cheering on the verandah. The Native Christians had decorated the Mission premises, and had fastened up amongst leaves of bamboo the devices, "Long live our Bishop," and, "God bless our Bishop."

The Christians of the Church of England in Cochin claimed the privilege of being the first to welcome their Bishop, on the ground that they lived at the entrance of his diocese. They presented an address which mentioned various organizations of work owing their existence amongst them to C.M.S. missionaries—the Total Abstinence Society, Sunday-schools, Y.M.C.A., and Y.W.C.A. "It will be a source of great pleasure to your Lordship," read the deputation, "to know that the voluntary work carried on by the members of our Young Men's Christian Association and Young Women's Christian Association, as often as occasion permits them, in and around Trichur and Kunankulam, has the effect of convincing the heathen of the missionary spirit of Christianity."

Addresses were also presented by the teachers of the newly-established High School of Trichur, full of confident expectations of helpful sympathy from one who had spent years in superintending educational work, and by the clergy and laity of Travancore, expressing hearty welcome.

On Friday, November 21st, the ceremony of installation took place in the cathedral church at Cottayam, Archdeacon Caley and Archdeacon Koshi officiating and reading the address to the Bishop, in which they represented the clergy and laity of the diocese, both in English and Malayalam.

And so begins a new era of work in these two Native States, described in one of the following lyrics composed for the occasion as "this Paradise of South India"—an earthly Paradise still lost in heathenism, but which, by God's grace, may become as the "Garden of the Lord." D. L. W.

*Translation of the Hymns sung as the Bishop entered the Church on his Arrival.*

I.

1. Oh! Jesus, be pleased to be in the midst of Thy servants who worship Thee now, Bless the Bishop, and guide him in everything without failure.
2. O! Thou who hast given honour and anointed him with the holy oil and blessed him to come out as the Bishop of Keralam, we praise Thee.
3. Thou who hast blessed him to cross the great ocean and work in Masulipatam and

Ceylon as a faithful servant of Jesus, be pleased to grant him more grace in his present work.

4. O Lord! in this Paradise of India, take him as Thy own and enable him to do Thy will.
5. Use him to make many joyful, and to quench the thirst of many. Shower many blessings, both heavenly and earthly, upon us his children.
6. Be graciously pleased to make him like "the Good Shepherd," to guide us always, and to keep us from all sorrows.
7. Let us all shout for joy, and let us pray with one mind, and always let us rejoice in the Lord by singing hymns of praise.
8. Hallelujah! let all victory be to God. Let us all sing Hallelujah!

## II.

O King Emmanuel, be pleased to come amongst us.

1. To hear the supplication of Thy people, who offer their prayers in Thy presence, O God most high, come!
2. To bless him whom Thou hast chosen by Thy Holy Spirit as Thine apostle, O God, come!
3. To adhere to the truth always, and daily to put his trust in Thee, O God, come to help him!
4. To grant him grace to make all the members of his diocese as Thy children, come!
5. To grant him grace that he may be filled with inexhaustible love, and serve Jesus with full hope, come!
6. To help him to preach Thy true Gospel everywhere for the furtherance of Thine eternal kingdom, come!
7. Glory be to the Father, Son, and the Holy Ghost, as it was in the beginning, is now and always.

## III.

Grant us that we may trust in Thee till death.

We thank Thee for sending this Thy servant as Bishop of Travancore and Cochin.

1. Help, that he may search out the lost sheep and keep them from the mouth of the wolf, that they may live in the fold of Jesus enjoying all joy and happiness.
2. Help us to hear his admonitions, and to fight diligently the spiritual fight, and to give all honour due unto him as a servant of Jesus.
3. Help us that we may be subordinate to him in Jesus always, and strengthen us that we may obey him with true godliness.
4. Grant him to live long with us here, and finally to bless him with eternal life through Christ.
5. Praise be to Jehovah, Christ Jesus our Lord, and the Holy Ghost, to-day and for ever.

We append a portion of a private letter from the Bishop, describing an interview he had with the Metropolitan of the Syrian Church in Travancore, Mar Dionysius :—

*November 27th.*—Had a visit from Mar Dionysius, Syrian Metropolitan, at 8 a.m. He had written some days before to ask for an interview. He is a venerable-looking man, and was clothed in black satin robes lined with crimson, a contrast to the simple black short cassock in which his brother from the West appeared. I had to speak to him by interpretation of the Archdeacon, and expressed my joy, and desire for brotherly love, which he reciprocated. He expressed his sorrow at their internal dissension and ignorance of their priests, and said they could not preach the Word because they did not know it. I said the Church of England owed her high position and freedom from much ignorance and superstition to the Word of God being so honoured in her

Liturgy and Articles. There are six Syrian deacons of the Dionysian party, and one of the reforming (Athanasian) party, reading in our Divinity Class at present, which is very hopeful. This is a sign of confidence and goodwill, and gives us the most effective opportunity for enlightening them. Mar Dionysius deplored the present ills from which they are suffering, but it is only reaping what they sow. He hoped I would be neutral, and I assured him I fully purposed so to be, and not to make myself at any time a party to their quarrels. He acknowledged that it would be better to cease striving for mastery one over the other, and all strive to follow the example of *the* Master, our one Lord and Head.

## SUDAN AND UPPER NIGER MISSION.

REPORT OF THE REV. J. A. ROBINSON.

**I**N the January number of the *C.M. Intelligencer* for this year (1890) appeared a description of the inauguration of the Sudan Mission, which seemed to many of the friends and supporters of the C.M.S. to be in some respects a new departure in missionary enterprise, and to partake, to a high degree, of the nature of an experiment. We are now approaching the close of the year, and a review of our position, in view of the many lessons which experience has taught us, will be appropriate.

The letters written by Mr. G. Wilmot Brooke from time to time will have given a fairly clear picture of the details of our work. It remains, however, to look at the more general bearings of what has been done, much of which has been felt keenly by those responsible to be liable to be misunderstood at a distance, and by those who were unacquainted with all the facts. The problems which had to be solved on our arrival in connection with previous missionary effort in Lokoja and at Egga were of very special difficulty, and called for such wisdom, love and humility in every member of our party, and especially in those who were responsible for the administration of the Mission, as we are painfully conscious of having oftentimes failed to exhibit. That, in answer to our constant prayers for guidance, we have been preserved from any fatal mistakes, and that even our blunders have been overruled for the advancement of Christ's kingdom, we have much reason for believing. We do most sincerely regret that the love which distinguishes between the sinner and the sin, and never loses hope of any man, and the humility which expresses in acts as well as words the conviction that it is only by the grace of God that we do not fall far lower than our fellow-sinners, have not been so constantly felt and exhibited as we longed that they should. There are few dangers more present to a band of young missionaries going out to a field already occupied in part by previous workers than to feel that they have a monopoly of truth in methods of work and in teaching—and thus to hastily condemn both the persons and the

work of their predecessors—forgetting that "God's ways are not our ways, nor His thoughts our thoughts," and that even nowadays it is possible to root up wheat along with the tares! Our friends and supporters at home who have learnt such lessons as these through much experience should make this a subject for very definite prayer to God, that He may overrule all our schemes and purposes for the interests of His Church.

A review of the Mission falls under two heads: (i) Position in Lokoja; (ii) Prospects of advance.

(i) Lokoja, which is now British soil, and under the direct government of the Royal Niger Company, is the headquarters and depôt of the Sudan Mission. It has the advantage of being easily accessible by means of the Company's steamers, and also of being perfectly safe for the residence of ladies, owing to the strong rule of the Company's officials. In other respects it is a singularly difficult place for the work of the missionary. The population consists of Hausas, Nupes, Yorubas, and Kakandas in about equal parts, with a large admixture of three or four other races. While Nupe and Hausa are the dominant languages, the Church members, who were for the most part immigrants from Sierra Leone, and their dependents, are chiefly Yorubas. The presence of so many races, though it does not prevent house-to-house evangelization by any one who knows the tongue of any particular tribe, creates a very real difficulty in our public worship. Thus, in order to reach as many as possible, including the considerable element of English-speaking immigrants who know no Native language, we have to hold three services on Sunday: at 7.30 in English, at 8.30 in Nupe, at 4 p.m. in Hausa or Yoruba. How hard it must ever be to form a Christian Church, one in heart and aim, out of such heterogeneous elements, is at once evident. These peculiar conditions of work at headquarters will tell seriously upon our advance into the Hausa States, which we have always considered as the main sphere of the Sudan Mission. Thus of our present small staff, one, who is in holy orders, has had to devote himself—

tirely to the study of the Nupe language with a view to the needs of Lokoja and its immediate neighbourhood, and it is probable that those connected with a stationary institution, such as the hospital, will in future have to learn Nupe before they attempt Hausa.

We now come to the state of the Church in Lokoja. On our arrival, in view of the low level of Christian life which prevailed among the professing Christians, and which had its roots, as those of us who had previous experience of the place knew, in much that we could not but deplore in the past history of the Church and its pastors, we felt constrained to set forth in plain and unmistakable terms the true meaning of a Christian profession, and the responsibilities it laid upon all who publicly made it. Every day brought to our notice fresh instances of the low standard of morals which was held to be compatible with an open confession of the Christian faith. By very clear and careful instruction for three months, we endeavoured to point out how impossible it was to combine such a profession with notorious evil-living, and how the name of Christ was being put to shame in the eyes of the heathen and Mohammedans. Our remonstrances had no visible effect, and the strange conviction that without large numbers in church we should be forced to leave the place, rendered all the leading members secure of their position in spite of our words of entreaty and warning. At length it became our clear duty to resort to strong measures of Church discipline, and to remove from Church membership—though of course not from the opportunity of hearing God's Word—those who could not give a reason for the "hope that was in them," and in their outward life, at least, acted accordingly. This reduced our numbers to about one-sixth of what they had nominally been hitherto, and enabled us to place the relations between pastor and flock on a more homely and simple footing. The little gatherings of the Church at 6 a.m. each Friday morning for mutual exhortation and prayer, and for conversation about all the various interests of the Church, have been most helpful to us all, and have united us together by a very real bond of Christian sympathy and affection. By this means, too, we have been enabled to deal effectively, because

with one consent, with some very difficult questions about redemption and manumission of slaves, alcoholic drinks, &c., which in Mohammedan countries come so urgently to the front. We were thankful also to have the privilege of a weekly instead of a three monthly Communion.

The revival of Church discipline, and its rigorous enforcement, was, we have felt all along, open to criticism. To friends at a distance, and in a country where Church discipline is unknown, it could not but appear somewhat harsh, and the outcome of an unreflecting zeal for a pure Church. It must also wear an aspect, which we could not deny, though the necessity for it we most humbly and earnestly deplored, viz. of reflecting unfavourably upon the former workers and their work. These thoughts were present to our minds at the time, and made us very conscious of our need of guidance by the Head of the Church. No step was taken without much prayer, and I believe that the sense of unworthiness, and of love and sorrow for the wandering sheep, which filled the hearts of those who were responsible for these measures, was also shown in the manner in which they were carried out. Nearly six months have now elapsed since we took these steps, and we have had no cause to regret what was done, but much reason to thank God that we were led to act as we did. This will appear if we review the effect of our action on those who were denied Church-membership. At first there was great astonishment: such steps had never been deemed possible. Then followed indignation, and questioning why we should adopt so high a standard, and break down the work of our predecessors. This caused a general abstention from public worship and instruction. After a few weeks there were signs of a better spirit, of searchings of heart as to the causes of their exclusion, of a return to instruction, of a desire to put away the open sins from among them. At the present time many of those who were excluded are seeking readmission, and show signs of real repentance, so far as man can judge. We have always made it clear that we could not pretend to read men's hearts, that we could only deal with the outward deeds and words, and that God alone could decide who were sincere in their profession. That such has

been the effect in the majority of cases of discipline which we felt bound to use, has been a source of great joy to us, and makes us very hopeful of the future of our little Church.

Before speaking of the prospects of advance into the Hausa States, we may say a few words upon the "methods of work" which are more or less a distinctive feature of the Sudan Mission. We all feel that the principle of "identification of the missionaries with the people they go to evangelize," which we laid so much stress upon at the inauguration of the movement, is one of vital importance, and the news that a brother missionary in China has lately been allowed by the C.M.S. to give effect to this principle on the same lines as we have endeavoured to do, is a great cheer to us. We have, however, learnt by experience how difficult it is to realize fully in outward forms all that this principle involves.

Our adoption of native dress has been, we can honestly say, *wholly* a help to us in our work. It has given us ready access to all classes of Natives who would otherwise have stood aloof. As far as personal comfort is concerned, the loose flowing garments of the Hausas are vastly preferable to our tight-fitting European clothes. To talk of living in native dress, or on native food, in the light of a hardship is a gross absurdity. Our brethren in the Lower Niger Mission, who have visited us here, only wish that they could get the same supply of fresh meat and vegetables which we have, and that the heathen of Onitsha and Obotsi wore anything that could be called a dress for them to adopt! But while we rejoice that in one particular we have been enabled by the social conditions of the country to mix freely with the people, yet we find that there are many causes which combine to prevent our full identification with them. Thus our white skins among these black races always suggest wealth: the white-skinned Arabs who come down from Tripoli to the Hausa States, and the European traders on the River Niger, are famed for their wealth among the Hausa tribes. So long, too, as we get supplies out from England, even if the supplies consisted merely of books—for books in this country, being all hand-written, are of great value, and to possess four books is to be a rich man!—so long we

shall seem to the Natives to have mysterious resources of wealth. How this feeling hinders free intercourse and evangelization among them only those who have experienced it can understand. In this respect we have learnt much by experience that was not so evident to us when we started. We must, at all events in Lokoja, and even to a certain extent when itinerating in the States, accept the position which a white skin and connection with a ruling race always entails in these lands, and trust our Father to overrule what seems to us a hindrance to the furtherance of His Kingdom.

There is another point upon which we are anxious our friends should make no mistake. In Lokoja, our headquarters, beyond which we have not gone as yet, we have perfect political security: there is no fanaticism, and in any case the strong hand of the Royal Niger Company would keep the peace. Thus we have been living, so far as bodily comfort and security are concerned, under much more favourable conditions than a large proportion of our brother-workers at home or abroad. When we receive letters of condolence for what are not hardships, and of praise for what is nothing but our commonsense duty, we feel bitterly that we are injuring Christ's cause by accepting it for a moment, and are casting a slight upon our brother missionaries who are working quietly, steadily, and almost unknown in positions of much greater difficulty and often of real danger. That there may be hardships and even danger when we are able to itinerate in the interior we are well aware, but that time has not yet come.

(ii) *Prospects of Advance*.—So far our only direct intercourse with the interior has been through two messages to the Amir of Nupe, who lives at Bida. When we were up at Egga in his territories, for the purpose of closing a former station at Kipo Hill, we felt it only courteous to send him a letter in the Hausa language stating our reasons for so doing, and of our desire to itinerate in his territories and visit him at his capital. Unfortunately we omitted to send the customary tribute, which, as subjects of his, we were bound to pay, and our letter was ill-received, and our messenger only saved his life, as we afterwards found, by speedy flight. Besides this, we have

reason to believe there were other influences secretly inclining the Amir to be angry with us. Under these circumstances we felt it right to send a special messenger to explain our former letter and to pay the small but rightful tribute as subjects of the Amir. The result has been most favourable, and we have received an earnest request to go to Bida, and especially to bring the doctor with us. This opportunity will, (D.V.) be made use of on the doctor's return. As regards an advance into the Hausa States, no more was possible till this month, when the dry season sets in; and now we have lost Mr. and Mrs. W. Brooke through the former's very serious illness and return to a better climate, and also [for a short time] Dr. H. Battersby, who was obliged to accompany them in his medical capacity. In any case, however, it is doubtful whether a more perfect acquaintance with the language, and the possession of copies of at least one Gospel in idiomatic Hausa, and written in the Sūdānese Arabic characters, are not essential before an itinerating journey could be expected to yield much fruit.

What effect European political schemes and the parcelling out of North Africa among the different Powers, all of which will be told Nov. 20th, 1890.

and retold by travellers from Tripoli throughout the Hausa States, may have in hindering our advance by creating suspicion of all Europeans, we cannot yet say accurately. This, and many other similar problems, we can leave in God's hands, as we pray that by all means, whether through us or through the ambitious schemes of kings and rulers, "His kingdom may come" in these lands.

But looking forward we are full of hope. We see fields waiting for the labourers; within measurable distance we see the time when we shall be able to put copies of the Scriptures into the hands of the people, which they can read for themselves. Our knowledge of the native language, which has proved easier of acquisition than we could have anticipated, is daily improving. Our one prayer is that, along with a humble, loving spirit towards those who have professed the name of Christ, though with so little appreciation of their high calling in the past, and a spirit of wisdom and of a sound mind in dealing with the difficult problems of Islam, we may be granted physical health and energy to stick steadily and earnestly to the work which we believe our Master has Himself called us to do.


## THE CHRISTIANS OF UGANDA.

LETTERS FROM THE REVS. E. C. GORDON AND R. H. WALKER.

[It is long since we received a letter from Uganda so deeply interesting as Mr. Gordon's. He shows us the practical missionary work going on, and the actual results. We also give an extract from a private letter of Mr. Walker's, with which we have been favoured, and which also gives us glimpses of the life and conversation of some leading Christians.]

*From the Rev. E. Cyril Gordon.*

*Buganda, Rubaga Hill,  
August 15th, 1890.*

FTER more than six months has passed we have again had letters from the coast from England. How refreshing it is to get such good news! We have been sending you our news of what the Imperial British East Africa Company has been doing in Buganda and Busoga. Now we hear the welcome tidings that a party have started with Hooper, and their intention is to plant stations on the north-westerly route, within the territories of the Imperial

British East Africa Company, with a definite view to advance; that they hope to move in the direction of the virgin land first travelled over by our faithful Bishop Hannington. This is glad tidings for us all, for Buganda, for Busoga, and for all the Lake region. You will be glad to know that the Company have already planted a station in Busoga. They had a station in Kavirondo, but for want of a European to reside there they have given up this latter place for a time, and are waiting for reinforcements from the coast.

In Buganda itself a time of outward

prosperity has dawned for the Christian Church; for in spite of the unsettled state of the country, and the perils of the war, which is still going on, with the Mohammedans, the Christians have become rich and powerful. They are rich and powerful in that many true Christians have become great chiefs, and possess land, though at the same time their land is overgrown with grass and weeds, and their people are few. Owing to the state of the country they have no profit from their possessions. Now, in consequence of the many duties which their new position necessitates, there is great danger for those who are now prominent Christians, lest they lose the simplicity of their faith and become worldly-minded. There is plenty of work to be done here. The people are so willing to be taught, so willing to listen, but not so ready to obey. There are many who know Christ as a personal Saviour, who daily fight the Christian warfare against Satan, sin and self, and who overcome. These want more and higher spiritual teaching and encouragement to growth in grace. Then there are many, very many, who have only got a knowledge of the Saviour in their understanding, and whose hearts are not changed, and who have not learnt their need. These want to be taught the spiritual nature and the life-giving power of the Gospel. There are very, very many, who know the Creed, the Lord's Prayer, and the Ten Commandments off by heart, but probably very few really understand the deep spiritual meaning of the words, "I believe in the forgiveness of sins," and others which they can repeat without mistake. So in church the responses are repeated probably more heartily than in many a church at home, but with the majority I would fear it is lip service. Yet God's Holy Spirit is working here, and your prayers are not in vain. There is great reason for joy, hope, and encouragement in the work here, and all who come here will say the same. There are three of the members of the Church Council who have accepted no chieftainship in the country. These three are Sembera Mackay, Mika Sematimba, and Henry Wright Duta. All these three young men are anxious to become teachers. Two of them were married a long time ago, as has been mentioned often before; but Sembera, owing to our absence, and other circumstances, has not yet been

married publicly. Mika went to Usukuma with Walker. Sembera has just returned from Usukuma; he was with our departed brother Mackay when he died. When Walker was here we talked over the new position of these young Christians—they might be called teachers—and we discussed the question of their future support by the infant Church. At present both Henry Duta and Mika have enough ground in the way of plantain and patah gardens to support themselves and their families.

When our Bishop arrives there will be the interesting question to determine, of the better instruction of some of the advanced Christians, and which of them are suitable for the work of teachers and for the office of deacons.

Then, too, for all who are anxious for the extension of the work, the time seems, under God's providence and goodness, to have definitely arrived. In what direction shall we go? Look at Busoga, and you will see that a grand opportunity is offered for an advance into that country at once and without delay. Busoga is already placed under the protection of the Imperial British East Africa Company, and the soldiers of the Company have more than once been called upon to fight for Wakooli against his enemies. Wakooli, the present chief of the largest and most important district in Busoga, would, from all accounts of him, be glad to welcome Christian teachers.

When Mr. Jackson left Buganda I sent him a complimentary present on behalf of the C.M.S. I asked for food because of the hunger here; he sent some of more value than the present from me, but by some mishap it never reached me. Wakooli knows the state of this country, for when Mr. Jackson came here, he brought with him the Katikiro of Wakooli, a quiet, sensible man, who, when he returned to Busoga, would report to his chief that Buganda was now ruled by the Christian chiefs, i.e. by people taught about God by the white men. He would reason that this teaching must be something good, because the followers of both religions were numerous, and embraced all the powerful chiefs of the land. He would be eager to welcome the English missionaries, for they would come as the friends of the Company, who have already done him good and helped him against his enemies (smaller Basoga tribes). The people of Busoga are

simple, well-mannered and rustic; they have never been visited by the destructive Arab and Coast trader; they do not seem to be so proud as the Baganda are by nature.

The advantages for the occupation of Busoga are many. It is next door to Buganda; a journey of some seven or eight days from Mengo would bring you to Wakooli's capital. It has the protection of the Company. The climate is good, and suitable for the European. The food is wholesome, plentiful and cheap. We must be the first to enter Busoga as we were the first to enter Buganda. There is little doubt but that Wakooli would be glad to welcome the French priests, as he must know that they, too, have a powerful following and are the friends of Mwanga. For a long time the Roman Catholic priests have had their attention and their eyes fixed on Kavirondo. They will not be long before they take advantage of the Company's protection, and proceed to plant stations in Busoga and Kavirondo. At the present moment the Roman Catholics are weak. They have lost five men in seven months at their two stations of Buganda and Ukumbi. In spite of this loss there are three priests and two frères stationed here, but only some two, the present Bishop and a frère, left at Ukumbi. If Busoga is occupied, the very country where our first good Bishop laid down his life, the missionaries could gradually push their way on in the direction of Kavirondo.

But I still plead for Usambiro and Nassa. Are these places, for which so much prayer has been offered, where so many of our brethren have lived and died, to be deserted? Is work amongst the Wasukuma and Wanyamwezi to be abandoned as hopeless? Which of these two stations are the C.M.S. going to hold?

We must keep on one station at least among the Wanyamwezi, probably that of Usambiro, from which the large population of Urima can easily be reached; and if Usambiro has been proved to be unhealthy, a small station might be built in Urima.

The work has been begun again here, we fully believe, in such a way as to meet the wishes of the Committee. Our late head, Mr. Mackay, was quite of the same mind as the Committee on the important question of beginning this Mission on a more simple and less ex-

pensive plan. In the first place, we left Usambiro without taking a single Coast man with us. These men have always been a heavy drag on the Missions, and have greatly increased the expense of the Mission, because of the high wage they received. Then in this new method we have followed, we have been greatly helped by the new and different condition of the government of the country. The king can no longer demand tribute or tax from us; the Christian chiefs would never allow him to do such a thing. The Christian chiefs, whilst they prove a most wholesome check on the king's avarice, are at the same time feeding us. Nor must I omit to mention that the opportune arrival of the Company has proved a most kindly restraint on Mwanga. Whatever has been given to the king or the Katikiro or to others, has been given by the mutual consent of Walker and myself. We have only given complimentary presents. For a short time the Christian chiefs and the Christians supported us entirely. This was when we were living on the island, and during our first sojourn at Usoga. You are sure to learn of this fact from Walker. It was only when food began to become scarce that we had to buy for ourselves and our boys. Food began to get scarce long before we had left the island, but it began to get very scarce about the time Walker left for Usambiro. Now for more than three months I have had to buy food at famine prices. And during this time the Christians have been very good, and done all they could to help us, often depriving themselves of food, that they might be able to send a little to us.

The Christians have built their own church. It has been built on the piece of ground they have given to us. It is some 80 feet long by 20 feet broad, and 20 feet high. This church, owing to serious delays, as, for instance, the quarrels between the Roman Catholics and the Protestants, and the alarms of attack from the Mohammedans, was not finished until just before Trinity Sunday. Every Sunday morning the church has been crowded, but because of the difficulty about food, only a few remain to afternoon service. It is a great delight to be able to speak to such an attentive congregation. The Christians have also built me a very small house of reed-poles and grass. It consists of two rooms, and is very



well thatched. I did not want them to do anything in this way as long as the famine lasted, that is, until the potatoes that have been planted in such quantity should be ready. When the Christians shall have returned from their war, I must persuade them to put up a house for Walker and for the others who may be coming here with the Bishop. Before the Christian army went off to the war this last time, school was held in the church every morning for a short time. This was conducted by Henry Wright Duta.

Since returning to Buganda after our flight to the island, many Baganda have been brought wanting baptism. I used to have a class for all those who could attend, and we were reading the Acts. It was not possible to hold this class very regularly for these reasons: everyone was more or less busy; some were putting up their houses and fences; others were looking about for food, and had to go long distances into the country to find plantains and potatoes; for the Mohammedans had completely devastated the country and cut down every plantation near the capital in their searches for food; many more had to go to some distance to occupy their new possessions, and of these latter, some asked for baptism before they went, as they said they would be absent for a long time, but it was thought best that they should wait until one could have more personal conversation with them. When talking to those who come for baptism, I endeavour to get to know their state of mind and their reasons for seeking to be baptized. I no longer accept candidates on the authority of the elders alone, because I found that the elders were not careful nor prudent enough in this most important matter. Besides, I am able to talk to the candidates myself.

Of those who have been baptized lately, I may hopefully say that I have been satisfied of their spiritual condition, as far as man can judge. In some cases, too, I have been gladdened and rejoiced at their understanding and answers, at their sense of sin, their penitent and humble spirit, their trust in the Saviour for true repentance and newness of life. For a long time past I have made the candidates learn by heart the greater part of the baptismal service for adults. This forms the basis on which to found questions that

may make the way more plain, and afford opportunities for putting the Gospel plan of salvation before them. Before the Christian army went to the war the class for candidates was held almost daily; but since they have gone to the war, and since the lamented death of Mr. Mackay, I have been otherwise engaged.

With the help of Henry Duta I have been able to translate the Service for the Public Baptism of Infants; have made additions to the Marriage and Burial Services; have translated some prayers, and made notes of translations for the Gospel of Mark and the Acts. I feel that this work of translation must now absorb the greater part of my time, though at the same time I feel my utter unworthiness for such a task. As Sembera Mackay has now come back to Buganda, he will be of great use to me for this work. While the Christian army has been away we have been at work on the Gospel of John. Walker sent me what translations Mackay—whose loss we mourn—had done. He also sent translations made by Ashe of Mark and Luke, which will be useful. I find that Mackay had translated the first fifteen chapters of John. He had also set Henry Wright Duta, Sila, and Sembera Mackay to complete the translation of the rest of the gospel. They, of course, followed the Swahili version of John. Now, with the help of Sembera and Henry W. Duta, I have nearly completed the gospel. We hope to revise this work, and to send it to England to be printed.

On August 4th, news came of the war. The army of Mwanga, with the help of the guns belonging to the Company, has been victorious. The enemy were followed to within two marches of the capital of Kabarega. We have since heard that Kabarega has refused to allow the defeated Mohammedans to build in his country, and they have to go, or have gone, back to their home on the borders. The Christians brought the body of the dead king, Kalema, from the place where the Mohammedans had settled. It has been buried in Buganda. The result of this will be good. There is likely to be peace for some time to come, and the surrounding nations will now recognize the authority of Mwanga and call him king. They have ever doubted the death of Kalema.

*From the Rev. R. H. Walker to his brother.*

*Usambiro, July 9th, 1890.*

Rightly was I called Walker, for I have tramped here, which is some distance from you, and now have again crossed the Lake. Four times now I have made this journey. Each time there has been some anxiety in my mind as to the future when the journey has come to an end.

I go every afternoon for long rambles over bush and stone. Two or more of the boys come with me, and we crack our little jokes all along the road. I come home, having enjoyed the walk and having got a good appetite. I like these lads as much as any lads I ever knew. They are like dogs—full of fun and always ready for a game. I have so won their confidence that they prattle to me and tell me amusing things. I never encourage them to speak of other white men, but sometimes mistakes we have made are referred to. You would like a ramble with them, and to hear all they can tell you about the trees, birds, and beasts.

I feel almost inclined to write a letter to you in Swahili; I certainly shall do so if you send me any more Latin. I often wonder how much you know of Latin and Greek, or any foreign language, and then I wonder whether I know as much of Swahili. I read a good deal every day, and try to study the real differences between allied words, and between words for which we have only one equivalent in English. I have made a real start with Swahili, and it is much more attractive to go on with a thing one feels one has had some success with than to put it on one side and grind at Luganda. I have so far got the better of Swahili that I can read a page or two without having to look out more than three words; and I can so parse every word that I get a clear understanding of the meaning. It seems a curious thing, but is yet a fact, that I have never read the story of Ulysses till now that I am reading it in Swahili. You might send me some of the books that the S.P.C.K. have printed in Swahili. I have some of them, but they are eagerly sought after by the Baganda Christians. I am reading daily Genesis, "Stories and Translations," and portions of the New Testament. Every morning I read to the

boys a chapter from a book of Bible stories. I am reading the story of Joseph, and make such changes in the words as to bring the meaning within the compass of their minds. When I have had my say, Mika Sematimba says the same things in Luganda, so that between us the lads ought to get hold of the meaning. Every day I give Mika expositions of passages in the Scriptures. He does not, perhaps, know so many words as I do, but he has had more practice in hooking together the pronouns, verbs, and adjectives of ordinary conversation. I consider that to be able to translate a piece of Swahili (other than the Bible) is a far greater accomplishment than to be able to hear and carry on a conversation about ordinary affairs of daily life. I am glad I can do something of each now, and thus Swahili has become a pleasure to me. Luganda would be of more use, but Swahili is better than nothing, and the knowledge I have of it has completely altered the character of my existence here. Before I was deaf and dumb; now I can have a bit of fun.

You ask for the history of a Christian; the story of his conversion and inner life. You should have supplied a catechism of questions by which such a story might be drawn out of a man. I am trying to learn the story of Mika Sematimba's life and conversion, but I assure you it is no easy task. The outward circumstances are soon told, but the inner spiritual workings are as hard to discover as the growth of the grass. The man hardly knows himself how it came about, and has never studied the art of analyzing his feelings. A man in a back street in London once took me into his confidence, on the promise that I would not turn him into an anecdote. Some people can talk about their feelings and inner being quite easily, without any misgivings that they are telling lies; others, again, are more reticent.

Sembera Mackay (a Musoga, not a Muganda) is the most advanced Christian, and most thoroughly one with us, of any black man I have seen. You can say what you like to him, and if he does not see the joke, he knows you mean nothing unkind and laughs pleasantly.

The children Mr. Stanley left here

have become nice, orderly, intelligent little people. I do not know what they were when he left them. They are quite forgetting their native language, and instead speak Swahili or Luganda. One of them is said to belong to the dwarf tribe. Mr. Stanley will no doubt speak about this. I cannot judge. He looks just like any other little boy. He, like all the rest, has full confidence in us. Yesterday he was grinding his corn, and I went up to him without speaking a word and began to cut his arm to vaccinate him. He made no remark; he seemed quite satisfied that if I did anything to him it was somehow or other all for his good.

The history of Mika Sematimba has been something of this sort. Now he is about thirty years of age. When he was thirteen he began to desire to know more, and looked upon the Arabs in Buganda as very highly educated and most wonderful people. As the Arabs had teachers with them, Mika became a pupil and learnt their letters. In those days Mtesa encouraged all his people to become pupils of the Arabs. After a time the French priests arrived in Buganda, and Mika, full of a desire to know more, paid them a visit; and finding them ready to teach him, he became a regular pupil of Père Lour-

del's. The teaching he got was oral; nothing was done to teach him to read. Soon after this he went to Zanzibar in a caravan from Buganda. There he fell in with Henry Wright Duta, also from Buganda, and who for a year was taught in the Universities' Mission schools. Duta told Mika of the kind of instruction the Protestants gave, and as reading was taught by them, Mika determined on his return to Buganda to apply for instruction. Accordingly he went to the C.M.S. house and saw Messrs. O'Flaherty and Mackay, and by them was regularly taught both to read and to know the principal facts of the Gospel. After this he was baptized, and, in the troublesome times of Buganda Christian history, was made one of the Church elders. Regularly he has read the New Testament in Swahili, and the Book of Common Prayer—especially the Psalms which are read daily by all Baganda Christians (hence they know the day of the month according to our way of reckoning). Mika has also read other portions of the Scriptures as they have come in his way, but is not very familiar with them. Of course he does not understand all he reads. The Psalms and the Epistles are in places quite unintelligible to him.

## THE PRESENT CONDITION OF FOREIGN MISSIONARY ENTERPRISE, AND ITS DEMANDS UPON THE CHURCH OF CHRIST AT HOME.\*

BY THE REV. EDWARD LOMBE, M.A.,

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**I**T goes without saying that missionary work, properly so called, in the outfield of non-Christianity is the plain duty of the Church of Christ. It is the very *rationale* of her existence, according to the original law given to Abram, the father of all them that believe, when he himself was called out and separated from the world to become a centre of blessing to that world. "I will bless thee, and thou shalt be a blessing, and in thee and in thy seed shall all the families of the earth"—or, as Paul has it, "all nations"—"be blessed." In the present century, well designated "the century of Missions," the cause has been abundantly vindicated at home, and proven to be a success abroad, on the testimony literally of "all sorts and conditions of men." We have learnt the fact of the complete adaptedness of the Gospel of the grace of God to all racial and religious varieties of man. A vast accumulation of evidence of the power of the Gospel to every soul that believeth has been collected from every part of

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the globe. The Church's responsibility for the evangelization of the world has been increasingly brought to light, and to a considerable extent practically acknowledged; and the day is past when the old gibes at Missions and missionaries are endured, at any rate among thoughtful and intelligent people. When men in high places, with the best means of ascertaining the truth, like Lords Lawrence and Northbrook, and Sir Bartle Frere, and Sir C. Aitchison; statisticians like Sir W. Hunter; scientists like Charles Darwin, Karl Ritter, and Professor Meinicke; travellers like Miss Gordon Cumming and Miss Bird, and Stonehewer Cooper and Stanley; when Natives of acutest intellect and observation, like Keshab Chunder Sen and a multitude of others whom time would fail me to enumerate, all join in one chorus of approval and high praise of the work of our missionaries, we need not listen to those who discount our work, sometimes, it is to be feared, for not very creditable reasons. The late Sir Rivers Thompson was right when he said, "It is a pitiful thing to sneer at the missionary. It is worse than pitiful. It is monstrous to ignore the sublime results of his labours." And I suppose we shall hardly object to the somewhat accentuated language of the Venerable the Archdeacon of Westminster—though possibly some of us would scarcely have ventured to speak so boldly—when he said in his remarkable Glasgow sermon, "He who talks of Missions as a failure uses the language of ignorant error as an excuse for unchristian sloth." At any rate, it is outspoken and clear, as were Charles Darwin's words in his *Voyage of the Beagle*. He long since wrote, "The foreign travellers and residents in the South Sea Islands, who write with such hostility to Missions there, are men who find the missionary to be an obstacle to the accomplishment of their evil purposes." Alas! that the recent remarkable biography of John Paton, and the revelations of the Congo, whatever may be the accurate truth of the case, supply painful illustrations of the great scientist's words! It is enough for us that the cause is vindicated for us by abundant testimony alike as to its genuineness and success, as well as cleared from the aspersions of those who at least have no sympathy with simple obedience to the last command of the Divine Head of the Church, the only one He issued after His death and resurrection.

We are beginning—I will not venture upon a stronger word—to learn something of the great mystery of Christ, which was not made known in other ages, as it is now made known unto the holy apostles and prophets, that the *Heathen* are "fellow-heirs and of the same body, and partakers of His promise in Christ by the Gospel;" beginning—I cannot say more—as a body, whatever may be the deeper convictions and sympathies of a few, to understand the force of Paul's words, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the *Heathen* the unsearchable riches of Christ."

As compared with the state of things a hundred years ago, the advance is vast; but as compared with the power actually existent, though latent, in the Churches, it is undeniable that there still is a vast amount of *vis inertiae*, if not of indifference. There are still multitudes of pulpits in which this "work of the Lord" is never pleaded for; multitudes of parishes in which nothing is done beyond the one annual sermon or meeting, and that too often still an occasion for a clerical holiday; multitudes of parsonages without any missionary literature at all; multitudes of clergy without any missionary information at all; multitudes of real Christian brethren with very shallow ideas (if any) about the need of the world and the work of the Church, who never say a word or do a thing for its advancement. Still, with all drawbacks, there is a very sensible advance of missionary interest among us.

Take, for example, the point of contributions to the cause. I will not say that

the money test is to be pressed too far, but most certainly the ministry of money is a thing which demands a very different handling from that which it generally receives. Truly converted Christians need to be converted not only to a belief in God's missionary work, but to a habit of assigning it an adequate and proportionate place in their giving. This, however, is clear, after all abatements made, that giving for missionary purposes has greatly advanced of late years, and that the purse of the public is accessible for the purpose if the public is wisely approached, just as the crowded Simultaneous Meetings in 1886 and 1887 showed that the public ear can be reached when the subject is properly presented to it, and that the day of missionary meetings has not yet passed away.

An analysis of Canon Scott Robertson's nineteen years of returns of Contributions to Foreign Missions will supply us with the test we require.

In the nineteen years closing with 1889 we find the following facts:—

The total Protestant contributions . . . .	£21,166,164
"    "    Papist contributions . . . .	153,400
"    "    Church of England contributions . . . .	8,667,391
"    "    C.M.S. contributions . . . .	4,008,180
"    "    Increase of annual giving . . . .	447,745
The Church's share in that increase . . . .	198,524
The share of C.M.S. in this last figure . . . .	86,097

A further analysis shows that the Protestant Churches have given for this purpose in the last nine years 665,315*l.* more than in the previous nine, or have increased by an annual average of nearly 74,000*l.*; that our Church's giving for this purpose in the same period has increased by 573,711*l.*, or by an annual average of 63,745*l.*; that our Church Missionary Society has collected, for missionary work to the heathen only, 345,266*l.* more, or an annual average of 38,362*l.* more. Since the year 1875 the whole giving of the Protestant Churches has always been annually over a million of money, since 1873 that of our own Church more than 400,000*l.*, and since 1880 more than 500,000*l.*; while the giving of the C.M.S. has never been below 220,000*l.* annually since 1878, and has exceeded 250,000*l.* in the last two years.

I am confined to the missionary subject, or I could show some remarkable figures, indicating the significant fact that the purer the preaching of the simple Gospel of the grace of God, the larger is the amount given for propagating that Gospel among the Heathen and Mohammedan nations of the world.

What I claim for this point of contribution is, that it shows a vast improvement at home in the feeling of the religious public about our missionary work, and the readiness, especially of the true members of our own Protestant and Evangelical Church, for that work, if it is properly presented to them. It shows plainly enough that what is wanted is the arousing and quickening and informing of ourselves. We must ourselves be heated up to a white heat if we are to give forth sparks of fire. We must be thoroughly alive with interest ourselves, and well packed with information ourselves, if we would interest others. Meanwhile there is much to be done. A gift of little over a million and a quarter in the year from the richest nation in the world is a mere bagatelle; and what are we to say to a little over 520,000*l.* a year from the wealthiest Church in the world? True, if our High Church brethren gave in the same proportion as we do to this object, more than 242,000*l.* additional would have been contributed, and the giving of our Church would have amounted to more than 756,000*l.* True, if our Nonconformist brethren had advanced in the last nineteen years at the same rate of sixty per cent., as the Church of England, instead of twenty-four per cent., as actually has been the case, it would have

greatly swelled the missionary gift; and the whole additional sum of 242,355*l.* from the former, and of 67,904*l.* from the latter, would have brought up the whole missionary contributions of the Protestant Churches to 1,601,746*l.*; but how inadequate a representation is this of the interest of thirty-five millions of professed Christians in the cause of the advancement in our Divine Master's kingdom among the Heathen and Mohammedan populations of the world! It indicates, surely, the absolute need of an entirely new departure in interest felt, in influence exercised, in work done, in workers multiplied, in gifts vastly multiplied both in number and in amount; and if a careful inquiry into the subject shall lead to a solid improvement in these respects your patience will not have been tried in vain by the presentation to you of these dry figures.

But I pass on to the non-Christian outfield itself, and the encouragements it appears to present at this crisis. One of the most notable features in the question is the extraordinary way in which obstacles have of late years been removed, which had hitherto more or less hopelessly barred the progress of the work, so that in our day we have unexampled facilities alike in an opened world and in the uprising of the Churches to meet the opportunity thus furnished to them.

And if it is only borne in mind that, less than one hundred years since, the world was locked against the Church, and the Church seemed indifferent to the condition of the world; that about a generation since, the East India Company and its Sepoys effectually hindered the free course of the Word of God in India; that the doors of China, Japan, and the Korea were still locked against Christianity; that the vast population of Central Africa was absolutely unknown; that the zenana and the harem were hermetically sealed against the Gospel, and the 124 millions of India's women were forcibly precluded from all hope of hearing one word of the Gospel of the grace of God;—if these and suchlike facts are recollected and duly weighed, then the vast change we have lived to witness will perhaps come forth into clearer prominence and indicate the immensity of the responsibility cast upon us.

No one will doubt that it is in India that the severest conflicts with Heathenism must be fought out by Christianity; and I suppose few will be found to deny that the East India Company was for many a year the great obstacle to her evangelization. That company, unhappily, was the grand supporter of idolatry in the land, managing the temples and their funds, which increased enormously under their administration, while Christianity was heavily handicapped, if not directly discouraged, by them. The Mutiny of 1857, though the mutineers meant not so, rudely broke open the lock. The Queen became Empress of India, and by her proclamation in 1858 set all men free to believe as they would. It became no longer possible that a Prabhu Din should be broken for avowing himself a disciple of Christ, or a Carey be shut up in the Danish Settlements of Serampore, or a Judson be driven from the shores of India, or an order be issued to the officers of the 24th Punjab Native Infantry, and to every regiment, to hold themselves aloof from any Christian movement. And this was followed in 1863 by the dissociation of Government from the control and management of the whole system of idolatry, inaugurated in 1795 by Mr. Lionel Place, who called Hindu temples churches and temple priests churchwardens, and whose system so late as 1857 managed funds amounting to over 200,000*l.* a year for 39,751 Hindu or Mohammedan shrines. It need not be more than indicated that this was a vast gain to the Christian cause. India was unlocked to Christ, and Christianity in India set free.

It was about the same time, in 1858, that Japan made her treaty with England after hundreds of years of the most careful seclusion, induced

unquestionably by the unchristian Christianity of the Jesuits in the seventeenth century, and forty millions more of the human family were opened out for the blessed influences of the Gospel, where "Heathenism is now dying, and will be dead in another generation." So says Dr. Murray Mitchell. And from this again has followed—though time would fail to tell the details of the how—the opening from Japan of "the last hermit nation," as it has been called, Korea, "the land of the morning calm," with its twelve millions of inhabitants. In that same memorable year, 1858, the treaties with China, originally made in 1842, were revised and enlarged. "China," wrote the *Bombay Guardian*, "has at length consented to abandon her exclusive policy and enter into the brotherhood of nations. Ambassadors are to be allowed to reside at Peking, Christianity is to be everywhere tolerated, and foreigners are to be allowed to visit all parts of the empire." And in October, 1886, this opening out was legislatively completed by the proclamation of the Emperor of China, by which he gives "missionaries the right to lease ground and houses, and travel about and preach, their sole aim being the inculcation of the practice of virtue; and, having no design of interference with the business of the people, such of the subjects of China as wish to become converts may lawfully do so. As long as they abstain from evil-doing, there is no proscribing inquisition into or prohibition of their action."

Thus once more the door of access was legally unlocked to something like one-third of the human race—a fact unequalled in the history of our times. Once more, in that same year, 1858, a step was unconsciously taken towards the opening of "Darkest Africa" to the light of the Gospel. It was the year of Livingstone's second expedition of exploration, which ultimately, though not at that time, led to Stanley's journey of search for the missing hero, who said in Cambridge, "I intend to go out as a missionary. My object in Africa is not only the elevation of man, but that the country might be so opened that man might see the need of his soul's salvation." How this led Stanley to Ujiji, and from thence to the barbarian Court of Mtesa; how Uganda was opened to the Gospel, and all that has followed, need not be repeated; it is fresh just now in every one's memory. Nor need we dwell on the stupendous discoveries of the course of the Congo, and the opening out of a whole vast series of human tribes sunk in the lowest depths of degradation. It was the discovery and the opening out of a whole large section of the human family hitherto unknown, even as to its existence; and already on the Victoria Nyanza, on the Nyassa, and the Tanganyika, nay, and among the Balolo, in the huge loop of the Congo, as well as at other points, the Gospel is, as we all know, faithfully and effectually preached. It is calculated that in these facts we read the opening out to the Gospel of 800,000,000 to 1,000,000,000 of souls; and the vast responsibility is thrown upon the Church of "doing good" of the highest kind to "all men" of these vast sections of mankind, inasmuch as we have the "opportunity" granted to us.

Once more: in India eminently, but also in all semi-civilized lands at least, there is the difficulty of the female portion of the population. In India that means 124,000,000 of souls, 21,000,000 of them widows, shut up in the most absolute seclusion, and inaccessible; at once the slaves of the men, and yet the dominating power in the home and the great upholders of the old idolatries. Until the woman is converted and Christianized, Christianity can never be naturalized in the land. That barrier, too, is gradually being removed. The zenanas are open. "As long ago as 1830 an English lady of position (Miss Bird) actually gained access to several zenanas in Calcutta, though at that time they were almost hermetically sealed;" but it was not till thirty years afterwards, in 1860, that the door was opened and the ques-

tion no longer was, "How shall I get in?" but, "How shall we find enough helpers to go in?" And now, as Sir Charles Aitchison tells us, the gentry of India vie with one another in anxiety to give their wives the blessing of education. Surely, once more, a vast responsibility is cast upon the Church.

I might dwell, too, on the removal of the linguistic difficulty. When our work began, at the most fifty languages of the world were available for it. Now 350; and it is all, under God, due to our missionaries. As in the departments of ethnography, comparative religion, geography, botany, zoology, and many another department of science, the world owes a vast debt to them, so especially in this one. We have now the Bible in whole or in part in all the great languages of the world; and the Word of God is accessible in their own tongues to between two-thirds and three-fourths of the human family.

Once more, the modern Medical Mission has been a marvellous disintegrator of the rocks of opposition. We owe the idea, I believe, to our American brethren. The late Dr. Elmslie in Cashmir, and Dr. Henry Martyn Clark in Amritsar, are specimens, we know, of the power, and that a very extensive one, of this arm of our scheme, to remove prejudice and effect an entrance into hearts and homes and countries which seemed hopelessly inaccessible. It appears strange that the Church should have overlooked till so late a date so important a help as this, which the Divine Master Himself employed, going about doing good, and healing all manner of disease; but so it has been that until, I think, something like 1840, the idea seems not to have been entertained in the missionary world.

I scarcely need dwell in this assembly upon the marvellous opening out in the last thirty years, not only of hitherto undiscovered lands, but of those already known, by the railroad and the telegraph, by the explorer and the scientist, as well as by the rapid pushing forward of the missionary enterprise; nor upon the fact that all the world is brought close together in our day. Distance is annihilated. The world is now literally our neighbour. Coincidentally with this, as I have already shown, the giving of the Churches clearly indicates a very notable increase, at least, of attention to this subject; while opposition such as can really hinder the work may be said to have entirely ceased. To what is all this due? I believe, to the outpouring of the Divine Spirit upon the Church and upon the world. It will be in the memory of our elders how that saint of God, Mr. Haldane Stewart, devoted his ministry very largely to this subject; many will recollect, as I do, the little tract he published upon it under the auspices of the Religious Tract Society, which obtained an enormous circulation, and was, I believe, translated into foreign languages and much dispersed abroad. Many, too, will recollect that small but pithy and deeply spiritual call to prayer for the Holy Spirit which he used to issue at the fall of every successive year; afterwards continued, if I rightly recollect, by the Rev. W. Marsh. But 1857, the notable year of Satan's assault upon Christ in India, closed, and almost 1858, and still the Churches remained unmoved. No clear recognition by the Church at large of the Divine Spirit's sovereign power in this matter had been made; there was no such thing as concerted action in the direction of pleading unitedly the great promise of the Lord in Joel:—"It shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions" (ii. 28). And fourteen years more elapsed before the thought was taken up by our own Church, when at length, for the first time in its long history, the Church of England, as such, recognized missionary work as a substantive part of her duty, and the Divine Spirit as the only power by which the work can be carried out.



We were hearing in 1859, if my memory serves me, of the great revival in America, of which the sainted Bishop MacIlvaine said:—"I believe it to be the work of God. It is not to be accounted for but as the operation of the Holy Ghost. . . . This exceeds anything ever before known. . . . You can hardly find a place of 2000 inhabitants where it is not. . . . In New York I was a witness of it. . . . It had the underwriting of prayer to God. It was not carried by any visible communication from man to man; it came simultaneously. Not one individual has ever been mentioned as the author. I never heard of one. . . . Eloquence would have been out of place. It was not the atmosphere for it. People's minds were set on the power of the Holy Ghost." We had heard, too, if I remember, of marvellous things in Ireland, accompanied, of course, by some eccentricities, but with the unquestionable Divine signature upon the movement. But still missionary work was but little thought of, and the great doors of the world were still locked. Just then, at the foot of the Himalayas, at Lodiana, a few American brethren issued that memorable "invitation to united prayer, addressed to the Church of Christ throughout the world." It was circulated at home, if I remember right, by the Evangelical Alliance, backed with the honoured names of such men as Hugh McNeile, and Hugh Stowell, and William Marsh, and Edward Auriol. I remember my own feelings when it came to me. I opened and read it at breakfast, and wrote upon it then and there: "Wonderful! this is the Lord's doing." I think so increasingly now. Dr. Morrison said at Geneva in 1861 "he had worked for seventeen years to procure the great concert of prayer, which was finally realized in 1860." Need I tell how this holy concerted action has spread and spread till it has reached all the ends of the earth? Need I do more than add that it was literally true that almost ere the cry had gone forth the blessing had commenced to descend? It is since then that all the obstacles have been removed, since then all the lands have been opened, since then all the facilities have been given, since then all the increased willingness to inquire and hear, to influence and to be influenced, to give, and above all to pray, has been bestowed upon Christians. I boldly say, I believe it to be all due to the direct influence of the Divine Spirit. I believe I am right when I say that since then more fresh translations of the Divine Word into other languages have been made, more copies of the Scriptures have been disseminated, and sold and bought, more missionaries have gone forth, more fresh lands have been breached for Christ, more souls won to Christ and blessed, more Native churches founded, Satan's kingdom has been more widely and successfully attacked, Satan's power has been more destroyed, and the wide world has been more largely blest, than ever was the case before.

And this leads me at once to say that here in my belief lie concentrated "the best methods of meeting the demands of recent calls." They are loud, truly, and pressing, and I thank God for it. Here are some of them:—"A thousand missionaries for China." Why not, for 400 millions of souls? "A thousand missionaries in five years for our C.M.S." Why not, from at least one-third of all the parishes in the United Kingdom supporting her at this moment? And with its means indefinitely increased, why not? Is something less than a thousandth part of our British income a proper representation of the missionary obedience of the most Christian and wealthiest land in the world? Is 250,000*l.* an adequate gift, though we thank God for this grace given, and crave more, of the Protestant and Evangelical section of our beloved Church? Are about 16,000 named subscribers all that the Evangelical brethren can bring forth as the evidence of our missionary zeal? God forbid!

Once more, the Keswick appeal cannot be set aside. "Africa is becoming accessible in all directions." "China is an open field to all who will venture in." "Calls to man vigorously the frontier stations of the Punjab and Sindh Mission." "Countries already occupied . . . demand large reinforcements." These are the kind of demands which are being made and multiplying. At home more well-informed pleaders are needed in pulpit and on platform. More missionaries abroad are demanded in large numbers. The very magnitude of the work opening up might well appal but for all that which is implied in the liberty to cry, "Help us, O Lord our God." I venture to avow that just here, in my humble judgment, is the true remedy for every difficulty, and the best method of meeting the demands made upon the Church. True, we must educate the public mind and strive to elevate the public estimate of the work in which we are engaged. And very much *may* now be done by a careful use of the three volumes of testimonies issued from the press. I mean, of course, Mr. Arden's *Are Foreign Missions doing any Good?* Mr. Liggins' more ambitious book, entitled *The Great Value and Success of Foreign Missions*, and then the recent *Success of Foreign Missions: Testimonies to their Beneficent Results*, by Robert Young, a volume well fitted for the library table, or even for the drawing-room. Nor do I think that Mr. Brownlow Maitland's notable *Quarterly* article should be suffered to be hustled out of notice by the constant pressure of new literature crushing on behind. Nay, it would be well were it recollected, and a practical use made of it, that the late London Conference on Missions, itself marking an era in the work, brought out the fact that we have now more than 1100 works upon Missions by some 800 authors, embracing missionary biographies, missionary travels and researches, histories of missionary societies, ethnology, the religions of missionary lands, and a multitude of miscellaneous subjects; so that ignorance ought to be an impossibility, and the education of ourselves first, and then of the public, has become comparatively easy. I believe we are bound to do it. Our enterprise is *the* burning question of the day for Christians, and as such surely we are bound to treat it. The subject demands much more diligent study than it receives, the exercise of far more influence than is employed, and a far larger share of the pulpit. But far above and beyond all is prayer. Prayer seeks the blessing and help of God; and if that be left out, or assigned a subordinate place, all attempts are in vain. I firmly believe that we have been relying too much on the first-rate deputation (as he is called), on the very questionable bazaar, and on the sale of work; on the box and the collecting-card, on organization, and—I wish I could think otherwise—on a good bit of sensationalism; whereas I believe that *the* thing is to recognize what our American brother Dr. Pierson has called "the supernatural factor in Missions"—in one word, that "either God is in Missions or it is nothing." If the thing be of man and of human device it must all come to nothing. If it is of God it is impossible but that it must succeed. That is a principle which, I think, we want clearly to recognize, firmly to hold fast, and to inculcate far and wide, wherever we go. Once realize that the whole is "of Him and through Him and to Him," and every difficulty is cleared away.

And now, by way of application, we are in the presence of gigantic facts. The world is open to us, with comparatively few exceptions. The world does cry out for our help. The recently-reported utterance of a Congo man represents its feeling:—"My heart is hungry for something, and I do not know what it is." And we know of the Bread of Life, of which the Divine Master said:—"I am the Bread of Life; he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst." The cry must be met, and met liberally. The Bread must be distributed among the starving multitudes.

But the demands are becoming so pressing, and so far beyond all human power and expectation, that I am quite sure the whole thing must be lifted up and raised to a higher plane altogether. The time has come, I venture to repeat, for a new departure. Man and man's device are manifestly quite inadequate to the work. If it is to be done it will be done by the power of God. We need a fresh and unusual outpouring of the Divine Spirit, and to that end there must be a new pleading that the Lord would grant unto His servants "that with all boldness they may speak Thy Word by stretching forth Thine hand to heal." Why is that not true of the work of Missions every bit as much as of the work of pardon and of mercy? I believe it is, and we must act upon it. So long as we continue to look so low and expect so little, as, I fear, all but a very few do, we shall say with one of old—"Behold, if the Lord would make windows in heaven, might this thing be?" We reply, Why not? What hinders the Almighty hand from making windows in heaven? Why may not He, Who has the residue of the Spirit, pour out that Spirit again in Pentecostal abundance and power? What hinders it but a Church not straitened in Him but in her own self?

I do not look for heroic remedies for the lacking. I do not believe in any of the sensational expedients of the day. I look to prayer. I look to it because God has said of His promises, in which the whole resources of heaven are deposited, "I, Jehovah, have spoken it, and I will do it. . . . Yet for all this will I be inquired of to do it. . . ." And I believe God—that it shall be as He has said. "Advance" is the watchword of the day—"Advance" along the whole line. The time has come. What we have talked of and preached about this forty years and more has arrived. What we have prayed for, the God of salvation has granted. And now the responsibility rests upon the Church. The tide is flowing, and we must take it. Yes; let the Church advance—but let her advance upon her knees. Let us learn to realize in the fulness of its meaning that great word, "Not by might, nor by power, but My Spirit, saith Jehovah of Hosts." He Who holds all the resources of heaven and earth in His hands, and wields them all for His people, will have His servants depend neither on innate power nor exerted force. Be they what they may, they are inadequate to the requirement; and while the Church depends upon them, the world may well pass her contemptuous jibes and cry, "What do these feeble Jews?" It is the Spirit of Jehovah alone on whom she must rely. When she has learned that, she can never find herself face to face with any duty for which there is not force enough. It is the Spirit of God Who must raise up the Bezaleels and Aholiabs, and every wise-hearted man, and put wisdom and understanding in them to work all manner of work for the service of the Sanctuary, according to all that the Lord hath commanded, "and move the people to bring . . . enough for the service of the work, which the Lord commanded to make." It is the Spirit of Jehovah Who must move the Cyrus of the world, even as He has in these latter days moved the hearts of the sovereigns of China and Japan and Korea to open that world for the work of the Lord. It is He Who must and will again move "the chief of the fathers . . . to offer freely for the house of God," and to correct that still crying evil, "The nobles put not their necks to the work of the Lord." All, all points to prayer—believing, urgent, continuing, resolute, that will take no refusal. Our God will give us more Scotts of iron will and resolute purpose; more Simeons "with remarkable prudence, whole men to all they undertake;" more men like Josiah Pratt with his singular sagacity, of whom two special things were said, "that he could deliberate and act too," and that "of the many weeds that so often spring up in the religious world none took root in

him ;" more Hugh McNeiles and Hugh Stowells to thrill the Church and sway the world with their powerful eloquence ; more Henry Wrights with their frugal life and their large giving ; more Mission-endowing merchants like William Jones, aye, and a multitude of faithful men, the Lord's men, separated by the Spirit of the Lord, and sent forth by Him, and directed by Him, and blest by Him, and kept by Him, free from fear of unreasonable man, and free from error of unreasoning ones, with the conviction in their own hearts, and the confident asseveration upon their lips, " Be it known unto you, that the salvation of God is sent unto the heathen, and that they will hear it."

If I might humbly register my own personal conviction, it would be in another's words, " For a praying Church a dying world is waiting." And when we all, without one faltering hesitation, and with one undying resolution, in deep humiliation for the sad neglect and unbelief of the past, and in firm faith in the promises of God for the future, combine to beseech continually the Lord of the harvest to send forth more labourers into His harvest—combine, too, to put Him continually in remembrance of the word that He has covenanted with His Church, and of His Spirit still abiding with her—I believe that He will thrust forth labourers into His harvest ; I believe that in His own time " the desirable things of all nations," " the resources of the Gentiles," which after all are the Lord's silver and gold, will be poured into the treasury of the Lord. We shall have labourers enough, and we shall have resources enough, and the fields where the labourers work will be watered with the dews of heaven ; souls will be quickened and saved, Churches will be stirred to their very inmost vitals, and a general life and activity for God and His Christ will take the place of the poor dying life and scarcely more than mere empty busy-ness which now characterizes too much of the movement of the Church. It is high time that we should awake out of sleep. The last decade of the nineteenth century has already commenced. The opened world cries loudly to the Church for help. Let us go to our knees, and from our knees to the work. The time is short ! Souls are precious ! Jesus is worthy !

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#### NOTICES OF BOOKS.

**A** NEW life of Gordon, entitled *General Gordon the Christian Hero*, appears from the ready pen of Major Seton Churchill (Nisbet and Co.). It is an excellent book. The successive scenes of Gordon's career are graphically portrayed, and the Christian nobility of his character is drawn out as his other biographers have not done—because they did not really understand it. Major Churchill knows what he is writing about, and the picture is therefore a true and a living one.

Miss Headland has brought out the Second Part of her capital *Brief Sketches of C.M.S. Missions* (Nisbet and Co.), the First Part of which we commended three months ago. This one we can commend with still greater heartiness. It is the India Section, and is admirably done. Miss Headland is conferring a real boon upon the student of C.M.S. Missions, and upon those who have to speak upon them.

An edifying little book on *Intercessory Prayer*, by Annie B. Mallory (Marshall Brothers), can be warmly recommended, especially in view of the now numerous missionary prayer-meetings.

We have also received from Messrs. J. Nisbet and Co. *The One Gospel*, a Harmony of the Four Gospels by Dr. A. T. Pierson ; and *My Heavenly Service for To-day*, daily meditations on the Christian life viewed as the life of a servant.

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## JAPANESE NOTES.



LETTERS received in the past autumn have had a good deal to say about the stir caused by the elections to the first Japanese Parliament under the new Constitution. Political excitement, to whatever extent merely factitious or however much resembling the interest of children in a new romp, seems for the time to have diverted some amount of public attention from the subject of religion. It is not possible yet, at least for those watching from a distance, to make out how far, or in what special ways, the party divisions and the results of polling have been due to the deep feelings which undoubtedly exist in many quarters as to fundamental questions relating to the future life of the nation. The new experiment in constitutionalism, set on foot at a moment of not a little discouragement to the heirs of constitutional principles in the West, is very remarkable. The ceremony of the opening of the Parliament or "Diet" took place with great pomp on the 29th of November. In the Lower House, it is stated that out of the 300 representatives, about 130 belong to the party known as Rikken Jiyu-to, or that of Constitutional Liberals, whilst there are some 115 describing themselves as "independent." The "extreme left" appears to number about fifty persons, and the "extreme right," if there be anything extreme about it except peculiarity, to be very small indeed.

The month of November may be spoken of as, in Japan, the Imperial month. It is that in which falls the present Mikado's birthday, and at the date of his Majesty's birthday the flower (chrysanthemum) which forms the national or Imperial emblem has attained its full splendour, Japanese weather also being just about that time at perhaps its very best. The notion, seemingly so widely spread in England, that the Japanese climate is perfection, is probably founded largely on glowing reports from "globe-trotters" who have paid their visit to Nippon in the brilliant days of the early portion of the fall of the year. Many habitual residents, although some of them are veritable Mark Tapleys, might tell a different tale, and the present writer can testify to the trials undergone by not a few missionaries (especially in the capital) by reason of adverse climatic influences. During a large part of the summer the weather is often felt to be particularly enervating, affecting in a distressing manner the nerves and the head. The month of May, which in Tokiyô is frequently like a vapour-bath, is not uncommonly followed by a damp and sombre June, and June by a July and August of torrid heat. Then in September physical exercise is retarded by floods of rain, which, while they last, turn the singularly soft soil of the streets into a vast swamp. In the spring there are clouds of dust, in summer a plague of mosquitoes, in winter winds that come sweeping from the North Pole across Siberian snows. No! Japan is not the earthly paradise that some represent it to be. And yet it is sometimes almost paradisiacal. There is the ravishing beauty of the plum, the peach, the cherry-blossom in the earlier year; the charm of the mountains at midsummer for such as have time and means to reach them: and then the wealth of sunshine, cheering without sufficient power to scorch, which is lavished at the year's decline. Quite in accordance, therefore, with a familiar law of our human disposition, it comes about that even those who have had in Japan some miserable hours enough, swell the general chorus of that country's praises when they have returned home. And would that it were alone the physical features of England that strike one upon returning as more commonplace and hard. Alas! that Britons on finding themselves once more on soil upon which the Cross was planted upwards of a thousand

years ago should have forced upon them the reflection day by day that they have said 'good-bye to the companionship of graces of behaviour and simplicities of character for which so many brutalities of manner, of language, and of habits are a bad exchange indeed. Apropos of the recollection of Japanese courtesy and gentle ways, there is reason for thankfulness in the knowledge that our missionary ranks are now so fully constituted of men and women of culture and good breeding, who understand how to meet courtesy by courtesy, and to sympathize with and to reciprocate gentleness of demeanour.

The missionary ranks just mentioned are at the present time so considerable as to be a continual astonishment to one who recollects the state of affairs a very few years ago. Yet the cry of Bishop Bickersteth is still for more workers. There is not much ground for fear that he will cry in vain, judging by the way in which he has carried things before him hitherto. It speaks volumes as well for himself as for the energies of his friends in England, that the Society (St. Paul's Guild) formed in this country to support his cause, now numbers somewhere about 2000 members. The liberality also of money contributions from private sources at home has been of late very marked. "We have received during the last two years," wrote the Bishop, not long since, to an English newspaper, "an average income of 1725*l*." The greater part of this had been raised by St. Paul's Guild, whilst it appears that one of the members of St. Andrew's Mission is supported by the Bishop of Exeter, and that the Rural Deans of the Exeter diocese collect 100*l*. a year to support a representative of Devonshire.

If, as seems probable, the venerated Bishop of Exeter should visit the Farthest East this year, the visit may perhaps bear fruit in more shapes than the additional impetus it is likely to give to general interest in the Japanese mission-field. It cannot but be recognized that his Lordship occupies a peculiar vantage-ground as one able to mediate in certain divergencies of opinion that are emerging in the "Japanese Church." Little more than a bare allusion to those divergencies would be desirable in this paper. That not a few of the old-world ecclesiastical questions should, in new guises, present themselves to the active and acute Japanese mind, to pass again through the furnace of discussion, sometimes angry and disastrous, is to be expected, and must be faced with that courage which can spring from faith alone.

And of course we have to remember in this connexion what non-Episcopalian effort has done among the people. Presbyterianism, for instance, which was early on the ground, has been a very potent force indeed, a force now making itself felt in high quarters. That the President of the new House of Representatives should be a member of the Presbyterian body is a fact of much significance. If the *Nippon Sei Kokuai* (i.e. the Episcopal Japanese Church as organized not long ago) be destined to reap where the pioneers of its special ecclesiastical principles did not sow, various difficulties and embroilments are nevertheless to be looked for before the harvest. The movement, which has been earnestly pressed forward of late, in the promotion of systematic theological studies, will almost certainly for a time intensify the symptoms of mental unrest, but much may be hoped for where there is growth in one common loyalty to the Will of the great Head of the Church on the part of the directors of the studies. If in the next Synod of the Japanese Church there should be, as it is said is possible, some warm words against the use of a liturgy, of the surplice, and so forth, is it too sanguine to trust that there will not be wanting the counsel that, whilst appreciating true instincts of spirituality, can discern the limits beyond which

no concession to a demand for change of established practice can be safely made? \* As giving a glimpse of a good deal of existing feeling on the part of the people, it may be well to quote a few words from a recent letter written by the Rev. F. E. Freese, although it is only fair to observe that what that gentleman complains of may be due to some lines of action of his own, of which the English public are not in a position to estimate the character. Describing his experiences at Kiyobashi, Tokiyô, Mr. Freese remarks that the services of the Church are not congenial to his people, that he cannot get them to evening service on Sunday, and that "they are often troublesome about the service on Sunday morning, which is shortened as far as possible as it is." "If," he somewhat caustically adds, "the people would not believe that they can know all the principles of Christianity in a moment, and try and learn it more deeply, the work would be much easier."

Meanwhile labour, direct and indirect, is actively proceeding. Not only are there ever-spreading arrangements for divine worship, but also provision made for the relief of sickness and destitution. Dispensaries have been or are just being started in several places, and the hospital, of which the Duchess of Connaught not long since laid the foundation-stone, was (all being well) to be opened by about Christmas last. Rice has been in various localities distributed to the sufferers from what appears to have been, and unfortunately to remain, the almost famine price of that the national staff of life. The Japanese Church thus bids fair to be shortly able to produce her treasure in the same shape as a certain venerable Christian minister in olden days is said to have produced the treasure of his Church.

Before closing these notes, attention may just be called to a not unimportant book (recently published by Mr. T. Fisher Unwin) from the pen of a young Japanese graduate of Cambridge. In *Japan and the Pacific* Mr. Inagaki urges the greatness of the part the Pacific, and Japan as the key of the Pacific, are probably destined to take in the course of the next century as "the platform of commercial and political enterprise." Most certainly the signs of the times well deserve the observation of the thoughtful, and especially of all who would make Christ's Kingdom a supreme object of thought in relation to practice.

Writing of recent publications, an interesting article upon Japan appears in the latest issued volume (Vol. VI.) of the New Edition of Chambers' Encyclopædia. Mr. Dixon, a well-known Professor in the Imperial University of Tokiyô, and a gentleman who has long been an active sympathizer with Christian work in Tokiyô, gives in this article a tolerably comprehensive account of the country, with various historical and statistical particulars. The extension of railways in many directions is one of the most noticeable features of recent history. Quite lately a line has been opened in the southern island, Kiushiu, and of this Bishop Bickersteth took advantage in a missionary journey a short while ago. The Bishop, who is indefatigable in getting about, has paid two visits to Kiushiu, with a very small interval between. The first of these was noticed in the *Intelligencer* for October last. He has now reported the opening of a large church at Oyamada, in the southern island, and the laying of the foundation-stone of another in the important town of Fukuoka.

C. J. C.

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\* It will be recollected that at the last Synod a Committee was formed to consider the question of Prayer Book revision.

## THE MISSION-FIELD.

## WEST AFRICA.



THE Female Institution at Lagos is to be called in the future the "C.M.S. Seminary for Girls." Its influence, under Miss Goodall's and Miss Higgins' supervision, is likely to be far-reaching, and, indeed, is proving so already, as the following extract illustrates. Miss Goodall, writing in November, says:—

We have always tried to visit the parents of our pupils as much as possible, as we know almost all, in their homes; but it takes long to get round to the parents of fifty girls in the short time we have to spare between the time it is safe to go out and the sunset; and though they often promised to come and see us, very few ever did so. I felt it would do good in many ways if we and the parents could draw a little closer together; we might gain influence so as to improve the homes. The effect on the children is always good when the parents and teachers are on good and intimate terms; also the best way to gain these women is through their children. So we decided to ask *all* the parents, half at a time, to come to afternoon tea. To make sure of their coming I rode round to the houses of the first set to invite them personally; rain prevented me the second time, so I had to write to each, not quite so satisfactory as calling; however, both afternoons went off very well indeed. We were thankful, for I was nervous as to the result of the attempt.

On those afternoons we had tea for them and cakes, which our boarders made, and they also waited on us. We showed them their children's mark report for the month, and their needle-work; they were all very much interested in photographs of my English pupils, of which I have a large number: all this and pleasant chat passed two hours away very quickly. Then I explained to them the object of their being asked to come, and proposed we should have an "at home" once a month, to which all would be welcome. I noticed a little talking aside in Yoruba at this, and I could not catch it, so asked a Native woman who had been very kind in interpreting them to me and me to them, "What do they say?" "They are saying they want to come every week" she replied. This was satisfactory, but I thought it was better

they should "want" than that I should overdo it at first, so finally it was settled we should expect them the first and second Wednesdays in each month; those who were not able to come the first time could come the second. Then we have Bible-reading and prayers, and sometimes singing. The first time I read in English, and my interpreting friend told them what it was about, and also what I said on the subject. I mean always to make it a *parents'* meeting; they were pleased to consider themselves the home-mothers and me the school-mother of the girls; and I have so far and will continue (D.V.) to gather up the many lessons for parents in the Word and put them very plainly before them. Then I ask one or two to pray in Yoruba or English; it depends on whether those present understand much English or not. You would be pleased to see how very heartily these afternoons have been taken up: we do pray that it may not only be from novelty, but that they may be a real help. That they influence the children we have abundant proof. The parents inquire about their girls' work of all descriptions; we tell them honestly if we have trouble with any, and they *see* the school reports for every child for a month, which I make out and hang up in the hall, and here they can at a glance compare their own with their neighbour's child, and if they are not satisfied they do not forget to remind their daughters about it. Several girls have told me their mothers have been "advising" them, or "praying for them" after the last Wednesday, and one said in a letter to me, "I am ashamed that my mother saw that I am twelfth in class, when I have been sixth; so this week, when I am coming to school, I try, by God's help, not to be doing one foolish thing." Some of the women were so pleased with the needle-work that they said they would like to learn themselves.

## EASTERN EQUATORIAL AFRICA.

While Bishop Tucker was at Frere Town, in May, it was decided by him, in



conference with the missionaries at the station, to tentatively occupy Jilore, in lieu of Mbungu, which it had been found expedient to abandon. Jilore is about twenty-four miles from Melinde, and about the same distance from the I.B.E.A. Company's first station from that port towards the interior. The Rev. A. G. and Mrs. Smith took up their residence there in September, shortly after their marriage. In consequence, however, of the reprisals by the British Government against the Sultan of Witu in October, Sir Francis de Winton, the Administrator of British East Africa, requested them to remove temporarily to Melinde. This precaution appears not to have been without good grounds, as it was stated in the *Times* of December 14th, that a rumour was current at Zanzibar to the effect that this Sultan Fumo Bakari had, with his people, destroyed the English Mission station (presumably that of the United Methodist Free Church Mission, whose missionaries, Mr. and Mrs. Houghton, were murdered at this same station by the Masai in 1886), killing several Natives, but, happily, no Europeans.

The Rev. F. Burt has taken up work at Changamwe, a village near Frere Town, where a number of people have been brought together by the I.B.E.A.C. for constructing the new railway. The place is now called Railway Point. Some of these people are from Rabai and others from Fuladoyo, who had escaped from slavery and are now working out their freedom; others are Wanyika. Paulos, the catechist, who has been working in the Giriama country, is assisting Mr. Burt.

Mrs. Hooper, who is at Frere Town while her husband accompanies the Bishop's party to Uganda, made an interesting reference, in a recent letter to her father, to the Waganda envoys who lately accompanied Mr. Jackson to the Coast. She says:—

Only this morning I had a visit from one of the Waganda who are still encamped a little way off, and I asked him what he was doing—if he tried to tell the people round here of the love of Jesus. He said they were "Wagumu," i.e. hard and did not want to know. And then, as if rather to justify

himself (as far as I could understand him), he said something to this effect, "Look at the town over there—Mombasa—so many Wa-Swahili who know nothing, and no one to teach them. Why do you not go there?" So I told him there were not really enough to do the work here.

The Rev. I. M. Semler, Native pastor at Frere Town, also alludes to them in his Annual Letter. He says:—

The Company's safari brought some of the Waganda Christians from King Mwanga, who are returning again to their own country with the Company. Oh! they told us pitiful stories about their persecution by the king, and their fight with the Arabs, and how thankful they are to God that the country is theirs. They were very anxious about books to take to their country to distribute to their countrymen; they were also very anxious to learn while they were here, especially the headmen, Samuel, Titus, and Noah. Samuel never got tired of sitting and asking questions. I used to be very glad for him to ask me several questions. He chose several verses from the New Testament to protest against the Roman Catholic religion in Uganda, which is a great confusion to them. They were very punctual in coming to the house of God on Sundays.

I taught Titus and Noah to read and write in Kiswahili; these two came with Mr. Stanley, together with two others, Stephen and Warejo. When our dear Bishop was going he took three of them and one was left; this one can write and read Swahili. He is going now with the other friends. They want books very much indeed, also teachers. They spoke very highly of Mr. Mackay, and they were very sorry to lose him, for he knew their tongue; and also praised Mr. Ashe. Titus and Noah liked very much to be in the Bishop's safari, and said that they will never again come with the Company; they thought that all the Europeans were missionaries.

May God help you in choosing good men for Africa, so that the wishes of poor Waganda will be granted, and the Gospel may cover the whole land of Africa!

As the railway is now commenced it will be the means of nearing each other. May God help you in arranging for the spread of the Gospel in the dark land of Africa!

We were visited by small-pox, and several of our people died from it.

Miss Ackerman and Miss Perrin reached Frere Town on November 25th. The former writes:—

Arriving at last on Tuesday morning, November 25th, in sight of Frere Town, we see the missionary boat putting forth from the shore to meet us; in it are Miss Harvey (Frere Town) Miss Fitch from Rabai, Dr. Baxter, Rev. Mr. Binns and Mr. Bailey. After welcoming us we get into the boat, and on the coast are received by Mrs. Hooper, Miss Gedge, and Miss Ramsay: very good indeed of them all so warmly to receive us strangers. The mid-day English prayer-meeting at Frere Town is a great privilege and is a source of strength for the work. The hospital, to which I went with Miss Gedge (who sings and reads to the people daily, teaching them texts of Scripture), must not be thought anything like our English ones. Just a few Native huts with a number of impotent folk lying all round outside, a Native doctor dressing their wounds, two or three large pots for holding water (which some women refilled), the goats and fowls coming forward and having the first drink, then the poor souls who were thirsty had a drink from their native cup. How these poor things suffer with their painful ulcers—on some the flesh seemed eaten away to the bone, and the skin just drawn over parts of the body! Dr. Edwards took us over to see the site of land on the Island of Mombasa where they hope to build a hospital, such a lovely spot in the bend of the Creek, with its winding water at the foot, and around on the land the cocoanut-palms and mango-trees forming a pretty picture. Already some tanks are dug for water, and we would pray that the needed money may be sent to carry on God's work in this respect.

Dr. Baxter's presence at Frere Town is accounted for by his having, by special request, accompanied an invalid officer of the I.B.E.A.Co. from Taveta to the Coast. He returned immediately to Chagga.

The last letter from Bishop Tucker was received in Christmas week, and was dated near Usongo, October 3rd, so that he was in the immediate neighbourhood of the station to which Mr. Hooper removed the Mission goods when Uyui was

Our doctor, Mr. Edwards, was very busy vaccinating the people both in Frere Town and Rabai. We were also visited by famine, but that was not felt so heavily, as the Company helped us.

On Friday, Miss Fitch brought me back with her to Rabai, which is to be for a while my camping place. As I was not used to the African soil and its narrow winding paths, she thought it best I should be carried up from shore in the hammock, quite a new experience. Six men took it in turn, two delighting to run whenever it came to theirs, making the journey like a donkey-ride on one's back: their delight was to get ahead of the procession who carried my luggage on their heads single file, laughing, talking, shouting all the time; and looking at them I laughed when they would say something about Bebe (Miss) which I did not understand, but laughed, and they thought I did. Nearing Rabai we met Natives in twos and threes, who looked, and we said "Jambo" to each other (my one word I had learned). As one looks at the dark faces of the people (a happy race they seem), a sadness fills one's soul with the thought of the many, many who know nothing of the Saviour's love, and one longs to talk to tell them of the brightness He gives. There is plenty of work to do here, and Miss Fitch has kindly let me commence already by helping her with the girls sewing, also the dressing of the sores from 7 to 8 a.m., and Miss Holmes has let me help her with teaching the women to read. I like Kislutini very much, and shall love the people, their very helplessness draws one to them for His sake. I know you will all remember us in prayers at home—we need it, for time is flying and the harvest is great: especially will you remember to ask that I may succeed quickly with the language.

vacated in 1887, the village of Chief Mtinginya. The Bishop writes, thankfully, as follows:—

*Usongo, Eastern Equatorial Africa,*

*Oct. 3rd, 1890.*

We have been in great perplexity as to our journey onward from Usongo. Statements as to the road to Usambiro being closed to us on account of war were coming in on every hand. We scarcely knew what the real state of affairs was. In our perplexity we were gathered together in my tent this afternoon for prayer and our daily Bible-reading. There was special prayer with regard to these perplexities and as to our entrance into Uganda. We had scarcely risen from our knees when the firing of guns announced the arrival of mail-men. We looked upon these letters, and the news the men were able to give us as to the road, as a direct answer to prayer.

The mail-men leave at once for the coast, so that I am only able to add a word or two. We hope to reach Usongo to-morrow, and Usambiro about the 15th or 16th of October. We have had a very prosperous journey so far, and all are in good health.

The interesting letter of Mr. Gordon will have my most earnest and prayer-

ful attention. The idea of occupying Busoga is indeed most attractive. What a glorious revenge to carry the Gospel of Christ to the murderers of Bishop Hannington! May God bring it about. The lack of men (from a human standpoint) alone stands in the way. The chief is willing, the population is dense, the people ready, food cheap and abundant. Volunteers only are needed. Who will come to the help of the Lord, to the help of the Lord against the mighty? Who will stand forth and say, "Lord, here am I, send me?"

To found a station in Busoga would be one step further in the direction of the plan of working at one and the same time up and down from and to Mombasa. This will, in all probability, be the line of the future.

May God abundantly bless the Committee in its work and labour of love, guiding and directing all its deliberations and decisions!

P.S.—I ought to have said that the news as to the road to the Lake beyond Usongo is altogether most satisfactory. The war is over, and the road open. *Laus soli Deo.*

By the same mail news arrived from Usambiro and from Uganda. The latest letter from Usambiro is one written by Mr. Deekes on October 15th, which was evidently conveyed to the Coast by more rapid means than letters of Mr. Walker written at that station a month earlier, as all arrived together. At the date of Mr. Deekes' letter, Mr. Walker had returned to Uganda, taking with him a supply of reading-sheets containing the alphabet, syllables, words, the Lord's Prayer, the Creed, and the Ten Commandments, which Mr. Deekes had printed at the Usambiro press. No letters from home had been received at the Lake since May until a few days before Mr. Deekes wrote. News of a party being on the way had, however, been conveyed by Mr. Gedge, an agent of the I.B.E.A.Co., who reached Usambiro from Uganda at the end of August, but until the home letters were received it was not known that this party was under the leadership of a Bishop.

A very interesting letter from the Rev. E. C. Gordon, dated Buganda, August 15th, is given in full at page 112.

Very sad news was received on January 7th by telegram from Zanzibar. The words were, "Hunt passed away November 14th, Dunn 21st. Fever. Usambiro. Tucker." A telegram from Zanzibar of the same date, appeared the following day in the *Times*, which gave additional information. The letters conveying the news are dated Nov. 22nd. The party were detained at Usambiro awaiting boats to cross the Lake. The Bishop had suffered from fever, but was convalescent. Mr. Gedge, of the English Company, was in great difficulties at Mwanza, where he had been detained for some weeks, finding it impossible to return to Uganda. The Germans had the sole use of Mr. Stokes' boat, and there were no others.

Mr. Horace James Hunt went out to Africa in the employ of the Imperial British East Africa Company, but resigned his position to join the Bishop's party

to the interior. The Rev. J. W. Dunn was one of the two Islington students who volunteered in May last to go out at a few days' notice in response to the appeal made by Mr. Douglas Hooper's telegram. He had passed the Oxford and Cambridge Preliminary Theological Examination. He was ordained deacon by Bishop Tucker on June 22nd at Frere Town, together with Mr. Douglas Hooper and Mr. Dermott.

#### EGYPT.

Dr. F. J. Harpur left Suakin on November 7th and returned to Cairo, which he reached on the 14th. General Haig, who was at Alexandria for the winter, went to Suakin at the end of October, and took over from him the charge of the relief work. A correspondent of the *Manchester Guardian* at Suakin wrote a long letter to that paper on November 10th, giving a history of the famine, dwelling upon its causes,—viz. the insecurity of property, the partial failure of crops sown in 1889, through climatic influences, and the total failure of the later crops through the ravages of locusts,—and animadverting upon the action of the local authorities last autumn in closing the gates of the town against trade from the interior, and driving away the inhabitants living outside the walls. The writer says of Dr. Harpur's work :—

The best work done here as yet has been by Dr. Harpur, of the Church Missionary Society, who stuck to his post and his work of charity, earning golden opinions from Europeans and Natives. His has been the only real work of conciliation and pacification from independent sources that has been done since the commencement of the policy that has been pursued

since hostilities first broke out in 1883.

The work of Dr. Harpur has left lasting marks behind, and those who have been cured by his attention and made strong again by the nourishment given them, after thanking him for his kindness, departed for their homes to spread far and wide the news that an Englishman had done good to them.

Mrs. and Miss Bywater arrived at Cairo at the end of November.

#### NORTH INDIA.

Intelligence of the safe arrival of the parties which sailed for this Mission on October 16th, 23rd, and 30th, and November 8th, which consisted of the Revs. A. G. Lockett, J. N. Carpenter, A. E. Keet, W. L. McLean, W. G. Proctor, E. T. Sandys, and H. J. Molony, Messrs. J. W. Goodwin and E. R. Jackson, Mrs. H. D. Williamson, and Miss A. Sampson, has been received. The Calcutta Corresponding Committee have located Messrs. Carpenter, McLean, and Proctor at Lucknow to prosecute the study of Urdu; and Mr. Keet at Benares to learn Hindi. Messrs. Molony, Goodwin, and Jackson are stationed at Patpara to prepare for their work as Associated Evangelists among the Gonds, by studying the vernacular.

Mr. Lockett left the *Khedive* at Bombay and travelled to Calcutta from thence by rail, in order to call upon the Rev. C. H. Gill at Jubbulpur, and converse with him regarding the conduct of the Associated Evangelists Scheme in Bengal; this work having been under Mr. Gill during the winter months of 1889-90, when his health necessitated his transfer to a drier climate. Mr. Lockett has been warmly welcomed as their leader by Messrs. S. W. Donne, A. Le Feuvre, and P. H. Shaul. Mr. Le Feuvre wrote at the beginning of December :—

Lockett has duly arrived, and we like him much.

Donne will soon be relieved of the burden of bricks and mortar which has fallen on his shoulders, as the building work is approaching conclusion; the church is just now being finally touched up prior to the opening on December

7th. On this occasion we expect over 200 Christians to be present, specially invited by the "Anonymous Donor." Planters from many miles round are coming in and will put up at the Shikarpur Factory, where they will find a truly hospitable hostess in Mrs. Macdonald.

Directly after the opening, Shaul and I take two parties out in tents—one south and the other east of headquarters; we work much the same ground as last year, remaining out till the beginning of March (p.v.). May the power of the Word, applied by the Holy Spirit, prove indeed as a hammer and fire!

The soil needs drastic measures, for the people are indeed their own gods—gods unto themselves—and seem to hate the Light, because their deeds are evil. Those who are more thoughtful and earnest need our unceasing prayers and loving sympathy that they may have the courage of their convictions.

So many seem to come to the door

Mr. Sandys had been destined by the Committee for the North-West Provinces, and Mr. McLean for Bengal, as announced in the *Intelligencer* of August last (page 562); but before he left home, Mr. Sandys' designation was changed to Bengal, and the Corresponding Committee made up the loss to the North-West Provinces, which could by no means spare one of its promised recruits, by appointing Mr. McLean, as already mentioned, to study Urdu at Lucknow. Mr. Sandys writes:—

You will be glad to hear that we have arrived safely in Calcutta. The good hand of the Lord has been with us, leading and keeping us all the way. We do feel that He has been so gracious to us in preserving us in safety and bringing us on our way in peace. We have had a very broken voyage all through, and have heard of two wrecks along our very track. So we are deeply conscious of the great loving-kindness of our God to us. I trust that the Lord may have used us during the voyage to carry some message to the souls of our fellow-passengers. We were able to have daily prayers in the morning in both the first and second saloons, and also a Bible-reading amongst ourselves almost every night.

I think a good deal of interest was created with regard to the missionary cause, though at first hard things were said about us.

The Rev. F. B. Gwinn, who went out appointed to the Santal Mission in 1887, and who has been studying Bengali in Krishnagar since his arrival in the Mission, has now proceeded to Taljhari, where he will have to commence the study of a new language for which his past labours at Bengali have been but a preparation.

Dr. Pentecost, the well-known American evangelist, reached Calcutta on Nov. 17th, and two days later a meeting, summoned by the Calcutta Missionary Conference, was held to accord him a welcome, at which the Rev. A. Clifford, Secretary of the C.M.S. Corresponding Committee, presided. A daily morning prayer meeting, the North India localized *Gleaner* states, has been arranged in the Old

of the Kingdom of Heaven, and looking in, to stand admiring the sight and praising the Giver, without endeavouring or intending to appropriate the gift.

In the two villages alongside of Shantirajpur, which is the name of the new station, there are not a few who are convinced, but need the courage which counts all as cross that it may win Christ.

Baptisms we could have to-morrow—over twenty, including women and children,—and some there are who say, "If they ask baptism, give it;" but where we are quite sure it is the only question of "house and work" we dare not risk it, even for the children's sakes.

We were able to land at Gibraltar, Naples, Port Said, and Colombo, each visit on shore having its lesson to teach us with regard to our work. The famous Rock, with its wonderful "Galleries," was an object-lesson to us soldiers of the Cross to hold the Fort among the King's enemies. A visit to Pompeii from Naples spoke to us eloquently of the wrath of God against sin, and filled our hearts with sad thoughts as it reminded us of great cities buried in spiritual death. At Port Said we visited the house of a Swedish missionary, and had a prayer-meeting right at the top of the house. Our stay there taught us that, though we may be called to work for the Master in a dreary, barren spot, yet the presence of Jesus is quite sufficient for us, and He has promised that even the wilderness and the desert shall rejoice and blossom as the rose.

Church Mission-room, to strengthen the hands of Dr. Pentecost and others making special evangelistic efforts in Calcutta during the cold season.

The North India localized *Gleaner* gives an account of the baptism of a Hindu gentleman of good family and his two daughters and a young nephew, which took place in Trinity Church, Calcutta, on Sunday, November 23rd:—

"B. S. is a Marathi gentleman in the Government Survey Office, and knows but little Bengali, consequently the service was conducted chiefly in English. He first heard of Christianity from his father, a doctor, connected with the army, who both read the Bible and prayed, and taught his children to do so too, but was never himself baptized. He died soon after the Mutiny, and it has taken all these years to ripen the seed he sowed. A few years ago, B. S.'s wife died, leaving him three little children to care for, besides an orphan

nephew and niece. Hitherto his reason had acquiesced in the truth of Christianity, although the love of the Saviour had not touched his heart. But recently serious family troubles have made him feel the need of a personal Saviour and Friend, and we believe he is now proving His love in the midst of the severe persecutions which he is encountering on account of his baptism. His daughters have been placed in a Christian school, and we hope his nephew will soon gain admission into another."

Special meetings for spiritual refreshment and mutual encouragement and edification were held on November 29th and 30th at Chupra in the Krishnagar district, for the female agents of the C.M.S. and C.E.Z.M.S. The addresses were given by Miss Good of the latter Society, the subject being "The work of the Lord Jesus Christ for us, in us, and by us." The meetings concluded with the service of Holy Communion on the 31st.

Owing to the return home on a much-needed furlough of the Rev. G. H. Parsons, it has been found necessary to request the Rev. P. I. Jones to undertake the superintendentship of the Krishnagar district. This step is a source of much regret to all concerned, as it will involve the necessity, upon the Rev. W. H. Ball taking furlough, to temporarily close the Calcutta Divinity School, of which Mr. Jones is the Principal. In November four students who had just completed a three years' course of training in this Institution were commended in prayer to their Lord, and sent forth to His work by a gathering of English and Bengali Christian friends, among whom were the Archdeacon of Calcutta and the members of the C.M.S. Conference, which was then sitting in Calcutta, on November 12th.

Mr. Jones has lately published a pamphlet entitled "Evening Communion: a Brief Study in Church History," which, the North India localized *Gleaner* says, "very ably and learnedly and soberly defends the Evangelical position that Evening Communion is perfectly legitimate, if the circumstances of communicants are such as to require them." Such epithets as "madness," "profanation," "indolence," "exalting private opinion above the verdict of the Holy Ghost," have been recently applied in Calcutta to the practice of Evening Communion, hence the occasion of Mr. Jones' pamphlet.

The annual Service of Intercession for Missions was held in Calcutta Cathedral on November 26th, and the Rev. Jani Alli was the preacher. The attendance appears to have been very small.

The Zenana Bible and Medical Mission (I.F.N.S.) kindly communicates the following:—

"Our missionary, Miss Patteson, of Benares, writes:—'On Sunday, Dec. 7th, 1890, we had the pleasure of seeing seven brought into the Christian Church by baptism. The Rev. B. Davis, C.M.S., performed the ceremony.' Miss Fallon, of Faizabad, tells of six baptisms at her

station, and fifteen have been baptized at Allahabad during the past year. The Converts' Home which has recently been opened at Allahabad is now full of these newly baptized women and girls. They are daily taught the Holy Scriptures, and are being trained as

Bible-women, teachers, &c. Prayer is asked for them, that they may be kept from falling, and may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ; also for secret believers and inquirers, that they may have courage to confess Christ, and to witness boldly for Him."

## PUNJAB AND SINDH.

The Revs. E. Guilford, R. J. Kennedy, C. E. Tyndale-Biscoe, and D. Davies, the Rev. G. B. and Mrs. Ekins, and Miss C. Warren, arrived at Karachi on November 25th. Mr. Guilford returned to Tarn Taran, Miss Warren joined Mrs. Grimes at the Middle Class Girls' School, Amritsar, and Messrs. Kennedy and Davies went to Multan, to which place they have been assigned (the latter, however, only temporarily) by the Punjab Corresponding Committee. Mr. Tyndale-Biscoe proceeded to Kashmir.

The Rev. H. G. Grey has been transferred from Quetta to Lahore, where he will labour in co-operation with the Rev. F. A. P. Shirreff in connection with the Divinity School.

Pind Dadan Khan, the station for the itinerancy along the banks of the Jhelum River, which has not had a resident European missionary since the Rev. H. Rountree left at the end of 1888, has gained, and Mr. Shirreff's responsibilities (as he has superintended the work from Lahore—150 miles distant) have been lightened, by the transfer to it of the Rev. W. E. Davies.

Mrs. Weitbrecht, who joined her husband at Batala in November, 1889, having remained in England when he returned from furlough, has had a long and anxious illness. She contracted typhoid fever early in May, and was taken to Simla, where she remained, part of the time in the Ripon Hospital, until November. We regret to learn that since her return to Batala she has had some return of fever.

## WESTERN INDIA.

The Rev. W. Haslam, who is making a tour in India and holding special Mission services in various places, conducted an eight days' mission at the C.M.S. Girgaum Church, Bombay, ending on Sunday, November 30th. The *Bombay Guardian* says:—"The interest in Mr. Haslam's mission culminated on Sunday night, the last day of his stay in this city. Girgaum Church was crowded long before the time for commencing the service, and many went away unable to gain admission."

## SOUTH INDIA.

The Rev. A. J. and Mrs. French Adams, who sailed by the *Rewa* on September 25th, reached Cottayam *via* Madras at the end of October. At Colombo Mr. Adams was joined by the Rev. Edward Bellerby, whom the Committee have appointed Vice-Principal of Cottayam College, of which Mr. Adams is the Principal. Mr. Bellerby was Curate of St. Silas', Lozells, Birmingham, and went out to Ceylon to the chaplaincy of Dimbula, from which place he offered his services to the Society. He is a graduate of Corpus Christi College, Cambridge.

The Rev. James Stone, who sailed on September 18th, arrived at Madras on October 16th. During his absence from the Mission the Native evangelists attached to the Telugu Itinerancy, viz. the Rev. D. Anantam, Mr. S. Duncan, and G. P. Venkatachalam Guru, have laboured in the Kummamett district. In March these evangelists accompanied the Rev. J. B. Panes to the great annual Hindu festival at Bhadrachallam, where, during four days, by public preaching, by conversing with individuals, and by distributing Scripture leaflets, &c., they sowed broadcast the good seed of the Kingdom. Going and returning, forty-five villages were visited, and they were received most kindly by all classes: the short time they halted at each stage was only sufficient to show what might be done if three or four days, instead of only one day, could have been spent there.

Bishop and Mrs. Hodges arrived at Cottayam on November 20th. During his stay, *en route*, at Madras, the Bishop received an address from the Travancore Christian community connected with the Church of England resident there, most of whom are students at the Madras Christian College. The Rev. E. Sell, the Secretary of the South India Mission, entertained about forty at the mission-house to meet the Bishop. A few of these were members of the Syrian Church, "whose friendly intercourse with the rest," the Bishop writes, "and the general illumination they are receiving from the higher education, is an earnest of better things for the Syrian Church." The Bishop stayed three days at Trichur and two at Cochin on his way from Madras, and preached by interpretation at both places. At Cottayam all the European and Native clergy met the Bishop and Mrs. Hodges at the landing-place, and conducted them to the church to give thanks to God for His mercies during the journey. On the following day, November 21st, the installation took place, and the Bishop preached to a vast audience from 2 Cor. iv. 5. A further account will be found on page 106.

The Rev. A. H. and Mrs. Lash arrived at Cottayam on December 2nd, having visited Palamcotta, and received very warm greetings from the girls of the Sarah Tucker Institution. In a private letter Mr. Lash writes of this, the cordiality of which touched him very much:—

Our friends gave us a warm welcome. A number of them met us at the railway station and read an address. When we reached the house in which we were to stay, we found a beautiful arch erected with "Welcome," and some 200 girls and students from the Sarah Tucker Institution with other friends waiting to welcome us. A day

or two after we went to the Sarah Tucker Institution, and my wife laid the stone of a new sick ward for the students. I took the chair and addressed the assembly (several hundreds) in English and Tamil. I was thankful to find I had not forgotten my Tamil, and my hearers said they understood every word.

The *Messenger of Light*, which is published at Lucknow, quotes from the *Hindu*, a Madras paper, of which the editor is described as "a Hindu of the Hindus," the following statement regarding female education:—

The community of Native Christians has not only secured a conspicuous place in the field of higher education, but in the education of their women and in availing themselves of the existing means for practical education, they are far ahead of the Brahmins. Of the 19 successful female candidates that appeared for the matriculation examination last year, 7 were Native Christians, and of the Hindus there were none. For the higher examination for women 234 candidates were

examined, but of these 61 were Native Christians and only 4 were Hindus. Again, among the 739 pupils attached to the various *bond fide* industrial schools of the Presidency last year, 357 were Native Christians, 75 were Vaisyas and Sudras, 17 were low castes, including Parayas, and only 5 were Brahmins. The Native Christians are a very poor community, and it does great credit to them that they so largely take to industrial education.

And again:—

The progress of education among the girls of the Native Christian community, and the absence of caste restrictions among them, will eventually give them an advantage which no amount of intellectual precocity can compensate the Brahmins for. We recently approved of the statement of a Bombay writer that the social eminence that the Parsis so deservedly enjoy at the present moment was due to these two

causes, namely, their women are well educated and they are bound by no restrictions of caste. These two advantages slowly make themselves felt among our Native Christian brethren, and it is probable they will soon be the Parsis of Southern India; they will furnish the most distinguished public servants, barristers, merchants, and citizens, among the various classes of the Native community.



## CEYLON.

The Rev. J. W. Balding reached Colombo at the end of October, and the Rev. John Ireland and Mrs. Jones arrived on November 22nd. Mr. Jones' health suffered on the way in consequence of bad water taken in at Port Said, but he soon recovered under medical treatment at Colombo. He writes:—

We are very thankful to find our brethren here well and cheered in their work. The Spirit of God is moving in a very remarkable manner, and on all sides there are proofs of His power. At Talangama last week, after a series of meetings, some twenty persons came out either for salvation or consecration. Women took off their jewels and handed them over for God's work. At the street-preaching on Saturday in Colombo, several Burghers professed conversion, and knelt in the street in prayer and praise.

## SOUTH CHINA.

Bishop Burdon spent the months of October and November in the Fuh Kien Province. During the former month he visited the districts of Ku-Cheng, Ning-Taik, Lo-Nguong, and Lieng-Kong, and confirmed altogether 317 candidates. November was spent at Fuh-Chow in examining the five Native deacons and several catechists (the latter being candidates for deacons' orders), in examining some of the younger European missionaries in the language, and in presiding at the Conference of missionaries on November 21st and 22nd. The Bishop is hopeful that two of the deacons may be advanced next year to the higher order of the ministry. A confirmation was held in November in the chapel of the College at Fuh-Chow for the elder boys of the school, the elder girls of Miss Bushell's school, and others. The Bishop says:—

This was one of the most interesting confirmations I have ever held. There were two English girls, ten Chinese girls, and ten Chinese boys, who had been baptized as children and were prepared carefully for the rite as our own children in England are. Their reverent demeanour, their attention, and

their intelligent faces helped me much in speaking to them. Their hearty responses were most refreshing. I trust a permanent blessing came to many hearts. Mr. Lloyd interpreted. The total number confirmed on this occasion was fifty-four.

On Sunday, November 23rd, the Rev. H. S. Phillips was admitted to priest's orders. This service also was held in the College chapel, and was conducted partly in Chinese and partly in English. There were present a considerable number of the Native workers of the Mission who were at Fuh-Chow for their annual Provincial Council Meeting. The sermon was preached by the Rev. L. Lloyd from the text, "Ministers of Christ and stewards of the mysteries of God," and the attention of the large congregation, the Bishop says, was rivetted from beginning to end of the address. Two hundred and fifty afterwards partook of the Lord's Supper.

Dr. J. Rigg wrote in July from the *sanatorium* at Sharp Peak, near Fuh-Chow, where he was spending a few weeks with his family, describing the efforts being made through Native Medical Students to obtain an entrance for the Gospel into the great city of Kiong-Ning. From April to the end of June, Dr. Rigg was residing at Nang-wa-Kau, with the Revs. H. C. Knox and H. S. Phillips. He says:—

The Native helpers are proving themselves of great value. Siu King, the student medically trained by Dr. Taylor, is the key-stone of the advance into Kiong Ning, as without him it could not be made. He and the catechist Li began their residence in

Tai Chiu, a suburb of Kiong Ning, in a small house about a stone's-throw from one of the city gates, on April 29th. From that date up to the time of my leaving Nang Wa there had been a daily attendance of from seventy to 120 patients, and an average of about

ten opium and other in-patients; the in-patients are only limited by the size of the house.

Tai Chiu has proved itself an unhealthy place, and every person who has gone there has had rather severe malaria, but a pleasing willingness to work under trying conditions has been shown, and not a day has been missed.

During the week of June 15th to 22nd there were great idol-processions in Kiong Ning, and our people were pressed to subscribe, while Siu King was called upon to preside at one of the feast tables. On refusing to countenance the idolatry they were threatened with expulsion from the house, and given three or four days to think the matter over. On referring the matter to us three brethren at Nang Wa, we felt undecided whether or not to appeal to the Mandarin for help and protection, but decided not to do so. After prayer, and advising the two Natives who had come down to consult us to be very

quiet and trustful, and to bear whatever the people did to them to the extent of their endurance, and, if absolutely compelled to leave, to do so quietly, at the same time warning the people what an opportunity they were thrusting away from them,—they returned to Tai Chiu, and we prayed and waited. Our hope was not made ashamed, for what threatened to be a severe storm passed off very quietly.

As yet there is little promise of spiritual fruit, four has been the largest attendance at any service, and no one at all has been to inquire about the doctrine.

Nang Wa hospital is doing a work steadily and quietly, a work that cannot fail to influence a large tract of country. Many men have come from Ting Chiu, a large city nine days' journey away, right on the western border of the Fuh-Kien province, to be cured of the opium habit and other ailments.

#### JAPAN.

The Rev. A. B. Hutchinson returned to Fukuoka from Nagasaki with his family in September. Early in October, Bishop Bickersteth visited Fukuoka and laid the foundation-stone of a church which is to be built to seat 500 worshippers. He, with Mr. Hutchinson, then visited Oyamada, when the church the Native Christians have built was solemnly dedicated. Mr. Hutchinson gives the following account of these events:—

*Fukuoka, October 18th, 1890.*

We have had a very encouraging visit from our Bishop, who arrived on the 4th inst., and next day, Sunday, confirmed seven candidates. The Church Building Committee, feeling that the funds are in a condition to warrant them in proceeding to build, asked the Bishop to lay the chief corner-stone, to which he most kindly assented. It was very stormy and rainy, so we had to wait until five o'clock on Monday, when the weather changed. We were able to hold a nice quiet service on the site for the church, and a good solid block of granite, three feet each way, was duly laid with prayer for the Divine blessing on the work and all who have a share in it. It did one good to see Sumikawa San, the blind man who started the subscription list and set the scheme going, standing near the Bishop, his face beaming with delight and satisfaction. Suitable hymns were sung, and under the stone were deposited a copy of the New Testament, Prayer-book, and a newspaper. This part of the proceedings excited much curiosity

amongst the onlookers. The service consisted of suitable collects; the 118th Psalm; Lesson, 1 Pet. ii. 1—12; Bishop Sumner's prayer for Missions; special prayer for donors; and two hymns.

Next day we started before 6 a.m. for Oyamada, where we had been expected the day before. The church was ready for opening, and great had been the disappointment when our telegram told of the delay necessitated by the storm. However, bright sunshine and our arrival soon made all smiling. The service was to include a confirmation, and that all might be present the Bishop kindly consented to wait till the afternoon, as the claims of the noonday meal are urgent in Japan as they are in England amid a labouring population. The interval was filled up with discussions on many matters of importance. It was an affecting moment when at last we entered the bright-looking, spacious building, the congregation standing and joining in the opening Psalm. After silent prayer, Anami San came forward and read a declaration to the effect that "the

Christians of Oyamada having built the church, desire to separate it from all unholy, worldly and profane uses, and to dedicate it to the service of Almighty God, viz. for offering prayer, reading the Scriptures, preaching the Word and administration of the Sacraments, and for other uses connected with Christ's doctrine according to the Canons and Constitutions of the Church of Japan." The Bishop, laying this solemn declaration on the holy table, proceeded with the Consecration Service. After this, a hymn having been sung, two candidates were confirmed and then followed the Holy Communion. At the Bishop's request I preached the sermon, selecting from Hab. ii. 20.

Nearly all the congregation remained throughout, and seventy-six knelt with us at the Lord's Table, most of these for the first time in a properly appointed church, yet there was not the

slightest confusion. Thankful and happy indeed we were for the mercies of the day. In the evening preaching was held for the heathen, about 300 being present. We were not to stay for this, the Bishop having to hasten on towards Kumamoto for the District Council, and inexorable passport regulations recalling me to Fukuoka.

Here our people are much gladdened by the official recognition of the "Fukuoka Sei Ko Kwai," or Holy Catholic Church in Fukuoka, by the Governor of the Ken. Last autumn the Church members subscribed, as a Church, to the relief fund for the poor homeless sufferers by the floods in Kiushiu. The Governor has sent them an official letter of approbation addressed as above, signed and sealed. This is very significant, coming as it does from a quarter not favourable to foreign innovations.

## REPORT OF THE SPECIAL NIGER SUB-COMMITTEE,

PRESENTED TO THE GENERAL COMMITTEE, JANUARY 20TH, 1891.

[The Report begins with a list of numerous documents laid before the Sub-Committee, and a formal statement of their proceedings. It then continues as follows:—]

7. The Sub-Committee proceed to report on the several matters under consideration under the following heads:—

- A. The policy and methods adopted in the Niger Mission in the past, and such modification of this policy and of these methods as it may be desirable to make in the future.
- B. The procedure adopted, and the action taken by the Society's Missionaries in regard to investigations instituted locally into the state of the Mission, and to questions submitted for the consideration of the Delta and Lower Niger Finance Committee.
- C. The cases of certain individual agents submitted for the decision of the Parent Committee.
- D. Proposals for the future working of the Mission.

### A. Policy and Methods of Working.

(1) A careful review of the past history of the Niger Mission in the light of its present condition, has led to the conviction that, while at each stage in that history the Committee faithfully endeavoured to take such action as the circumstances of the Mission seemed at the time to demand, its present condition indicates only too clearly the inadequacy of the provision made for the superintendence of the Mission, and of the steps taken for its purification at certain crises in its history. For while the Committee devoutly thank God for valuable services rendered by African agents, as well as for some signal successes granted to the preaching of the Gospel in the past, and while there are hopeful and encouraging features which point to future success both on the river and in the interior, the moral and spiritual condition of the congre-

gations generally has in it at the present time much that is extremely lamentable, and the prevailing ignorance of Divine truth and the low state of discipline are such as to call for serious consideration respecting the character and efficiency of the agency now at work.

(2) In making this painful statement the Sub-Committee have no desire to repudiate or minimize any share of the responsibility which may attach to the Committee, and it is but just to the Bishop to say that from the commencement of the Mission most serious difficulties have beset him and surrounded every station.

(3) The deliberations of the Committee fifteen months ago in regard to this Mission resulted in a deep sense of the necessity for a larger introduction of European missionaries. To this end they decided to place the Sûdan or Upper section of the Mission in charge of European missionaries with African colleagues, and to introduce additional European missionaries into the Lower districts of the main river, who should take their full share side by side with their African brethren in the active work of the Mission. This decision the Committee have already in great measure carried into effect; and the Sub-Committee recall the fact that, in pursuance of it, Archdeacon Johnson was withdrawn from the Niger, and the Rev. C. Paul transferred from the Upper Niger to the Delta. The Sub-Committee are convinced that there must now be no delay in strengthening the whole work by the still further introduction of European missionaries; and in this conviction they are confirmed by the fact that from the limited Christian communities of Sierra Leone and Lagos a sufficient supply of suitable agents cannot be obtained who fulfil the condition that spiritual work can only be done by spiritual men. Moreover, it must be borne in mind that such agents, though African, are themselves foreigners on the Niger.

(4) The extensive and important openings into the interior, east and west, from Onitsha and Asaba respectively, together with the stations on the Lower Niger, embracing, within a short distance from the river, towns of from ten to twenty thousand inhabitants hitherto scarcely touched, would fully occupy the attention of a superintending European missionary with as numerous a staff of European and African agents as could be sent to his assistance. But the Sub-Committee are convinced that the Delta stations also need the presence of resident European missionaries of deep spirituality and, if possible, of some pastoral experience.

(5) The Sub-Committee gladly recall that Bishop Crowther, in his desire for the advancement of the Saviour's kingdom in the many countries and languages included in his vast diocese, has frequently adverted to the desirableness of, and necessity for, the introduction of European missionaries, and believe that he will welcome this arrangement and do everything in his power to facilitate the happy working of the further developments proposed, which the Sub-Committee believe have been already too long deferred. At the same time the Sub-Committee would emphatically urge the indispensable necessity, with a view to any successful evangelization of the country, of raising up a spiritually-minded Native agency indigenous to the various districts.

(6) The Sub-Committee do not disguise from themselves the considerable increase of expenditure which the plans proposed will involve, but they have confidence that the lively interest which has always attached to the Niger will command the accession both of means and of labourers necessary to strengthen a Mission so dear to the hearts of all members of the C.M.S.

#### *B. Procedure and action of the Society's Missionaries.*

(1) It appears that the Secretary of the Delta and Lower Niger Mission,

in the exercise of powers which he believed himself to hold, but which did not in reality attach to the office of Secretary, did, on August 28th, 1890, on his own responsibility, in full session of the Finance Committee, and without a vote of that Committee or reference to the Bishop, suspend two ordained African agents, viz. Archdeacon Crowther and the Rev. C. Paul.

The Sub-Committee are of opinion that the suspension of Archdeacon Crowther was, so far as his ecclesiastical position is concerned, absolutely null and void. That the suspension of both these ordained agents, being made at a sitting of the Finance Committee by the Secretary acting *bonâ fide* but under a misapprehension of his powers, was irregular and cannot be supported.

It is clear, however, that Mr. Eden was under the full impression that the Secretary had the power on his own authority to suspend a missionary, an impression apparently shared by the Rev. J. A. Robinson during his tenure of the Secretariat, from whom Mr. Eden was informed he would receive in detail a statement of the duties and powers attaching to the Secretariat, which were not therefore fully defined in his formal Instructions. This erroneous impression appears to have arisen from an idea that the exceptional powers granted at a particular crisis in 1883, and for a special purpose, to Archdeacon Hamilton on his assuming the Secretariat, were intended to attach permanently to the office of Secretary of the Mission. The Sub-Committee express their regret that the matter was not more clearly defined in the formal Instructions delivered to these brethren. They desire to express their entire confidence in Mr. Eden's faithfulness, and in his full intention to do right under very difficult and painful circumstances.

The Sub-Committee must add, however, that Mr. Eden was not justified in suspending Archdeacon Crowther on the merits of the case.

(2) With regard generally to the action taken by the European missionaries in the painful investigations which they felt it their duty to make into the character and work of the several agents and the condition of the various congregations, as well as in the proceedings of the Delta and Lower Niger Finance Committee of August, 1890, the Sub-Committee, recognizing the very valuable services which these European brethren have rendered to the cause of Christian Missions by their efforts to purify the Niger Mission, and the peculiar difficulties with which they had to contend in doing so, abstain from discussing certain matters of detail which might otherwise be regarded as fairly open to criticism. The Sub-Committee hope that on a calm and careful review of the Minutes of the Finance Committee, they will feel that the strong language used was not justified by the circumstances of the case, and that the tone adopted towards the Bishop and Archdeacon was not such as was due to their age and office.

### C. Cases of individual Agents.

[With regard to the statements contained in the Minutes of the Delta and Lower Niger Finance Committee, and the Secretary's letters on the subject, affecting the personal character or ministerial efficiency of certain ordained African agents, the Sub-Committee, having carefully considered each case in the light of the information before them, recommend that the Committee should adopt certain Resolutions, of which the following is a summary:—

The suspension of Archdeacon Crowther is, on the merits, not confirmed.

The second African clergyman suspended by Mr. Eden is disconnected.

One other African clergyman, suspended by the Niger Finance Committee, is disconnected.

Four African clergymen, one of whom the Niger Finance Committee had

suspended, and one placed on probation, while the two other cases were left undecided, are retained on probation under close European supervision.

In the case of the lay agents dismissed by the Niger Finance Committee, the action of that Committee is confirmed.]

#### *D. Future working of the Mission.*

With regard to the future administration of the Niger Mission the Sub-Committee recommend—

- (1) That no change be made in the Sûdan and Upper Niger Mission.
- (2) (a) That the Delta and Lower Niger Mission continue under the administrative charge of a local Finance Committee.
- (b) That the Committee, believing it to be for the advantage of both the Sûdan and Upper Niger Mission and the Delta and Lower Niger Mission, that the missionaries directly associated with each Mission shall have their attention confined, so far as administration is concerned, to their respective Missions; and bearing in mind the desire of Messrs. Robinson and Brooke, when the Sûdan Mission was started, to be entirely devoted to that work, and that it was only as a subsequent arrangement that they accepted seats on the Delta and Lower Niger Finance Committee, are glad that the arrangements proposed enable them now to set these gentlemen free from their duties on the said Finance Committee, that they may devote themselves wholly to their own special Mission.
- (c) That European missionaries be located, if possible, at Onitsha, Obotshi, and Asaba in the Lower Niger, and at Bonny and Brass in the Delta section, who shall be the superintendents of the several stations, and be specially responsible for the direction of the evangelistic work in the surrounding districts.
- (d) That any class or classes for training Native agents in either section be in charge of a European missionary.
- (e) That the Rev. F. N. Eden continue to act as Secretary of the entire Delta and Lower Niger Mission.
- (f) That a European missionary be appointed Assistant-Secretary of the Delta and Lower Niger Mission, who shall be responsible, under Mr. Eden's general direction, for the administrative charge of that section of the Mission in which he resides, and be authorized to act as Secretary of the entire Mission in the event of Mr. Eden's absence.
- (g) That Archdeacon Crowther continue to reside at Bonny and have charge of St. Stephen's, the resident European missionary being in charge of St. Clement's.
- (h) That while the Committee have no desire to interfere with the special ecclesiastical functions which the Bishop may think well to entrust to Archdeacon Crowther, as Archdeacon,—the Secretary personally in his section, and the Assistant-Secretary under his direction in the other section, as the local executives of the Finance Committee, be, so far as the Society is concerned, responsible for the general superintendence of the work in these sections respectively.

#### *Resolution of the General Committee.*

That the Report be received and generally approved, and its recommendations be carried out; excepting that the various locations in the Delta as recommended under **D** be not regarded as final, but be referred to the Africa Sub-Committee for further consideration.

## EDITORIAL NOTES.



THE Simultaneous Meetings in the North of England are beginning as this number appears. A separate sheet is inserted, containing a list of the centres and speakers. We are sure that a glance at this list will at once show how urgent is the need for much prayer on the part of us in the South. While our brethren are moving from place to place and setting forth the Master's great command, it is for those of us who are far from the scene of action to hold up their hands with unceasing intercession.

May we remind our friends in the counties now to be attacked that if any adequate account of the campaign is to appear in the next *Intelligencer*, they must send in their reports at once? If they will do so from each place within three days from the conclusion of the meetings, we hope to be able to give a full report.

AFTER two months' prolonged and careful inquiries and discussions, the Special Niger Sub-Committee presented its Report to the General Committee on January 20th, and it was adopted unanimously. We give it, in the form ordered by the Committee, on page 141; and we leave it to speak for itself, only expressing deep thankfulness to God that no difference of opinion found utterance in the General Committee. There will be a general feeling of sincere satisfaction at the finding that Archdeacon Crowther's suspension was not only *ultra vires* but not justified on the merits; while there will be an equal feeling of satisfaction that Mr. Eden's action was a mistake easily accounted for, and that the Sub-Committee are assured that he acted *bonâ fide* and with full intention to do right. We are glad also that although two African clergymen are disconnected, the other four concerned can be retained under supervision. Apart from these personal matters, the opinion of the Sub-Committee concerning the general condition of the Mission is a grave one, and calls for much sorrow; but it does not go beyond what we said in the October and November *Intelligencer*. We would ask all our friends and the friends for Africa to unite in prayer that the additional European missionaries now wanted for the Delta and Lower Niger may be speedily raised up and "sent forth by the Holy Ghost," and that the blessing which, despite all human infirmities and failures, has been vouchsafed of God at some of the Niger stations, may be multiplied abundantly.

Two of the Sub-Committees appointed to consider the suggestions of the Keswick Letter reported to the General Committee on January 20th, and their reports, one on Appropriated Contributions and one on Industrial Missions, were adopted. We shall call attention to these reports hereafter.

By the death of the Archbishop of York, the C.M.S. loses another of its Vice-Presidents and a hearty friend. Dr. Thomson preached the Annual Sermon in 1870. The Archbishop-designate, the Bishop of Peterborough, is also a Vice-President, and was the Preacher in 1866 when Dean of Cork.

OUR friends will observe with satisfaction the appointment of an Assistant Clerical Secretary for Mr. Wigram's department. This will be a help in the reception of and correspondence with candidates. No department has grown more of late years. The number of candidates and inquirers is fourfold what it was five or six years ago; yet Mr. Wigram's staff has received no addition, and the burden upon him has been greater than any man can bear. We may

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add that the addition, even now, is not made at Mr. Wigram's own instance. It was brought before the Committee spontaneously by two leading lay members. The clergyman now appointed, the Rev. W. Mitchell-Carruthers, at present Incumbent of Brunswick Chapel, is well known in the West End of London as a warm supporter of the Society.

THE house-surgeon of St. Thomas's Hospital, Mr. Arthur Lankester, L.R.C.P., M.R.C.S., has been accepted as a medical missionary of the Society; and he will proceed to the Punjab, to take charge temporarily of the expanding Medical Mission of Dr. Henry Martyn Clark, during the latter's furlough. The following ladies have also been accepted:—Miss Alice E. Newling, Miss J. J. Thomas, and Miss C. A. Morris.

WE noted with great satisfaction that the Rev. W. H. Barlow had included in the programme of the Islington Clerical Meeting the subject of "The Present Condition of Foreign Missionary Enterprise and its Demands upon the Church of Christ at Home." This was a due recognition of the urgency of the great cause at the present time. On another page we present the powerful paper read by our old friend the Rev. E. Lombe, and we earnestly commend it to the attention of all our friends. No one is a stauncher representative of old-fashioned C.M.S. principles, and no one could have spoken more unreservedly of the need of a great forward movement,—not, as he most justly said, based on sensationalism, but in dependence upon the power of the Holy Ghost alone, to be sought for in continual and believing prayer. The Rev. E. A. Stuart followed with a stirring address, in which he referred to the Keswick Letter, narrating the circumstances of its being written and enforcing some of its suggestions.

THE Annual Conference of the Society's Association Secretaries was held at the C.M. House on January 14th to 16th. No less than five new members of the band took their seats for the first time, viz. the Rev. J. C. Duncan (Bedfordshire, &c.), the Rev. C. W. R. Higham (Norwich Diocese), the Rev. J. W. Dixon (Derbyshire, &c.), the Rev. Morris Roberts (Wales), and the Rev. J. Haythornthwaite (South Ireland). The Reports sent in by the various brethren were, like those of last year, and unlike those of many previous years, full of encouragement and hope. The discussions were of great interest. In the course of them, addresses were given on "The Association Secretary in his Office," by Archdeacon Hamilton and the Rev. A. H. Arden; "in the Pulpit," by the Rev. H. E. Fox; and "on the Platform," by the Rev. H. Sutton. On the Thursday, at the usual weekly Prayer-Meeting, one of the brethren, Canon Acheson of Chester, gave a short address; and on the Friday, a special Devotional Meeting was held to pray for a blessing on the "F.S.M.," when Canon Money and Sir D. Fox spoke.

A most welcome Christmas present reached the C.M.S. House on Christmas Eve—a mail from Uganda, bringing news to August 15th. Mr. Gordon's letter, which we give in full on another page, gives a truly interesting account of the Native Church there. The Christians had finished their new church, eighty feet long, and the services were crowded and heartily joined in. Several leading members had received important chieftainships, and Mr. Gordon asks for special prayer in their behalf, that they may not lose the simplicity of their faith; also for the Christians generally, many of whom, though their understandings are enlightened, give no evidence of a change of heart. But "there are many who know Christ as a personal Saviour, who daily fight the Christian warfare against Satan, sin, and self, *and who overcome.*"



Three of the leaders have not accepted chieftainships, but desire to give themselves wholly to the Lord's work. These are Sembera Mackay, Mika Sematimba, and Henry Wright Duta. Many were asking for baptism, but Mr. Gordon was exercising increased care in admitting candidates. "In some cases," he says, "I have been gladdened at their understanding and answers, at their sense of sin, and their penitent and humble spirit, their trust in the Saviour for true repentance and newness of life." Translations of Scripture were going on: Mackay's unfinished translation of St. John had been continued by Duta and Sembera, who used Bishop Steere's Swahili version as a basis, and rendered that into Luganda. Mr. Ashe's St. Mark and St. Luke had been received, and Mr. Gordon was at work on all these, and upon the Acts. The translation of the Baptismal Service for Adults had proved of great value as a basis of teaching for candidates. Truly it is all most wonderful, and a great work awaits Bishop Tucker and his party.

BUT again we see the rapid alternation of joy and sorrow which has marked the whole history of the Uganda Mission. Only a fortnight after the arrival of the above-mentioned mail, comes another of the mournful telegrams lately so frequent. Two more of Bishop Tucker's party dead! The Rev. J. W. Dunn was struck down by fever on November 14th, and Mr. Hunt on November 21st, at Usamiro. Mr. Dunn was a native of Blaydon on the Tyne, and had been employed in engineering works at Gateshead. At Islington he was a promising student. He was one of the volunteers for that memorable party which started at four days' notice in the last May meeting week.\* Mr. Hunt was an employe of the British East Africa Company at Mombasa, and joined the Mission as it was starting for the interior. Thus, of eight new men (besides the Bishop) sent out in the past year to the Nyanza Mission, four have been called away, Cotter, Hill, Dunn, Hunt.

THESE losses add much to the importance of sending a good party this spring. The Rev. R. P. Ashe will be the leader of it; and the Rev. G. H. V. Greaves (accepted in July) and Dr. G. Wright (accepted in November) have been appointed to it. We ought to have six or eight more at least, in view of the wonderful openings for Christian work of all kinds in Uganda, in Usoga, at the south of the Victoria Nyanza, not to speak of the nearer territories of the British East Africa Company. Here is a definite call, for a response to which let us look in faith to the Lord of the Harvest.

YET we dare not mention even a call like this without a reminder that our needs for India are as urgent as ever. For example, the Rev. Philip Ireland Jones has been obliged to leave the charge of the Calcutta Divinity School for a time, in order to take the general superintendence of the Krishnagar or Nuddea district, left vacant by the death of the Rev. H. Williams and the furlough of the Rev. G. H. Parsons. What could more impressively illustrate the undermanned condition of our Bengal work?

FOUR other deaths have to be sorrowfully reported, viz. two of missionaries' wives in the field, and two of retired missionaries. Archdeacon Clarke of New Zealand has lost his wife, whose acquaintance many friends in England were glad to make during the Archdeacon's recent visit. The Rev. C. H. Bradburn, of Calcutta, has also lost his wife, who was a true and valuable

\* Mr. Dunn worked some time in St. James's, Bermondsey. A most impressive funeral sermon was preached on him by the Rev. W. Allan, Vicar of that church, which can be had at the C. M. House.

missionary, and rendered him great assistance in his work in the Christian Boys' Boarding School. The Rev. T. Spratt and the Rev. T. Carss, who have been lately called away in this country, were educational missionaries in India; the former from 1858 to 1873 in Tinnevely, and the latter from 1862 to 1881 at the Robert Money School, Bombay.

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AN old and valued fellow-worker has been removed by the death of Mr. Edge, for fifty years Treasurer of the Bengeworth C.M.S. Association, Worcestershire. Very striking testimony is borne to his worth and earnestness by friends in that district.

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THE late Dr. T. Farquhar, of Aberdeen, formerly an army surgeon in India, was a warm friend of the missionary cause. He was the intimate associate of Henry and John Lawrence, Herbert Edwardes, and Sir W. Muir, and during Lord Lawrence's Viceroyalty he occupied the post of body-surgeon to him. He was for some time attached to the famous "Guide Corps," and was beloved by Native as well as English officers. In the Mutiny, he was shut up in Agra Fort, where he rendered invaluable service to the beleaguered garrison and English refugees. A school for Native drummers and fifers begun by him and Captain (now the Rev.) J. MacCartie in 1850 was the seed from which sprang the Delhi Mission. In Aberdeen, in later years, he was the leader in Christian and philanthropic work. The present writer was with him for a few days some years ago on a tour in the county of Durham on behalf of C.M.S., and the combination of deep and manly piety with almost boyish spirits and humour was very striking, both in his personal life and in his speeches. He had an inexhaustible fund of anecdote and reminiscence regarding his Indian life, and this he consecrated without reserve to the service of his Heavenly Master.

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THE year 1890 was remarkable in Japan for the first General Election to a Parliament under the new Constitution. Three hundred representatives were elected, and it was a notable fact that among them were eleven Christians. But a still more striking thing has now occurred. In accordance with the Constitution, the three hundred delegates met on November 25th to nominate three of their number, whose names were to be submitted to the Emperor, that from among the three he might appoint the President or Speaker of the House of Representatives. One of the three thus chosen was a Christian, Mr. Nakashima, a member of the Presbyterian Church, and he is the one selected by the Emperor. *So the first President of the first Japanese Parliament is a Christian.*

The Rev. A. B. Hutchinson, our missionary at Fukuoka writes that on the day of nomination the Christian congregations there (C.M.S. and others) met for united prayer that the right men might be chosen. Before they broke up, a telegram arrived announcing the names of the three, and that Mr. Nakashima was the first name. Thanksgiving was at once offered; and when, three days after, news came that he was actually to be President, the Christians were filled with gratitude.

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WE have been much amused by a review of the Memoir of Mackay in the *Tablet*. The Romanist organ is of opinion that neither the man nor the book will live. "The memory of the man may perhaps live for a generation in some manse; the book will certainly soon be shrouded in dust on the shelves of the Church Missionary Society and be forgotten." It does not understand why the "ambitious title," *Mackay of Uganda*, is adopted. "He went to

Uganda, it is true, but he left again," leaving his keys with the French priests. That is exactly what the French priests did a few years before. They came back again; so would Mackay had he lived, for he only retired across the Lake and sent other brethren in instead. Moreover the *Tablet* omits to say that he was there nine years. *Apropos* of his being a layman, the *Tablet* notes that the C.M.S. cares more for boat-building than for holy orders; and it contrasts his skill and his enthusiasm in his secular work with what it terms his "failure" to make converts! The article is cleverly put together so as to show its Roman Catholic readers that the C.M.S. Mission to Uganda is a complete fiasco.

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THE usual New Year's Service and administration of Holy Communion for the Committee and friends of the Society was held at St. Bride's, Fleet Street (by kind permission of the Rector), on the Epiphany, January 6th. The sermon was preached by the Rev. A. Oates, of Ware.

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WE are glad to note the formation of a Durham University Church Missionary Union, similar to the old-established one at Cambridge. It holds weekly meetings during term, for lectures, addresses and discussions. Bishop Tucker is the President; Mr. Percy Heawood, one of the Tutors, Vice-President; and Mr. Cecil H. Tomkins, Secretary *pro tem*.

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WE strongly recommend to our clerical and lay friends the new Annual Report of the C.M.S. Lay Workers' Union for London. It is in every way a remarkable document, as regards both the interest of the facts it records and the skill with which they are presented. The extent to which young men have been laid hold of for the missionary cause, as here shown, is surprising even to us who are in the midst of the work. Copies will be gladly sent on application.

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THE Zenana Bible and Medical Mission (I.F.N.S.) took leave of five lady missionaries for India on January 15th, viz. Miss Baumann, Miss Macphun, and Miss Gregory, returning, and Miss Penny and Miss Tulloch going out for the first time. All were for the North-West Provinces.

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WE record with sorrow the death of Mr. R. J. Irish, late our Editorial Assistant, on January 5th. He entered the Church Missionary House as a junior clerk more than twenty years ago, and from 1874 to 1890 he was attached to the Editorial Department. He was a most industrious and faithful helper. For some years he conducted or prepared many of the smaller periodicals and papers; and he was the sole compiler of the *Gleaner Pictorial Album*. For eight years he was a great sufferer in health, and at length, in August last, he was obliged to retire, but an arrangement was made for him to continue some work at home, although relieved from office attendance. His last work was to edit the C.M.S. Pocket Book for 1891, and the *Quarterly Paper* and *Quarterly Token* for January; to write the annual C.M.S. article for the *Church Year-Book*; and to draft a new pamphlet on the Sierra Leone Mission. Early in December, however, his infirmities began to increase rapidly. A great sorrow fell upon him when his wife, who was tenderly nursing him, fell ill too, died in a few days, and was buried on Christmas Eve. He survived her a fortnight, and then departed in peace, committing his two orphan children to the Father of the fatherless.

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WE are receiving a great many kind and appreciative letters about the recent developments in our periodicals. The enlargement of the *Intelligencer*,

the better type of the *Gleaner*, and the new *Awake!* and *Children's World*, seem all to have met with general approval. There have been a few critics in all four cases, but they appear to be a small minority. We wish our readers to note two things about *Awake!* First, it is *not a children's magazine*. No doubt many children will read it and like it; but it is not written for them, but for their fathers and mothers and elder brothers and sisters. Secondly, it is designed to call forth sympathy and help, not for C.M.S. only, but for all Missions that send the Gospel of Christ to the heathen. Although issued by the Society, it will not be limited to the work and interests of the Society, but plead for the world at large. We would suggest that it may be taken in quantities at a reduced price, and stitched up with the *Parochial Magazine*, whether *Home Words* or any other. The *size* has been chosen with a view to this.

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#### THE C.M.S. ALMANACK.

THE Almanack has been prepared to assist the members of the Society in a careful study of God's Holy Word in connection with an important aspect of the great missionary work of the Church of Christ.

I beg to be allowed to call attention to this, and very earnestly to suggest that some copies (say at least 25 for 1s. 6d.) may be purchased in every parish supporting the work of the Society. It would be still better if some ardent friend living in a central position would purchase 500 (5s.) and manage a sale in the neighbourhood.

In the first place this would prevent the publication of the Almanack being any burden on the funds of the Society. I do not think the members of the Society realize how easily 2000*l.* per annum might be saved for work abroad, by the circulation of such a number of our publications as would prevent any loss from their printing and distribution. I have long been of opinion that the profit on the sales of our magazines ought to be sufficiently large to cover all the cost of the gratuitous papers,—why not? With such a constituency as the hundreds of thousands of members of the C.M.S. at its back, the sale of the valuable and important publications should be a source of large profit to the Society.

But I submit that the Almanack will be found a valuable and most interesting help at a monthly missionary Scripture-reading. If it be understood that the subject for the month on the Almanack will be the topic of the Scripture-reading, the effect will be that the members will come prepared to search out the subject with their leader, and both the spiritual profit and the acquisition of definite knowledge will be greatly promoted.

I therefore again urge the purchase of some copies of the Almanack in every parish, and this even where other almanacks are used.

J. BRADFORD WHITING.

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#### TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for good tidings of the Christians in Uganda. Prayer for them; for the whole nation; for the new openings; for Bishop Tucker's party; and that the needed reinforcement may be supplied. (Pp. 112—117; 130—134.)

Thanksgiving for good tidings from Lagos (p. 130), North India (p. 134), Ceylon (p. 139), Fuh-Kien (p. 139), Japan (p. 140). Prayer for these Missions; also for Bishop Hodges (pp. 106, 138); and for the Special Missions of Mr. Haslam and Dr. Pentecost in India (pp. 135, 137).

Thanksgiving for good accounts of the working of the Associated Evangelist Scheme (p. 102). Prayer that more bands of men similar to those in Bengal may be speedily supplied.

Prayer for all concerned in the Niger Mission (pp. 141, 145).

Prayer for the Simultaneous Meetings in the North of England, and in Wales (p. 145).

## LETTERS TO THE EDITOR.

*WALES AND MISSIONS.*

SIR,—At last a Welsh-speaking deputation has been appointed by the C.M.S. It is high time indeed to make some special efforts in Wales. Sorely beset by foes of its own kindred, the remnant of ancient British Christianity has had a hard struggle at home, and perhaps little time to think of other fields. But with signs of returning vigour, such as Church extension and increase at home, I trust that missionary interests will also find their right place in parochial organizations, for my experience is that missionary interest possesses the highest attribute of mercy, in blessing them that give as well as them that take. Apart from the fact that Wales shows to rather a disadvantage in missionary contribution lists, there comes also the fact that scarcely a tithe of this sum is collected from Welsh-speaking people—I am speaking now, of course, entirely of Church efforts; it is the offering to a great extent of English people in Wales. The bulk of Welsh-speaking Church people are left in almost entire ignorance of missionary work. There is no missionary literature published by the Church in the Welsh language, no attempt scarcely made to interest the people by appeals in their native tongue. When we consider the Evangelical fervour of the Welsh nation, their fidelity in attending public worship, their noble Sunday-schools—where men, women and children assemble to read the Word of God every Sabbath—their literary meetings in connection with the Sunday-schools; when we consider all these, I say, then I do think it is a pity that the claims of the heathen should not be brought forward more clearly before such people. As I have frequently urged, in Welsh Church literature the fiery, restless religious spirit of Wales needs to be drawn from its narrow groove to wider fields. I am firmly convinced that the awakening of missionary spirit in Wales would be a grand healer of intestine strife. I suggest, therefore, Welsh missionary literature and a direct incitement to Welsh “Gleaners.” Missionary meetings could be held with English speakers from the field itself, but the prayers to be in Welsh, and the hymns also, so as to preserve “the nuy!” of a Welsh meeting. I think that there are men in Welsh Sunday-schools who might make good missionaries. There have been grand Welshmen on the C.M.S. staff ere now, and I do not know where the old British valour can find truer scope than in the Mission Field. A Welshman has been the means, under God, of opening up the Dark Continent to civilization; there may be Welshmen yet who will help to win Africa for Christ. Should any fellow-countryman read this and wish to co-operate in provoking his compatriots to further zeal in missionary interests, I shall be glad to hear from him.

*Bettws Vicarage,*

*Ashton-on-Clun, Salop.*

W. M. ROBERTS.

*DEPUTATIONS, &c.*

DEAR SIR,—I have been reading in the December *Intelligencer* a letter from the Rev. A. H. Arden, which touches on a subject not sufficiently understood, viz., the need of developing the missionary spirit at home. Mr. Arden has put the matter so forcibly and well that I shall not attempt to add a word to what he has written. In one portion of the subject we in Ireland are deeply interested, namely, that the results of deputation work are not to be measured by the nett profits immediately accruing. Strangers coming to work in some of the southern counties in Ireland are appalled at the distance they have to cover to procure a meeting, and the smallness of the collections when compared with the expense incurred. Our late excellent Secretary felt strongly on this subject when he commenced his work in this secluded county. But he went through the work which had been prepared for him. The result for the year was that one subscriber of 15*l.* doubled his subscription; a layman offered himself for Mission work, and was accepted; a lady is at present in training for the same; and the contributions from the county rose from 62*l.* to 97*l.* How far these matters

were directly connected with the Secretary's tour I cannot say with certainty. I only give apparent results.

Another matter which local Hon. Secretaries might attend to with the best results is the keeping down travelling expenses, by inviting co-operation more freely. We are often refused a meeting because the rectory is full, and there is no room for another guest. So much the better for the meeting and the Society. There are lay people in the parish who will be delighted to show hospitality to a stranger and a clergyman—perhaps a returned missionary full of interesting information from the mission-field. Why should the clergy always keep such welcome and entertaining visitors to themselves? Their presence in the layman's family is sure to be a help to the cause of Missions, and perhaps to the parish pastor himself. I have come to the conclusion that all hotel expenses and all posting on the part of deputations can be saved, and always will be, if we local Secretaries will only be as determined to spare the pocket of the Society as we would be to save our own.

In connection with deputation tours, much may be done by change of pulpits among the clergy. Last summer we had a deputation for two Sundays. By exchanges ten sermons were preached for the Society on those two days, and thus the way was prepared for meetings in the weeks following. In more favoured localities I have known twenty sermons thus arranged for one Sunday.

By all means let us not be discouraged because immediate returns are small, or prospective expenses large. In this matter surely we are bound faithfully to cast our bread upon the waters. It is our part to spend and be spent. It is not ours to estimate the results. The promise of returns shall not fail.

FREDK. FOSTER,

*Hon. Sec. for Co. Kerry, Ireland.*

DEAR SIR,—It was with great interest I read the letter of the Rev. A. H. Arden in the December number of the *C.M. Intelligencer*. It is to be hoped that his words with regard to the missionary spirit at home may find their way into the hearts of many brethren and lead them to preach as regularly on this topic as any of the other important topics of Holy Scripture. It is not, however, on this subject I wish to make any remark, but on two others suggested in his letter.

1. With regard to deputations. I am the vicar of a small country parish with a population of about 1400. I have no curate, and therefore the whole of the duty falls upon me. In the course of the year the extension of Christ's kingdom is dwelt on in the pulpit in its regular order, and on the Sunday before the missionary sermons—both for C.M.S. and Jews' Society—the work of the Society, &c., is fully spoken of in reference to the special collections. Now it seems to me that it would be a great loss to the people if a deputation did not appear on the occasion and speak as one with authority on the work, and I am quite sure that the collections would suffer. At the same time I think it would greatly lessen the expense if the vicar of a parish would arrange with a brother, within walking distance of his own church, to share the deputation with him. By speaking in time this could easily be managed. I always do this with a neighbour, and, besides preaching ourselves once in our own churches, we get from the deputation three sermons, and two addresses for our meetings the following day. Our meeting is in the afternoon, my neighbour's in the evening. The collections this year at our own sermons and meeting was 12*l.* 7*s.* 9*d.*, and last year at my neighbour's 25*l.* 18*s.* 4*d.* This he nearly trebled by subscriptions, &c. I mention this to show how large a sum of money may be collected with a minimum of cost. The deputation has always been a missionary, and generally comes from London.

2. With regard to voluntary deputation work, will you kindly allow me to make a suggestion, though it savours of self more than one likes; but in these matters one must give his own experience. My parish, as I have said, is small, the income is ditto, and as I have no private means, but five healthy children, it is rather difficult to get a holiday, or to run away for a few days' change to a friend's house. To make both ends meet, my dear wife and I have to consider well not only the pounds but the shillings and pence. But a change has been necessary on account

of my health, and therefore since 1885 I have given a month, sometimes more, for work of this kind. In that year I went to Ireland for the S.A.M.S., the Committee paying travelling and *locum tenens*. The next year I went to the Isle of Man and elsewhere for the Jews' Society on the same conditions. This year I was able to offer my services to the C.M.S. for travelling expenses only, friends in the neighbourhood taking my duty for me.

Now for a word on the way in which I am recompensed for this work :—

1. My congregation have a strange face and a strange voice in the pulpit for a month : no small advantage this to those who have to listen for a whole year to the same preacher twice or three times each Sunday and once in the week.

2. I get a change and rest for both mind and body. Preaching in due course to my congregation at home on the different branches of Mission work in Foreign lands, I have plenty of matter for sermons and addresses, and, therefore, with the exception of the time spent in preaching and speaking, I have the rest of the day for exploring the district in which I happen to be.

3. The month's outing is an education in two ways. First, the society and converse of the brethren I meet freshens the mind and spirit, and I always return home with no end of fresh subjects for sermons and addresses, and new ideas of work ; and, secondly, reading the reports and literature of the C.M.S., the Jews' Society, the R.T.S., and the B.F.B.S., gives one a view of home and foreign missionary work such as could be obtained in no other way.

4. I return home from my tour with the satisfaction of knowing that I have done something over and above my regular work on which my bread depends, and which I am obliged to do,—something, as Dean Goulburn puts it, “gratuitously for the cause of Christ,” though I hardly like speaking of it in this way because of the ample recompense bestowed in the ways already mentioned.

THE VICAR OF A SMALL PARISH WITH A SMALL INCOME.

December 17th, 1890.

#### AN EXAMPLE WORTH IMITATING.

DEAR SIR,—Kindly allow me a little space to tell of some very humble deputations journeys which have lately been undertaken.

The members of a small but warm-hearted Young Men's Missionary Union have been gleaning in the various fields of the C.M.S. for the past eleven years. Month by month they have held meetings for prayer for the good work, taking the “Topics” in the *Intelligencer* as their themes for supplication and thanksgiving ; and have as often met to add each his gleanings to the common stock.

This year, in dependence on God, they ventured on a new departure ; and He has honoured their trust. They conceived the idea of a fortnight's missionary campaign in neighbouring country parishes, to be carried on by two of their number, armed with a lantern borrowed of a well-wisher, with slides from the C.M. House, and with the story of the great things God is doing by the hands of His servants amongst the hill tribes of India—the only scenes to be spared for so long.

Acting on a hint of Mr. Stock's, they took as their watchword “The World for Christ,” and offered their services to all the surrounding clergymen, whether supporters of the Society or not, who were willing to have the claims of the heathen brought before their people.

The effort met with a good reception ; the six meetings held were as bright and hearty as only country parsons and people can make them ; and, but for the slockade of deep snow and the severe weather which followed, the total would have been raised to nine.

Local arrangements were left entirely to the respective clergymen. At two places a charge was made for admission ; at two others there was a collection ; at the remaining two no money was received. Financially 3l. 15s. 4d. was raised for Mission work. Other results must be left to the future.

I have presumed to trouble you with these remarks in the hope that this endeavour by a few working-men in a small country town may provoke to emulation far larger places and more able workers.

Beccles, December 13th, 1890.

SECRETARY.

## LOCAL ASSOCIATIONS AND UNIONS.

**Long Ashton.**—Sermons on behalf of the Society were preached in the Parish Church on Sunday morning and evening, December 14th, by the Rev. J. Martin, missionary from Fuh-Ning, China. The offertories amounted to 9*l.* 17*s.* 4½*d.* The Annual Meeting of the Long Ashton Association was held on Monday evening in the parochial school. The Vicar (the Rev. W. Hugh Falloon) took the chair, in the unavoidable absence of Bishop Cheetham, the President for the year. The inclement weather prevented a large attendance. Mr. O'Donoghue read a list of box-holders in the parish, and the amounts they contained, the aggregate being 36*l.* 18*s.* 6½*d.*, and there were eighty-one boxes. The subscriptions for the year were 36*l.* 6*s.* The Rev. J. Martin then gave an interesting address. Other receipts, including the proceeds of the sale of work in June last, and the collection that evening, reached close upon 100*l.*, which was considerably in excess of the previous year.

**Sherborne.**—The Anniversary of the Sherborne and Castleton Branch of the Society was celebrated on Sunday, November 30th, and Monday, December 1st. The Vicar preached in the Abbey at the morning service on Sunday, and the Rev. G. Ensor, formerly a missionary in Japan, in the afternoon and evening. At Castleton Church the Revs. G. Ensor and W. E. Colegrove preached. On Monday evening the Annual Meeting was held in the Digby Assembly Room, Canon Lyon presiding. Mr. N. H. Burt (Hon. Sec.) then read the financial statement for the year ending March 31st last, which showed the total amount collected by the Sherborne Branch to be 44*l.* 8*s.* 7*d.*, representing an increase on the year before of 7*l.* 2*s.* 2*d.* The Revs. G. Ensor and S. A. Selwyn next addressed the meeting.

**Torquay.**—Sermons were preached in this town on Sunday, December 14th, in the following churches:—Ellacombe, Holy Trinity; Upton and St. Mark's, by the Rev. A. E. Ball, of Sindh, and the Rev. G. C. Williamson. The Annual Meeting for the town was held in the Bath Saloon, when the chair was taken by the Rev. Canon Edmonds, who kindly came over for that purpose. After an interesting statement by the local Treasurer, Dr. Lombe, the audience were addressed by the Rev. A. E. Ball and the Rev. G. C. Williamson, and at the close the collection amounted to 23*l.* 12*s.* 6½*d.* Evening meetings were held afterwards by the same Deputation respectively at Ellacombe and Upton. The weather probably thinned the audiences throughout the day, but there was much to encourage the local workers, both in the interest displayed and in the collections. The sum sent up last year to the Parent Society was 695*l.* 10*s.*

T. R. L.

DURING December, 1890, the Society's cause has also been advocated by Sermons and Meetings, or by both, at Tonbridge (St. Stephen's), Thorney, Buntingford, Worcester (Juv.), Leighton Buzzard (All Saints' and St. Andrew's), Saffron Walden, Whittington, Farnham, Plymouth (St. Andrew's), Burbage, Aston Flamville, Kimberley, Methwold, Consett, Hadleigh, Bedford (Juv.), Kingston Hill (St. Paul's), Lyng (Somerset), Turvey, Rochester (St. Nicholas'), Strood (St. Nicholas'), Chatham (St. Paul's), Brompton (Holy Trinity), Longfield, Mickleton, Litcham, Nether Swell, Awsworth, Devizes, Havering, Bury, Trowbridge (Holy Trinity), Tremeirchion (Flints), Arthington, &c.

**SALES OF WORK, &c.**—During December, 1890, very successful and profitable Sales of Work and Bazaars have taken place at the following places, the sums realized at some of them are named:—Thirsk, Beverley (106*l.*), Lympington (over 51*l.*), Wells-next-Sea (35*l.*), Hoddesdon (68*l.*), Herne Bay, Tunbridge Wells (Trinity and St. James' Auxiliaries), Trinity and Ellacombe Churches, Torquay (223*l.*), Whitby, Maidenhead, Hampstead C.M. Assoc. (over 124*l.*), Lincoln, Fairford, Reading (170*l.*), Bournemouth (330*l.*), Gipsy Hill, Christ Church (150*l.*), Richmond (Surrey), Tiverton (St. Paul's), Colchester and East Essex Auxiliary (above 136*l.*), Monkstown (Dublin), &c. The amount realized at the Eastbourne sale as mentioned in the last *Intelligencer* was 250*l.*



## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, December 16th, 1890.*—The Committee took into consideration a proposal which had been made by friends in Kent to provide special contributions to maintain a student at the Church Missionary College. The following resolutions were adopted :—

“(a) That the Committee are prepared to welcome contributions to the general funds of the Society for the maintenance of any particular student by any friend or body of friends, personally interested in him, provided that none of the principles and conditions on which the Society receives and trains candidates for Missionary work are in any wise thereby infringed. (b) That the Committee think it well to call attention to the fact that the Islington College exists for the purpose of training candidates for Missionary work who have been accepted by the Church Missionary Society, and that while hitherto the great majority of students who satisfactorily complete their course have entered for the Bishop of London's examination, and have been presented for ordination, yet the Committee always hold themselves free to send any student into the missionary field in a lay capacity, and at any period of his course, should they consider it conducive to the highest interests of the work. (c) That, having regard to the great importance of maintaining the position of such Missionary candidates as are trained at the Society's College, or elsewhere under its supervision, as strictly *in statu pupillari*, and entirely under its control, the Committee cannot undertake to furnish reports on an individual student, or to give reasons for any particular course which they may see fit to pursue concerning him. (d) That the Committee cordially thank the Rev. Clement F. Cobb and his friends in the rural deaneries of Sutton and North Malling for their kind endeavours to promote local interest in the work of the Society.”

A letter was read from Dr. John Murdoch, the agent in India of the Christian Vernacular Education Society, on the importance of appointing Missionaries to the special work of preparing Christian Vernacular Literature in India. The Committee expressed their concurrence in Dr. Murdoch's view, and in that of the Indian Missionary Conferences quoted by him, that it was highly desirable that Missionary Societies should regard Christian literature as a department of the work properly devolving upon them; and they requested the India Sub-Committee to report as to any Missionaries who might be asked to devote their attention specially to this important work.

It was resolved to request the Society for Promoting Christian Knowledge to publish the Luganda Vocabulary prepared by the late Rev. P. O'Flaherty, and reported on by the Rev. R. P. Ashe as very valuable.

The Rev. F. F. Adeney, who was accepted for Missionary service on Dec. 2nd, 1890, was appointed to the Palestine Mission to co-operate with the Rev. J. Zeller in educational work, and with a view to establishing a Divinity Class.

Mr. Graham Wilmot Brooke, just returned from Madeira to England, was introduced to the Committee, and conversation held with him. He urged that his coming home, the result not of local malarial fever, but of typhoid fever contracted at Onitsha, owing to the unsanitary condition of the place, should not be allowed to prejudice the climate of the Niger in the minds of the Committee. The openings for work among Mohammedans at Lokoja were, in his opinion, boundless, and the conditions so favourable that he had never seen so much evangelization effected in so short a time. Manuscript copies of portions of the Hausa Scriptures in Arabic character have been largely made, and carried into the interior. Diligent attention is being given to the revision of the Hausa Scriptures. In his opinion the feasibility and advantage of the plan of operation adopted by the Missionaries in the Sûdan had been fully realized in their experience.

The Secretaries reported the death of the Rev. J. Maser, and it was resolved—

“That the Committee thank God for the grace bestowed upon their veteran Missionary, the Rev. John Andrew Maser, lately called to his heavenly rest, and for the long and faithful service which he had been permitted to render in the cause of Christ in Africa. Trained at the Basle Seminary, and at the Society's College, Mr. Maser sailed for the Yoruba Mission at the close of 1852, and was ordained by the Bishop of Sierra Leone, deacon in 1853, and priest in 1854. He laboured in various stations in the Mission during thirty-two years, interrupted by

five visits to England, his last charge being that of Christ Church, Faji, and the Secretariat of the Mission. He retired to Germany on his leaving Africa in 1884, where, after a short illness, he passed away on the 5th December, on the thirty-eighth anniversary of the date of his sailing for the first time for the Mission. His life and work were characterized by a quiet perseverance and earnest purpose. Of a gentle, amiable disposition, he won the respect and affection of all his colleagues. In him Africa has lost a true friend, and the Society a loyal and devoted Missionary. The Committee desire that an expression of their sympathy be conveyed to Mrs. Maser and the other surviving members of the family in their sorrow and bereavement."

The Committee heard with much regret of the death of Miss Florence Valpy, which took place unexpectedly at Bagdad on Nov. 30th. Miss Valpy had joined the Bagdad Mission in December, 1889. She had thrown herself with much earnestness into the study of the language, and into plans for future work. She had endeared herself much to her fellow-workers in Bagdad by her bright, loving Christian character, and had given much promise of true Missionary usefulness, if God had spared her life. The Committee desired the expression of their sincere and affectionate sympathy to be conveyed to Miss Valpy's parents, the Rev. A. B. and Mrs. Valpy.

The Committee took into consideration proposals by General Haig for the opening of a Mission at Suakin, and adopted the following Minute:—

"The Committee recognize the responsibility resting upon them to take advantage of such opportunity as may offer for opening their contemplated Sudan Mission, with Khartoum as its objective, for which the "Gordon Memorial Fund" was provided. With regard to the question whether such opportunity now exists at Suakin, after a full consideration of the reports of Dr. Harpur and General Haig regarding the results of the Society's connexion with the famine operations at that place and the immediate opening for Missionary work from that centre towards the Egyptian Sudan, the Committee are of opinion that no such opening appears to exist as would justify their taking steps to commence operations at Suakin at the present time. That with regard to the orphans in the Zareba late in the Society's charge and now in that of General Haig, who there is reason to believe will not be left in any large number unclaimed by their relatives at the close of the famine, the Committee regret that they are unable themselves to make any provision for their care or instruction. The Committee thank General Haig for his kind interest in these orphans, and trust that he may find it possible, with the help of the Aborigines' Protection Society, and from other sources, to make the desired arrangements for their maintenance and care till the famine has entirely ceased."

The Committee considered letters from the Bishops of Rupert's Land and Mackenzie River, and others interested in the latter diocese, and passed thereon the following resolutions:—

"(a) That the Committee, in accordance with their general principle, must lay down that the Society is not permanently responsible for the pastoral care of the Indian Christian communities which are the fruits of its Mackenzie River Mission, and that therefore the resources of the Society are not properly available for that object, except on some system of gradual withdrawal.

"(b) That the Committee confidently believe that the members of the Church of England in Canada as a whole will feel its obligation to render such help as may be needed, and as it may be able to supply funds for meeting the pastoral needs of the Indian members of that Church, and they trust that an appeal to that sense of obligation will be strenuously urged and fittingly responded to.

"(c) That no increase can be justly asked for in the Society's aggregate annual expenditure in the Mackenzie River Mission, but that nevertheless it being impossible to obtain a coadjutor-Bishop for Bishop Bompas, as the Committee had expressed a hope in their Minute of July 29th, 1890, they will, considering the enormous area of the diocese, do their utmost consistently with their principles to promote the consecration of a Bishop of a new diocese formed by the division of the present Mackenzie River Diocese, provided a clergyman can be found who in the judgment of the Metropolitan of Rupert's Land, and in their own judgment, may be suitably proposed for such a charge.

"(d) That the Committee regret that they do not as yet know of any such clergyman; and that if a fit person should not be designated before next April they purpose at that date to ask Archdeacon Reeve to proceed to Mackenzie River with the view of giving such aid to Bishop Bompas as may be within his power on the east side of

the Rocky Mountains, and they will, as already promised, in that case do their utmost to send out the best available man to fill Archdeacon Reeve's place in the Athabasca Mission.

"(e) That the Committee having been asked their opinion which part of the present Diocese of Mackenzie River should be reserved to Bishop Bompas in case of a division being made, have no hesitation in expressing their conviction that it should be the western part, namely, that part which it is proposed to call the Diocese of Selkirk, and they trust that this proposal will be acceptable to the Bishop himself.

"(f) That in any case Archdeacon Reeve is requested by the Committee to hold himself in readiness to leave England for the North-West America Mission next April or May, and that it be proposed to him to spend six weeks *en route* in the older Canadian Provinces for the purpose of bringing before the members of the Church of England there the claims of their Indian fellow-Christians in the Diocese of Athabasca and Mackenzie River."

On the recommendation of the Sub-Committees in charge of the Missions in West Africa, Egypt, Punjab and Sindh, Western India, South India, Travancore and Cochin, Ceylon, South China, Mid China, North-West America, and North Pacific, various arrangements were agreed to with regard to those Missions.

*Committee of Correspondence, December 30th.*—On the recommendation of the Ladies' Candidates Committee, Miss Alice Elizabeth Newling, Miss Charlotte Alice Morris, and Miss Julia Jennie Thomas, were accepted as lady Missionaries of the Society.

Miss Stubbs, who was accepted on October 21st, 1890, was appointed to the Persia Mission.

Mr. Arthur C. Lankester, L.R.C.P., M.R.C.S., was accepted as a Medical Missionary, and appointed in the first instance to Amritsar, to take temporary charge of Dr. H. M. Clark's work during his ensuing furlough.

The Committee had an interview with the Rev. H. Cole, lately returned from Usagara, East Africa. Mr. Cole expressed his thankfulness to God for His loving care over the little band of Missionaries at Mamboia, Mpwapwa, and Kisokwe, through the protracted period of disturbance and danger in 1889. He referred also to his own merciful deliverance, though dangerously wounded, from an attack by a buffalo in 1886. He bore thankful testimony to the spirit of inquiry which has been manifested at Kisokwe during the past twelve months; nearly one hundred catechumens being under instruction when he left. He stated that he hoped to see through the press while in England the Gospel of St. John, part of the Book of Common Prayer, and other fruits of Mr. Price's and his own literary labours. And he earnestly argued for the retention by the Society of its stations in Usagara.

The Committee took into consideration proposals by the Rev. J. Barton in connexion with the Tinnevely Mission, and especially bearing on the fuller development of the Native Church Council system. The Committee praised God for Mr. Barton's safe return amongst them after nearly a twelvemonth of manifold labours in the Tinnevely Mission. They cordially acknowledged the importance of the work which God had enabled him, in happy co-operation with the Missionary brethren on the spot, to think out and to carry so far into effect, in connexion with fresh organization and development in the Mission. They thankfully received his testimony as to the reality of the work that has been done in the past, while at the same time they were fully alive to the weaknesses and failures which his Report had disclosed in the Native Church, more especially in regard to the spiritual qualifications of many of the agents, the general slow progress of the congregations in the direction of self-support, and the lack of an aggressive evangelistic spirit in both agents and people. The Committee agreed to various arrangements of the Church Councils in Tinnevely. They concurred with Mr. Barton that the time had come for taking a fresh step forwards with regard to self-support, and for asking the Native Church, more especially those congregations which are of long standing, to carry out more effectively the part properly belonging to it in maintaining its own pastors and agents than it had hitherto done. To this end they suggested the adoption of some arrangement whereby the Native Christians, in connexion with the several circles into which the pastorates have now been grouped, shall hold themselves responsible for certain definite amounts of payment to the Native

Church Fund, according to congregations. The Committee also concurred in the necessity of two experienced European Missionaries being sought for, at the earliest possible opportunity, who will take respectively the superintendence of the Northern and Southern groups of Pastors. And that the C.E.Z.M.S. be communicated with as to the great desirableness of their sending out a band of six or more lady evangelists to Tinnevely.

On the recommendation of the Sub-Committees in charge of the Missions in West Africa, Niger, Eastern Equatorial Africa, Palestine, Egypt, North India, Western India, South India, and Travancore and Cochin, various arrangements were agreed to with regard to those Missions.

*Committee of Correspondence, Jan. 6th, 1891.*—The Committee took leave of the following Missionaries:—The Rev. J. C. and Mrs. Hoare, Miss B. Bullock, Miss G. Wells, and Miss A. Entwistle, proceeding to Mid China. The Instructions of the Committee were delivered by the Rev. C. C. Fenn, and, Mr. Hoare having replied, the outgoing Missionaries were addressed by the Chairman (Mr. Henry Morris) and by the Rev. G. Tonge. Miss A. T. Tapson, proceeding to Japan to marry the Rev. James Hind, and Miss A. H. Cole, proceeding to Western India to marry the Rev. A. A. Parry, being also present; the whole outgoing party were commended in prayer to Almighty God by the Rev. J. P. Hobson.

The Rev. Trevor Bomford was present, and gave an account of the work in which, for about ten years past, he has been engaged in connexion with the Multán Mission. He spoke of the valuable work which the Anglo-Vernacular School in Multán was doing, and strongly pressed the importance of the Society maintaining such schools and colleges in full spiritual and other efficiency. The Multán District covered practically an area of 20,000 square miles and a population of about three millions, and for working this district (which was untouched by any missionary society except the Church Missionary Society) there had been (for much of the time during which he had been in charge) only himself and a Native preacher; yet he was able to mention not a few encouraging circumstances. His account on the whole, while showing the great need of more men for the great Mission districts of India, gave much encouragement as to the way in which the knowledge of the truth has spread, and in which God has blessed His own Word.

The Rev. W. St. Clair Tisdall, who had laboured in the Punjab from 1884 to 1887, and more recently had been in charge of the Bombay Mohammedan Mission, was also present, and spoke of the vast field of work presented by the Mohammedan people in Bombay, numbering, as they did, some 170,000 people. He described how almost every portion of the Mohammedan world might be influenced, more or less, in Bombay. To grapple with this work, the Church Missionary Society had at present only one European Missionary (the Rev. J. G. Deimler). More European Missionaries were greatly needed. Much was to be done by literary work, and much also by means of lectures in English to the educated. Mr. Tisdall earnestly advised that the Church Missionary Society should prosecute vigorously the Mohammedan Mission.

The Committee heard with great regret of the death, on December 15th, 1890, of the Rev. Thomas Spratt, for some thirty-one years a faithful and earnest and much-valued labourer in connexion with the Society's work in Tinnevely. His name was particularly associated with the Palamcottah Vernacular Training Institution for Schoolmasters, of which he was Missionary-in-charge for fifteen years. Many of the Native Christian schoolmasters in Tinnevely, of whom not a few afterwards became valuable and successful spiritual agents, passed out from under his hands. Few Missionaries in South India were regarded in his time as having done a more truly valuable work in its bearing on the intrinsic success of the Mission than Mr. Spratt.

The Committee heard also with regret of the death of the Rev. Thomas Carss, formerly of the Society's Bombay Mission. Mr. Carss proceeded to Bombay as a Missionary of the Society in 1862. For twenty years he had charge of the Society's important Robert Money School in Bombay, which he conducted with earnestness and efficiency.

*General Committee, Jan. 13th.*—On the recommendation of the Patronage Committee, it was agreed to invite the Bishop of Sodor and Man to preach the Anniversary Sermon in May next.

The James Long Lecture Sub-Committee, having met at the Church Missionary House, on Jan. 9th, 1891, reported that the Rev. Richard Collins, Vicar of Kirk Burton, near Huddersfield, formerly a Missionary of the Church Missionary Society in Travancore and in Ceylon, had undertaken to lecture on Buddhism, and that they had requested him to continue to do so during 1891; and that they had appointed the Rev. W. St. Clair Tisdall, lately arrived from Bombay, Lecturer on Mohammedanism.

Dr. Nestor J. C. Tirard, M.D., M.R.C.S., was appointed Consulting Physician to the Society.

The Rev. W. Mitchell Carruthers, M.A., Incumbent of Brunswick Chapel, was appointed Assistant Clerical Secretary to assist the Honorary Clerical Secretary.

The Committee considered a letter from the Right Rev. Bishop French, suggesting the establishment of a Mission at Muscat in Arabia. The Committee received the letter with deep interest. They recalled Mr. Mackay's appeal for Muscat, and General Haig's report on the possibilities of a Mission there. They would rejoice when the Church of Christ is able to occupy that important centre, and hoped that Bishop French's proposals, when published, would call for the prayer and effort on its behalf. They did not feel able to commit the Society to the policy of a C.M.S. Mission at Muscat without further consideration, in view both of the difficulties of such a Mission in itself, and of the strong claims of other Mission-fields existing.

The Committee received the announcement of the death of the Most Reverend Dr. William Thomson, Archbishop of York, Primate of England, and a Vice-President of the Society, with a feeling of sincere regret. They desire to express their thankfulness to God for the warm sympathy, counsel, and help given by his Grace to the Society, and for the continued interest manifested by him in the great cause of Missions. In 1861, on being consecrated Bishop of Gloucester and Bristol, he was appointed a Vice-President, and in 1870, after his translation to the See of York, he preached the Annual Sermon. In 1873 his Grace spoke with much effect at the Annual Meeting, and again in 1884. He always took the chair at the morning meeting of the York Anniversary, and his interest in the Mission work was very great, and his approval of the principles and methods of the Church Missionary Society were, as his friend and Suffragan the Bishop of Beverley testifies, very cordial. In the midst of labours almost overpowering, the Archbishop has been called to his rest.

*General Committee, January 20th.*—The Special Niger Sub-Committee presented their report, which was received and generally approved, and its recommendations ordered to be carried out subject to the proposed locations of missionaries in the Delta being not regarded as final, but being referred to the Africa Sub-Committee for further consideration [for Report see page 141].

The Sub-Committee B appointed October 14th to consider the suggestions in the Keswick Letter regarding Industrial Work in the Missions, presented their report, and recommended a series of Resolutions, which were adopted, and the matter further referred to the Sub-Committees in charge of the various Missions.

The Sub-Committee C, also appointed October 14th, to consider the suggestion of the Keswick Letter regarding appropriated contributions, presented its report, and recommended the following Resolutions, which were adopted :—

“That the Lay Secretary be authorized to accept appropriated contributions for any objects sanctioned by the Committee, whether a Special Fund exists for these objects or not.

“That care be taken to make it quite clear to the friends of the Society, that appropriated contributions are acknowledged as for the Mission for which they are given, and added to the General Fund; that unappropriated contributions are allocated by the Committee at their absolute discretion; that the scale on which any Mission is carried on is not governed by the amount of appropriated contributions, but by the policy decided upon by the Committee; and that the Committee only receive appropriated contributions in aid of work already undertaken or authorised by the Society.”

## NOTES OF THE MONTH.

## ORDINATIONS.

*Punjab and Sindh*.—On Dec. 21, 1890, at Lahore, by Bishop Matthew, the Revs. W. J. Abigail, H. J. Hoare, and F. Lawrence to Priests' Orders.

*Travancore and Cochin*.—On Dec. 21, at Cottayam, by Bishop Hodges, K. M. Matthai and M. C. Punnusa (Natives), to Deacons' Orders.

*South China*.—On Sunday, Nov. 23, at Fuh Chow, by Bishop Burdon, the Rev. H. S. Phillips to Priests' Orders.

## DEPARTURES.

*Persia*.—Dr. H. M. Sutton left London for Constantinople and Bagdad on Jan. 16.

*Mid China*.—The Rev. J. C. and Mrs. Hoare, and the Misses B. Bullock, G. Wells, and A. Entwistle left London for Shanghai on Jan. 9.

## ARRIVAL.

*Mid China*.—Mrs. T. H. Harvey left Shanghai on Oct. 25, 1890, and arrived in London on Dec. 9.

## BIRTHS.

*Trav. and Cochin*.—On Dec. 16, 1890, at Cottayam, the wife of Bishop Hodges, of a son.

*Ceylon*.—On Nov. 10, at Kurunégala, the wife of the Rev. G. Liesching, of a daughter.

## MARRIAGE.

*South India*.—On Dec. 13, 1890, at Madras, the Rev H. J. Tanner, Masulipatam, to Miss L. F. Royston.

## DEATHS.

*Eastern Equatorial Africa*.—On Nov. 14, 1890, at Usambiro, Mr. H. J. Hunt, and on Nov. 21 the Rev. J. W. Dunn. [By telegram.]

*North India*.—On Dec. 14, at Burdwan, the infant son of the Rev. H. Brown.—On Dec. 17, at Calcutta, the wife of the Rev. C. H. Bradburn.

*Travancore and Cochin*.—On Dec. 23, at Cottayam, the infant son of Bishop Hodges.

On Oct. 22, 1890, at Bath, the Rev. T. Carss, late of the Western India Mission.

On Dec. 15, at Weston-super-Mare, the Rev. Thomas Spratt, formerly of the South India and Travancore Missions.

On Jan. 5, 1891, at Leamington, Julia, widow of the late Rev. J. Bilderbeck, aged 79.

## PUBLICATION NOTICES.

C.M. GLEANER, 1891.—A considerable number of copies specially printed for use as specimens, with a view to enlisting new subscribers to the Magazine, are still on hand. Applications for them are invited, stating the number which can be made use of in this way.

The following new pamphlets and papers have been issued since our last notice:—

C.M.S. in Palestine, containing—

1. SOME REMARKS ON BISHOP BLYTH'S PRIMARY CHARGE.
2. MEMORANDUM OF THE COMMITTEE, JULY, 1890.
3. HISTORICAL SKETCH OF THE C.M.S. MISSIONS IN THE EAST.
4. EXTRACTS FROM THE ANNUAL LETTERS OF THE MISSIONARIES, 1890-91.

Price Twopence (Threepence, post free).

*China as a Mission Field*. By the Ven. Archdeacon Moule, B.D. Second Edition (Revised), 1891. In Coloured Illustrated Wrapper. Price Sixpence, post free.

*The Gleaners' Union*. By the Rev. H. Sutton, M.A. (*Reprinted from the C.M. INTELLIGENCER*.) Price One Penny (6s. per 100).

*Thoughts on the Evangelization of the World*. (*Leaflets, free*.)

1. SOWING BESIDE ALL WATERS.
2. THE LORD'S MISSIONARY PRAYER.

C.M.S. REWARD CARDS.—To encourage friends to use these more freely, the price has been reduced to *sixpence a packet* (sevenpence post-free). Twelve packets will be supplied for 5s. 6d. post-free. A specimen packet will be sent free to any Clergyman or Local Secretary who may wish to see the Cards before ordering a quantity.

Orders should be addressed to "The Lay Secretary, C.M.S., 16, Salisbury Square, London, E.C."

# THE CHURCH MISSIONARY INTELLIGENCER.

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## “THE GLORY OF THE LORD.”

*An Address delivered at Salisbury Square on January 15th, 1891, to the Association Secretaries and other Members of the Church Missionary Society.*

“But we all, with unveiled face reflecting as in a mirror (margin, beholding as in a mirror) the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit.”—2 Cor. iii. 18; R.V.



DO not propose to enter upon a full discussion of this interesting passage. I have chosen it because its leading thought coincides with that which I desire to leave with you, and because the words form a fitting climax to what I have to say.

The leading thought in my mind is that of *the manifestation of God in Jesus*—“the glory of the Lord”—and the climax to which I hope to bring our thoughts is that such a manifestation, such glory, is not merely for us to *behold*, but also for us to *reflect*; and further, that we shall do so just in proportion as we “are transformed into the same image from glory to glory, even as from the Lord the Spirit.” May that Spirit be now our Teacher! What then shall be our starting point? I have chosen the present season of the year—Epiphany. It is the festival of *manifestation*. We Western Christians associate it mainly with the “Manifestation of Christ to the Gentiles,” but that is only one of the lessons which it conveys. The earlier name of the day (still retained by Eastern Christians) was *Theophany*, i.e. *the manifestation of God*, and the great main message of the season is that God has been pleased to let His light shine forth, and that mankind may see God, know God, and themselves shine with His reflected radiance. He is the Sun, men may be as the moon or planets, recipients and reflectors of the Sun-light of God’s likeness.

I have employed this figure because the thought of God’s purpose thus to reveal Himself to man has naturally become associated with the thought of *Light*. True light always shines. It is an adequate emblem of self-manifestation. Moreover, this idea is the true key to many uses of the word “*glory*” in Scripture, notably so in the passage before us. The Greek *δόξα* signifies the effulgence or radiation of light. Thus the pillar of fire is called by St. Paul “the glory” (*ἡ δόξα*, Rom. ix. 4), and the expression, “the God of Glory” (Acts vii. 2) probably has a primary reference to this, thus signifying that God was One who had ever manifested Himself to His people. I need not do more than remind you of the several passages where radiance and out-shining are associated with “the glory of the Lord.” Thus the glory of God generally signifies the revelation of Himself, and the believer’s glory is to reflect that revelation to all about him. Further,

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it is thus we can best bring additional glory to God, and by failing to do so we are even now in this life "falling short of the glory of God" (Rom. iii. 23; ὑστεροῦνται, present tense).

Now is it not interesting to note that Epiphany, the Festival of Manifestation, is closely associated with the thought of this ever-radiating light? The wise men follow the light of a star. The first morning lesson begins, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. . . . And the Gentiles shall come to thy light, and kings to the brightness of thy rising." We see how the passage underlines for us the two-fold lesson of Epiphany: Light shines "into," that it may shine "out from." And so another old name for the festival was "The Day of Lights," light being that which so exactly conveyed this thought of the revealed glory of God.

It is a study full of profit to trace this fundamental thought through all the services of the season. For instance, Epiphany has from earliest times been associated with the Baptism of Jesus. That event is still retained in the second morning lesson for that day. The reason is clear. The ultimate purpose of Christ's coming was to reveal God. What a *Theophany* we have at the Baptism! The Father speaks from the dividing heavens, the Son is baptized as He prays in the river Jordan, the Holy Ghost descends in bodily form and rests upon Him. It was such a shining forth of the Blessed Trinity as never again took place in the whole of Christ's ministry, a revelation of the Three Persons of the Godhead working together "for us men and for our salvation." We may learn much by commemorating it in this connection.

Again, we read twice over during Epiphany of the first miracle at Cana. It was, as St. John tells us, His "beginning of signs," by which our Lord "*manifested forth His glory*," the leading thought as we have seen, of Epiphany. Accordingly we find that Christ's miracles form the subject of two of the Gospels for these Sundays. He therein *reveals* the power and love of God by being ready and able both to control the natural forces which play around us, and to heal all manner of sickness and disease in ourselves. In like manner we have in another Gospel the *manifestation* of God in home life. Jesus is seen as a member of the home at Nazareth, ever "about His Father's business," yet ever ready to be subject to His earthly guardians. What a revelation of God! How perfectly human the story is, yet how divine! It is "God manifest in the flesh," the human filled and illuminated with the Divine. So we learn that there is nothing in life which is really "common," nothing which is "unclean" save what is sinful. Upon all the glory of God may rest, and in all the same glory may be made visible to the world.

Once more, the story of the Eastern magi has come to be the leading thought of our celebration, and it is one without which this thought of the Divine Manifestation would be palpably incomplete. God's revelation of Himself is for all His creatures. Light will go on shining and shining so long as there is any medium to carry onward its rays. For light is always self-communicative. If it is not so, it



lacks one property of all true light. But men are selfish beings, naturally prone to shut up this glorious light within their own narrow sects and systems. This was one main secret of the failure of the Jews to recognize Jesus as the Christ; and, as if to correct this idea, not only was the infant Saviour seen by Jewish shepherds and Jewish saints, but also by Gentile sages. Epiphany thus reminds us that the Gospel brooks *no selfishness in our enjoyment of it*. Its light shines *within* that it may shine *forth*, and that to all mankind. Epiphany is a standing witness to us that we can never rest in evangelistic enterprise till "the knowledge of *the glory of the Lord* covers the earth as the waters cover the sea." "The foreign missionary idea is the necessary completion of the Christian life. It is the apex to which all the lines of the pyramid lead up. The Christian life without it is a mangled and imperfect thing" (Phillips Brooks).

Our services suggest one other topic completing the circle in which our thoughts have moved. That thought is of the great and (so far as we know) final *Theophany* at the Second Advent. The two comings of Christ, and the whole manifestation of God in Him, are thus brought into their true relation to one another in the last Collect, Epistle, and Gospel for this season (Sixth Sunday after Epiphany).

Does not this help us to understand the true connection between Christmas and Epiphany? They were in earlier days far more closely connected than they are now, and we may learn something from their connection. It is this. The one recalls a historic fact; the other recalls the true interpretation of that fact. At Christmas we celebrate the fact of the Incarnation; at Epiphany we trace its meaning and purpose, just as in Lent, Passion Week, and Easter we go on to learn by what means alone could that purpose be made effectual to fallen man. Christmas rings out the glad story of the Birth at Bethlehem; Epiphany leads us on to reflect why that story ever came to be told. It was, as we have seen, that God might manifest Himself to man.

Our Christmas is now past. We have been refreshed by its rest, its calm, its holy joy. Once more the birth of a Saviour has been made more or less the central fount of our social festivities. And now we are getting back to the routine of work for a new year. Most fittingly we are greeted by Epiphany and its message. It arrests us with the question, Why all this rejoicing? It gives the answer, Because it means that God is now manifest in the flesh, and that you and I may behold Him in Jesus; also that beholding Him we must ourselves in turn so manifest Him that the world may see reflections of God in us.

This is the climax of our thoughts. While Christmas is still fresh in our memories, let Epiphany teach us its purpose for our own lives. Jesus Christ was born once for all at Bethlehem, yet in a sense not once for all, for He was born that by the power of God the Holy Spirit He might be born again in the heart of individual believers, so that God might thus be manifested in their lives. (Cf. Collect for Christmas Day.) In this sense I trust that Christ has been born, and that thus Christmas has become an intense reality for us all. Now in

our work for this new year let the lesson of Epiphany be lived out day by day. Let us in it reflect Christ's life, which is God's light, to the world around.

We have thus worked up to our text as a goal. The R.V. suggests two renderings of one word in it. The Greek *κατοπτριζόμενοι* may mean "*beholding as in a mirror*" (margin), or it may mean "*reflecting as in a mirror*" (text). We do not imply that it can bear both meanings together, but both are true in point of fact, and we may be allowed to take them as illustrating our lesson. Here then is the royal road to making Epiphany a reality in our daily work. In Jesus we have the revelation of the Father. Let us *behold* it. Let us *reflect* it. We only can do so "by the Spirit of the Lord." Let us give ourselves time during this year to "behold the glory of the Lord." We may well resolve to study our Bibles (in figure at least) upon our knees, and to meditate and pray with our Bibles open before us,—

"Father of Mercies, in *Thy Word*  
How bright *Thy glory* shines!"

And then we shall reflect it with increasing brightness,—"*from glory to glory.*" But not by any mere attempt at a bare imitation of Jesus in certain acts or points of character, but by a yielding of ourselves to the Spirit of the Lord, a diligent use of the means of grace, and an earnestly sustained effort in the *might of God* and so with all *our* might to *reflect* Christ and to *be* Christ to our neighbours. If we could but remind others of Jesus this year, how effectual our work would be! Only remember that the acts of reminding must not be forced, they must be unobtrusive, they shine more brightly with Christ's life when we are unconscious of them, and that can only be "by the Spirit of the Lord."

I am reminded of a story of a painter who resolved to produce a picture of Jesus Christ. He thought, and prayed, and laboured, and at last, as he hoped, had completed his task. His friends complimented him on the result, but, not satisfied with this, he took a little child into the room, uncovered the picture, and asked her who it was. The child replied that it must be some very great and good man. Then the artist knew that he had failed. Nothing daunted he set to work again, and once more he thought, and prayed, and laboured; and once more he took the child to see the picture, again asking her who it was. The child looked at it attentively and then simply said, "Suffer little children to come unto Me, and forbid them not." So the artist knew that his work had not been this time in vain. His portrait had suggested Jesus Christ to the child's mind.

May we this year have Jesus Christ so formed in us, that we may become daily and hourly more conformed to His image, and in our work and in all our occupations, may we not so much be thought great men or even good men, but may we reflect Christ, suggest Christ—yes, and in our own measure *be* Christ to one another and to all men.

T. W. DEURY.

## THE ARYA SAMAJ.\*

**B**EFORE entering on this subject, I must premise two things : first, that having been away from India since April, 1887, I can give no late information except at second hand, and that is very little ; secondly, that, in spite of this disqualification, I venture to bring the subject before the Christian public in England, because I am convinced that it has not yet by any means received the attention which it deserves from those who have at heart the evangelization of India.

"The kingdom of heaven is like unto leaven." When you sow seed in the ground, you can to a great extent regulate the growth of the plant which springs from it ; and if it does not answer your expectation, you can destroy it. But once introduce leaven, and you are no more responsible for its spread, except for the fact that you introduced it. But this fact was our bounden duty, regardless of consequences. "To the one we are a savour from death unto death, to the other a savour from life unto life." What then ? Are we to shut up the savour in the incense-box ? Not so ; for in any case "we are a sweet savour of Christ unto God." And the question, "Who is sufficient for these things ?" only implies that we do *our utmost* to make ourselves channels of life and not of death.

Whenever a system like Christianity is proclaimed—a system which, though a blessed unity in the one glorious Person around which it centres, yet contains a large number of logically distinct propositions, some peculiar to itself, some common to it with one or more other systems—one can never be certain that all who hear it will either accept it, or reject it, in its entirety. One cannot prevent certain portions of it being selected, and separated from the rest, and perhaps tacked on to other and really contradictory systems, so as to form heterogeneous masses. The leaven of Christianity *will work* ; it is much too powerful to be hindered from doing so ; but as it works, certain portions of it will, as having, for various reasons, greater natural affinity with certain pre-existing conditions of thought, spread further than others. Thus, quite independently of the direct influence of Christianity in bringing individuals to salvation in Christ, it will have the effect of forming new religious systems, presenting many of the features of the Gospel, while yet non-Christian in their basis. And these eclectic systems will be so strengthened by the Christian elements which they possess, that they will be, for a time at least, a distinct tower of strength to the old religion of the country, which will thus become, through their aid, a far more formidable opponent of the Gospel than it ever was before. This is the phenomenon which meets us, in various forms, in the India of to-day.

Of the elements of Christianity which would thus be inevitably adopted by non-Christian systems as eminently reasonable, while yet, as a matter of history, undiscoverable but by revelation, the most

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\* It will be remembered that the writer of this article was formerly Principal successively of the Lahore and Allahabad C.M.S. Divinity Schools. Dr. Hooper has lately resided in New Zealand, but he hopes shortly to rejoin the North India Mission.

conspicuous, of course, is the ground-truth of Theism, that there is but one Eternal God, and He a personal Creator, Ruler, and Judge; and consequently that no other object is Divine, or ought to be adored as a god; and that, God being Spirit, spiritual worship alone is acceptable to Him. This is that great truth which, simply axiomatic as it appears to us, is entirely new to those whose religious ideas are not, directly or indirectly, derived from revelation; but, coming to them, it must strike them as the only reasonable solution of the problems of existence. And yet, strange to say, it seems nowhere to have been adopted by external systems, except as brought by Christianity, and perhaps to some extent by Judaism. Islam, the theistic religion which, next to Christianity, has had much the best chance of affecting other religions, does not seem to have acted like leaven in them at all. It had a splendid chance in India, centuries before the Gospel was practically heard of there. It *did* produce, by its contact with Hinduism, an eclectic system—Sikhism; but the eclectic character of Sikhism is purely external, consisting of the shape of its temples, its rules as to clean and unclean food, &c. Internally, Sikhism is as intensely and unmitigatedly pantheistic as any form of Hinduism; so little did Islam accomplish in this respect.

But the proclamation of the Gospel of Christ, which has been going on incessantly in India for the last 100 years, and latterly with very accelerated force, by literature as well as by the living voice, has already had a vaster effect than Islam ever had. True, the number of its converts is still enormously less; but Indian converts to Islam, having become so for the sake of the social rise which it gave them, have remained stationary in number, and without influence on surrounding Hinduism; whereas the Gospel, with its hardly more than half a million converts to whom it can point as the direct result of its open proclamation, has almost turned Hinduism upside-down already.

Of the eclectic systems alluded to, the strongest and best known in North India are the Brahmo Samaj and the Arya Samaj. The Brahmo Samaj has already split up into three or four different Samajes. It has never extended itself beyond the Bengali race, small colonies of which are found in all the cities up to Peshawar; and its influence is certainly on the wane. Yet it has claims to recognition which the Arya Samaj has not, or has in a far less degree. Its Theism is not speculative merely, but living. It has the most intense faith in prayer, and in Divine providence, and even in Divine revelation, so long as this be not in "a book," or accompanied by external miracles. Its leading, all-pervading tenets are the Fatherhood of God and the Brotherhood of Man. It has never, as a system, opposed Christianity, though in individual cases of course it has. Its leaders have always spoken with the deepest respect of our blessed Lord. It has always inculcated loyalty to the British Government, and sought the good of India by influencing, not by opposing, English rule therein.

Far different, in every respect except the fundamental one of Theism, is the Arya Samaj. It was founded by Dayanand Saraswati, a Gujarati Brahman who travelled almost incessantly in all parts of

North India, holding public meetings, discussions with Pandits, conversations with individuals, &c., until his death about 1883, as near as I can remember. Before he died, he had found many adherents who were able to carry on the propaganda after he was gone, and have done so with an amount of energy, zeal, and success worthy of a better cause.

The Arya Samaj is now established throughout the Upper Provinces, i.e. wherever Hindi or Panjabi is spoken as the vernacular, which means from Rajmahal to Peshawar in the North-West, and to Jabalpur in Central India. Whether it has extended itself beyond these vast limits I cannot say. Branches of the Samaj are established, not only in every town, but also in a large number of villages, so that the Christian missionary meets them almost everywhere. Let me now mention in order the chief distinctive features of this strong and increasing system and sect.

1. First, its *name*. "Arya" is the only word by which the invaders of India, among whom the Veda was composed, and who were the forefathers of the modern Hindus, distinguished themselves from the aboriginal inhabitants, and from the peoples of other countries. Its adoption, therefore, by Dayanand was meant to indicate that the system which he founded was that of Indian antiquity. It was a protest and a revolt against two tendencies—against the vast changes (or corruptions, as he would term them) which original Hinduism had undergone by natural evolution in the process of ages; and also against the tendency towards Anglicization, towards the adoption of Western ideas and customs, which had so strongly set in. In the former of these protests, the two Samajes were, in theory at least, at one; in the latter, the Arya Samaj distinctly opposed itself to the Brahmo Samaj. The latter had aided, rather than opposed, the habit of looking to the West for everything good, which had already begun to denationalize the people of India. The Arya Samaj would, on the contrary, be a standing proof that India was sufficient unto itself. It needed to borrow nothing of England; all, and more than all, that England could lend was already contained in Indian antiquity, if only the eyes of the degenerate Indians of to-day could be opened to see it.

2. The Arya Samaj is thus a *semi-political* system. It lays hold of all that patriotism, that dislike of everything foreign as such, that pride in what is indigenous, which in itself is good, being an instinct implanted in human nature by God, and serves many good purposes which need not be enumerated here. And, in India, the fact that the foreigner is also the conqueror tends to strengthen this feeling to a degree which we can easily understand, and for which we cannot blame the people. The Arya Samaj is thus capable of making itself exceedingly troublesome, to say the least, to the British rule in India. I do not myself know of any widespread disaffection which can be traced to this source, though I often came into contact with manifestations of an anti-English spirit which was distinctly fostered by it. Indeed, I believe that to its promotion of this spirit can be attributed its rapid spread, more than to any other cause, not excluding even its Theism.

3. The *theology* of the Arya Samaj is, as I have hinted, opposed both to Pantheism and to Polytheism, and is essentially theistic. But its Theism is not a warm, enthusiastic thing like that of the Brahmo Samaj, but a cold, bare belief like that which we call *Deism*. Like Buddhism, it is opposed to ceremonial religion and asceticism. The positive preaching of the Aryas consists, besides Deism strictly so called, of exhortations to the performance of those moral duties which are most clearly written by the Creator on the conscience of every man. It is also opposed to caste distinctions; though while I was in India, it did not come out strongly on this subject, apparently for fear of offending popular prejudices. It is thus, in many respects, distinctly reformatory in its relation to "orthodox" Hinduism, though it holds "transmigration" as strongly as the latter.

4. On the other hand, like all rationalism, it is in all other respects *retrograde*; that is, where Christianity and Hinduism have any elements in common, or (as it may be perhaps better expressed) Hinduism contains any kind of *preparatio evangelica*, there the Arya Samaj takes the wrong side. Thus, the Aryas are very strong opponents of the ideas of Incarnation, of Atonement, of Inspiration, and of the Miraculous generally. In this respect, it is true, the Brahmos are as far from the truth as the Aryas; and both alike are less impressible by Christian truth than orthodox Hindus are.

5. While rejecting only the Puranas and later Hindu "Scriptures," the "*Bible*" of the Arya Samaj is the *Veda*, and the *Veda* only. But this is far less "understood of the people" than the Vulgate ever was to Roman Catholics. It is written in an ancient form of Sanscrit, which very few, even of the few who know Sanscrit, understand. Therefore Dayanand's greatest literary work was a translation of, and commentary on, the Rig Veda in Hindi; and *this* is, really, the standing authority of the Arya Samaj. But how, it may well be asked, can Theism, and a spiritual (i.e. moral as opposed to ceremonial) religion come out of the Rig Veda, the religion of which, as is well known, is Nature-worship pure and simple, with a few passages in which a feeling after a Pantheistic Unity is manifest? The answer to this question shows the weakest part of the whole system. The whole of Dayanand's commentary is marked by the grossest perversions of the natural meaning of the words of the Rig Veda, in defiance alike of grammar and of lexical authority. (E.g. The deity more adored than any other in the Rig Veda is Agni, the god of fire. The Aryas say that in some places this word denotes the element of fire, and in others is only a name of the One God.) And there is in the Arya Samaj so little power to correct these errors, that they are accepted without a question. We may not judge Dayanand's motives, or pronounce him guilty of intentional dishonesty; but if it was not this, it was certainly one of the most extraordinary cases of prejudice warping the judgment, that the world has ever seen. But this misunderstanding of the Veda, which now constitutes one of the strongest bulwarks of the Arya Samaj, must one day prove its destruction. Error of this kind cannot long endure; knowledge will increase, and then will come a revolt against false-

hood, and then the Samaj will break up. This process *has* taken place in a few individual minds, as notably in the case of Pandit Kharak Singh, of Uddoki in the Punjab, who is now constantly engaged in a public exposure of these errors; and doubtless these individual instances will some day mightily increase. We must hope that, when the Arya Samaj breaks up, Theism and its accompanying truths will be *retained*, and consequently orthodox Hinduism being found impossible, numbers will find their way into the bosom of the Christian Church.

6. Meanwhile, however, through the same perversion of language, the Veda is regarded by the Aryas as the source, not only of such Christian ideas as it has pleased them to borrow, but of every scientific invention which modern times have produced. Certain words in the Veda are, in some mysterious way, found to contain evidence that the steam-engine, the electric telegraph, and all the later inventions were known and in use in ancient times in India; and the conclusion is drawn, that India is really indebted to Europe for nothing at all. Hitherto, though the religious conservatism of the people had for the most part withstood the importation of Christian ideas, yet all the people of India had acknowledged that, in natural science and in all those conveniences of life which result from it, the English were far their superiors, and the benefits of their superiority might be thankfully accepted. But now, the Arya Samaj has taught them that all scientific knowledge (as well as religious truth) has its source in the Veda, and that Europeans had somehow stolen it therefrom, while Indians were asleep; but that, now Indians were again awake, they would take it from the original source, and no longer be indebted to Europeans for it. It is manifest that this extension of the authority of the Veda from religious to scientific truth tends very greatly to weaken the cause of the Arya Samaj; just as if an army were extended so as to occupy not only more ground in the face of the enemy, but ground which was peculiarly difficult to hold. As the history of science becomes more widely known, the pretensions of the Arya Samaj must hasten its downfall.

7. From what has been already said, it will readily be understood that the establishment and spread of the Arya Samaj have acted as a *check* to the conversion of Hindus, in the parts of India concerned, to Christianity. I do not mean that the annual average has decreased, but that the increase has not been what it would otherwise have probably been, owing to many who would in former times have become Christians becoming Aryas instead. What had attracted them to Christianity was only that which the Arya Samaj has in common with it. No wonder, then, that when they find they can attain their object without the obloquy and the ordeal inseparable from baptism, and without joining the religion of the foreigner, they do so. But the existence of the Arya Samaj not only checks conversions to Christianity; it also draws away several who have been already baptized, but whose hearts were never really given to Christ. I had a most painful case of such apostasy in Allahabad in 1884, on the part of one whom I had baptized with the greatest hopes, but who afterwards shrank from coming to the Lord's Table.

8. Lastly, the Arya Samaj carries on its warfare against Christ, not only by intercepting and by seducing converts, but also by an active propaganda—public preaching, tract composition and free distribution, holding meetings, and private conversation, all of them means learnt by it from Christians. Nor does it hesitate to use the lowest means for the compassing of its anti-Christian object. Tracts are scattered broadcast, reviling our blessed Lord and His people in the most scurrilous way. Our only hope is that in this the enemy will overreach himself, and that “when the enemy cometh in like a flood, the Spirit of the Lord will lift up a standard against him.” Who will offer his services to the Society as a special standard-bearer against this new and mighty enemy? It is a noble and unique work. It will require the thorough study of the Veda and (it need not be said) of the Bible, of science, and of history. But one so equipped, if only he be filled with the Spirit of God, may have the unique honour of not only stemming the Aryan tide, but of bringing thousands of seekers of truth to Him who is the Truth.

*Mount Albert, Auckland, N.Z., October, 1890.*

W. HOOPER.

P.S.—Since commencing this paper, I have seen Dr. Cust’s article entitled “Clouds on the Horizon,” in the August number. Pages 508, 509 contain an account of Dayanand and his Samaj, which differs from mine in certain particulars; but I leave what I have written unchanged. In some points I am glad to have been corrected; e.g. doubtless Dr. Cust is right in giving Kathiawar as Dayanand’s province, though I always heard him spoken of as a Gujarati. But in two matters I must still humbly beg to differ from him. (1) The Arya is *not* considered the “orthodox” Samaj. Orthodox Hinduism is still the popular Hinduism, which the vast majority of the Pandits uphold. (2) I never heard Aryas, or any other Hindus, speak of “the ministration of angels.” The idea is essentially Semitic. Neither Orthodox nor Aryan Hinduism contains any niche for them.

W. H.

#### A PLEA FOR THE EXTENDED USE OF THE PRESS IN OUR INDIAN MISSIONS.



GREAT Italian writer has defined History as “a grand war with Time; for, rescuing from the hand of Time the years he has made his prisoners and has even slain, History recalls them to life.” \* And when revived, they bear witness to God’s dealings with nations, and to the means which He has blessed in the past to their mental and spiritual enlightenment. All historians are agreed that one of the most mighty instruments used in dispelling the darkness and barbarism of the Middle Ages, and in introducing civilization and enlightenment into nearly every region of Europe, was the Printing Press, the discovery of which may well be regarded as constituting an epoch in the history of the human race. We are perhaps all aware how deeply indebted our own forefathers were to the press at the time when the “New Learning,” as it was termed, recalled multitudes on the Continent and in England to the purity of Apostolic doctrine. The voice of the preacher might be unable to penetrate the

\* Manzoni, “I Promessi Sposi.”



walls of the cloister ; but the silent page of Luther's German Bible or Wiclif's English version of the Word of God carried the message of Salvation to the prisoners of superstition and ignorance, and made them seek the truth which maketh free. Learning of every kind owed much to the almost magic power which scattered abroad copies of the choicest works of Greece, Rome, and even Judæa. But none were more ready to acknowledge this and to avail themselves to the utmost of the new art than the Reformers, to whom as God's messengers we—and even those who in these days revile them—are so deeply indebted. Such works as Luther's "Theses," his tractate, "De Captivitate Babylonica Ecclesiæ," and even his letter to the Hussites, entitled, "De Instituendis Ministris," were by the press scattered far and wide, and helped most effectually in levelling with the ground the strongholds of the enemy. From that time to the present the power of the Press has been so universally recognized in Europe that it has given a new meaning to the proverb which celebrates the might of the pen. It would be impossible for any great educational, philosophical or religious movement to take place in this part of the world in these days without having recourse to the printing-press. This we all know.

And yet, strangely enough, it seems to be regarded by some persons, and those deeply interested in Missions, as a moot point, whether in the work of spreading the knowledge of Christ in India the Press is as useful, nay as indispensable, as it admittedly is in Europe. Of course it has been already used to a considerable extent in that vast country. Nearly every language now possesses a version of either the whole or at least of large portions of the Word of God, and these are being constantly revised, and new and larger editions published. In several instances we have a number of Christian works, either original or translated, printed or lithographed in vernacular tongues. Some of the Christian Religious Tract Societies can point to hundreds of volumes \* in Urdû, Hindi, Bengālî, Marāthî, Gujarātî and other Indian languages. Of these some are didactic, some controversial, some historical, some—as A.L.O.E.'s writings—combining the attractions of fancy and romance with sound moral and Christian teaching. In a few vernacular languages we have periodicals of great value and acknowledged excellence, such as the "Nûr Afshân" in Urdû. It would be unjust to charge any Christian Mission with which the writer is acquainted with the crime of leaving entirely neglected the use of the Press in the diffusion of Christian literature. Many such bodies have already done much in the way of literary effort, as for example the C.V.E.S., the North India Tract Society, the Panjāb Religious Book and the Bombay Tract Societies. Even the English language has been largely used in not a few instances in order to reach the educated Natives, who are pouring forth year by year from the various colleges and universities, and that in ever-increasing numbers. And still it is not too much to say that as yet the Press has not been used, and is not being used, to anything like an adequate extent by those interested in the spread of Christianity in India. A good beginning has been made, but Christian missionary bodies require to be roused to see the immensity of the need which is felt in India for the vastly increased diffusion of Christian literature of all kinds in the various languages of the country.

The subject may be regarded from many different aspects. We may consider, for instance, the multiplicity of the languages and dialects of India, and the scanty Christian literature which as yet exists in even the most cultivated

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\* Some of these vernacular books are now generally acknowledged to be quite out of date, and should be replaced by newer and better ones.

and most largely spoken of them. Again, we may think of the immense population of the country and the amount of literary effort needed in order to reach even those of them who can read. We must also remember the necessity of endeavouring to keep up with the daily increase in the number of readers of all kinds caused by the multiplied and multiplying schools, colleges and universities in India. But above all we should consider that in not a few vernacular languages *there already exists a copious literature directly or indirectly opposed to truth and morality.* This has to be met and supplanted by something better and higher, otherwise the increase of learning will prove a curse to the people rather than a blessing. In some years the Government records \* prove that hundreds of works, some reprints and some new publications, issue from the press in Bombay alone. Many of these are in Marāthī, Gujarāti, Urdū, Sanskrit, not a few in Arabic, and some in Pushtū, Sindhi and other less cultivated tongues. Among these hundreds, Christianity is generally represented by units, and the books themselves are often very small. These facts are true, to a great extent at least, of other great centres of population and learning, as Calcutta, Madras and Lahore.

A noteworthy feature of the present time is the extent to which Hindus, and especially the reforming sects of recent origin, use the Press. Our attention has lately been called to this in Madras and not a few other places. Works are being widely scattered in various languages, intended more to assail Christianity (and so if possible stop its gradual but sure progress) than to defend or elucidate Hinduism. But if this is a new departure with regard to the Hindus, it is far from being so with reference to the Mohammedans.† Even in Henry Martyn's time the champions of Islām in Persia and elsewhere hastened to answer his vernacular writings and protect their faith by issuing and scattering broadcast even in India what the Muslims deemed crushing replies to his arguments. Some of these Mohammedan tractates fell into the hands of the learned Dr. Lee, who thought them deserving of an answer, and wrote it in English for translation into Persian. From that time to the present the Muslims have been equally on the alert. Each of Dr. Pfander's works, and more especially his "*Mizānu'l Haqq*" and "*Miftāhu'l Asrār*," called forth not one but several confutations or attempts at such. When referring to these books of Dr. Pfander in conversation with Muslims, I have again and again been met with triumphant references to the "*Mizānu'l Mawāzīn*" and the "*Navīd-i Jadīd*," which many Mohammedans hold have never been and can never be answered by Christian apologists. Dr. 'Imādu'ddīn of

\* "The report of the Registrar of Native publications on the condition and progress of literature in the Bombay Presidency, during the past year, says that in all 1440 books and 560 issues of periodicals were registered during the year, being an increase of 42 books and 34 issues of periodicals over the previous year. Of the books, 583 were original works, 203 translations, and the remainder were new editions of books previously published and republications of ancient works; 93 of the books were in English, 365 in Marāthī, 445 in Gujarāti, 68 in Hindi, 62 in Urdū, 22 in Sindhi, 38 in Kanarese, 94 in Sanskrit, and the remainder in Marvādī, Arvī, Arabic, Zend and other languages. The tone of vernacular literature appears on the whole to be improving year by year. 1173 of the works were printed in Bombay, which has 71 presses; 521 in Gujarāt at 33 presses; 27 in Sindh at 7 presses; and the remainder in the central and southern divisions of the Presidency. The number of works registered for copyright during the year was 383, of which 320 were private and 63 Government publications." (From the *Times* of November 6th, 1890.)

† J. Hauri in his tractate entitled, "*Der Islam in seinem Einfluss auf das Leben seiner Bekenner*"—which work, by the way, is by no means free from serious blunders—gives (pp. 320 *sqq.*) a short and interesting sketch of the literary efforts made in earlier times by *Christians* to oppose Mohammedanism, beginning with Johannes Damascenus in the eighth century.

Amritsar, and not a few others, have done much to meet Muslims in the field of controversial literature, and often with signal success. But the number of answers to almost *every* Christian apologetic or other controversial book is often so great that one is sometimes tempted almost to doubt whether the Muslims must not really believe that they are getting the best of the contest. Our works appeal to facts of which the Mohammedans are in many cases ignorant, and which they therefore easily persuade themselves are untrue. They on the contrary make most positive assertions, which perhaps they really believe, but which are devoid of all foundation. Yet, being accepted by their readers, these statements often tend to confirm them in their ancestral faith and help them to reject the teachings of Christ. There is no difficulty in getting a large circulation for Mohammedan books among the many millions of followers whom the False Prophet claims in India, while Christian works are naturally circulated with some difficulty, especially if they are controversial.

A few instances that have come under my own observation may serve to illustrate this branch of the subject, though they are distinctly encouraging in as far as they show that our books—comparatively few as they are—are read by thoughtful men among the Muslims. A learned Maulavi at Patna, who has shown himself almost equally ready to correspond in Urdū, Persian and Arabic, has several times written to our missionaries in various places—to myself in Bombay among others—informing us of his having read *all* Christian vernacular works, whether in Urdū or Roman-Urdū, published by the Panjāb Religious Book and the North India Tract Societies, and asking us to recommend others for his perusal. But he added that, though he fully believed Mohammedanism wrong and Christianity right, yet it seemed to him that we have not as yet even attempted to answer very many of the arguments brought against our religion. Almost the last thing before I left Bombay I had a religious conversation with a respectable Mohammedan merchant there. This man told me—and his statement was confirmed by one of our Native agents who knew him well—that he had collected and carefully studied a very great number of our vernacular controversial works, with the earnest desire to find the truth. “But,” he said, “I have studied the controversial books on the Mohammedan side also, and there are very many of them which you have never yet answered; and you *cannot* answer them, otherwise you would have done so long since. I was once very doubtful about the truth of Islām, but my inquiries have now, I think, pretty well satisfied me that it is the best of all religions.” To show the readiness with which Muslims endeavour to defend their religion by means of the Press, I may mention that when, in February last, I delivered a few lectures in Poona principally for their benefit, a Munshi there—before one of mine had been published—printed a reply culled from the eulogy passed by Dr. Draper upon Islām. As soon as the first lecture appeared in print, I got a letter from an Amritsar Mohammedan bookseller (who, when I was there, gave me some tracts of his own composition in answer to Christian ones) asking me to send him a copy, doubtless that he too might reply to it. It is well known that Dr. Isaac Taylor’s remarks on the subject of Mohammedanism a few years ago were translated into Urdū and circulated everywhere in India by the Muslims. These few instances might very easily be multiplied. They show that if *we* are not prepared to use the Press vigorously, our opponents are. I am dealing principally with the action of the Mohammedans in this matter, because I am better acquainted with this branch of the subject than any other; but I have above shown that it is not the only thing of the kind.

The enormous circulation of Mohammedan literature in India is a fact

to which sufficient attention is seldom given. The N. Kishore Press at Lucknow has a list of its vernacular publications which forms a large volume of several hundred pages. And this is only one institution out of many. I have myself visited several of the largest Muslim booksellers' shops in Bombay, and been astonished at the piles of Urdū, Persian, Arabic, and even Sindhi, Gujarātī, Uriya, and Pushtū works offered for sale. Most of these had been printed in the city itself, though some had come from other parts of India, and even from Persia, Egypt, Turkey, and Arabia. The system of lithography used in reproducing these works is a very good and cheap one, and all popular works are sold at a very low rate owing to their extensive circulation. Christian books are *never* sold in these Native bookshops. The bookseller is generally a learned Mohammedan Maulavi, so bigoted as often to refuse to sell books to a Christian. In their lists of books the first few pages are always taken up with editions of the Arabic Qur'ān at various prices, sometimes having interlineary versions into other Native languages or Persian attached. Then follow masses of commentaries on the Qur'ān, long lists of volumes of traditions and other theological works in various languages, and only after all this do we meet in the catalogue with works on History, Medicine, Grammar, Logic, Rhetoric, Astrology, Poetry, the Drama, &c. All Mohammedan works are very strongly imbued with the spirit of their religion, and begin with an ascription of praise and honour to the Most Merciful God, generally followed by laudatory mention of Mohammed, "the Seal of the Prophets." And this whole literature has to be met and to a great extent replaced by a Christian one in the various languages I have mentioned.

India is now in many respects in a position strikingly similar to that of Europe at the close of the Middle Ages. There is the same rapid advance in learning, the same eagerness in study, the same restlessness and unsettlement of mind. Now is the time to prosecute to the utmost of our ability every kind of Christian work there. And if this is true of other departments of labour, it is perhaps true in a special degree with reference to literary work. But if we desire to do our duty in this respect, we find ourselves met by many difficulties. One of these is that of obtaining suitable men to write in the vernacular languages. It is not every missionary nor even every Native agent who is competent to do this effectively. Some Societies have recently appointed a few of their men—generally very aged missionaries—to engage in vernacular literary pursuits. Many of these may be excellently suited for their most important task; but it should not be taken as an axiom that because a man has been a long time in the field, and is perhaps no longer able to itinerate as he once did, he is therefore admirably adapted to produce Christian vernacular literature of the kind or kinds we so much need. No more important work can be entrusted to any missionary than to take part in preparing a vernacular literature, and therefore *at least* as much care should be exercised in the choice of a man for literary work as for the headship of a theological college. When we have found the men, we need some method to secure the publication of the works they produce. At present it is not a rare thing for valuable MSS. to lie for a long time in the hands of the Secretaries of the Tract Societies in India, solely for want of funds to print them. Or again, it may occur that the sub-committee appointed by such a Tract Society contains men not perhaps entirely devoid of a particular bias. Belonging as they do to various Churches, it is quite possible that a few expressions inserted or omitted in any work submitted for publication may offend some members of the sub-committee and lead to the rejection of the work. Or it may be again and again sent back to the author for emendation, until he becomes tired of the matter and perhaps hardly recognizes his own production. In most

cases the present system renders haste in the publication of a book—even when haste is most necessary—quite an impossibility. Yet censorship of some kind is doubtless necessary. Moreover, when a man wishes to write, it is often difficult to tell what subject to select. Dr. Weithrecht, of Batala, has done much to help us out of this difficulty by his valuable “Catalogue of Urdū Christian Literature,” a new edition of which is now being prepared. Even when a book is printed, there is often very considerable difficulty in getting it into circulation. Neither Hindu nor Mohammedan booksellers will (as a general if not universal rule) have anything to do with the sale of Christian literature. It is, of course, difficult to secure their sale at a Tract Society dépôt, as any Mohammedan known to visit such a place for the sake of purchasing Christian books would be subjected to much persecution and suspicion. Much can, however, be done by means of colporteurs—when funds permit!

To send out one man to a great centre such as Calcutta or Bombay, and tell him to devote himself exclusively to literary work, is not perhaps the very best method of doing what we want to do. Anything he produces will doubtless evoke a multitude of replies, and it will simply prove impossible for him to answer them all as fast as they are showered upon him. Nor will he be able to water the seed sown by his writings if he is left alone. There is also a certain danger of his wasting his time and strength in answering objections that have no longer any real weight, or in producing books not exactly in touch with the feeling of those for whose benefit he writes. It is an acknowledged fault in almost all our Missions that we are quite undermanned. A weak literary Mission would not be worth very much.

If it is not presumptuous for me to make a suggestion on my own responsibility in this matter, I would propose something of the following kind. Let us take a great educational and literary centre like Bombay, and determine to undertake literary work there in the Urdū (Hindūstāni) and Persian languages. If the work were done properly, and properly supported, it should, by God's blessing, produce a great effect upon the Muslims not only of that Presidency, but of the whole of India at least. Three able men—thoroughly experienced missionaries—might be set to devote themselves to literary work in these languages, *coupled with the delivery of lectures in the same and other tongues* in Bombay and its neighbourhood. They would thus keep in touch with the manner of thought and reasoning of the Muslims, and their books would have a much freer circulation than could otherwise be secured. Funds would require to be supplied for the purpose of meeting the expenses of publication, and perhaps also of employing colporteurs, and some means for arranging for the hire of lecture-halls, &c., would be needed. Into all the details of this scheme it is needless to enter here, but its advantages would soon be apparent. Those engaged in the work would have to guard against the danger of being called away to other branches of missionary activity. They would also need to establish a very friendly understanding with all Protestant Christian bodies engaged to any extent in literary work in the languages I have mentioned, so that two or three works on one and the same subject might not appear in different parts of the country when one would have sufficed. What I have suggested with regard to literary effort for the benefit of Muslims would apply, *mutatis mutandis*, to that in the various Hindu languages as well. If something of the kind were done, India would have cause to rejoice. If we remember the difficulties, let us also learn to define that word as “things to be overcome.” Why should we not make the Press a great instrument in India, as it is in England, for bringing the people to a clear knowledge of the Truth?

WM. ST. CLAIR TISDALL.

## EXPERIENCES OF AN ASSOCIATION SECRETARY.

BY THE REV. HENRY SUTTON.

## I.



MOST boys form some idea of the career they would like to be theirs when they become men. Some have very ambitious notions, and dream of being archbishops, lord chancellors, prime ministers, or, if their tastes run in literary and artistic directions, of being great poets, novelists, painters, or surpassing Mozart and Beethoven as musicians. My early ambition was of a much more modest description. Long before I left school I meant some day or other to be an Association Secretary. Not that I had any very clear idea of the duties devolving upon such an individual. Perhaps had I known the work and all that it involves better I might have shrunk from the notion of undertaking such a position. What I did know was that two of the clergymen I liked and admired most were Association Secretaries. One used to come year by year to my father's vicarage for the British and Foreign Bible Society, and the other visited us with almost equal regularity on behalf of the Church Missionary Society. The former was my great admiration as a speaker. He had a small country living, or rather two little parishes which together had a population of barely 120 persons. It seems to me, looking back, that it was a great blessing to the Church at large that such a man, being in such a position, should have had scope for his energies outside the limits of his own little parishes. He would have sunk into a mere *dilettante* had there been nothing to draw forth his energies. Nor do I believe that his own parishes suffered by his frequent absence. Sickness was rare; a death would hardly occur within two or three years as a rule. His wife and family visited every house, taught the children, and kept him informed of every parochial need. The attendance at church was far better in proportion than in most of the neighbouring parishes; and if there were any sudden need for a clergyman's presence when the rector was absent other clergymen were within very easy reach.

There is in these days, and to some extent there was then, a great prejudice against a parochial clergyman holding any office that takes him much away from his parish. I notice, however, that bishops are much more ready to permit such absences when it is diocesan business, or, let us say, the inspection of schools in religious knowledge, which takes a man away, than they are to allow one of their clergy to work for a religious society. The rector of Toft-Newton, a man of great physical strength, organizing ability, and remarkable gifts for public work, would have had no scope for his talents had he not, for some three or four years as a paid Association Secretary and for twenty or thirty years as a volunteer, done a great work for the British and Foreign Bible Society.

I should be sorry to let it be supposed that I think lightly of parochial duties, even in the smallest parish, but the vicar or rector of a small parish who can combine with his work there other duties, is very often doing real good to his own people. He does not sink into the dulness and lethargy which are the bane of men who have small stimulus to active work. I venture to hope that the C.M.S. will never make any rule which would exclude from its staff men who are incumbents of small parishes, whilst I should regard it as a great mistake to appoint more than a very limited number of incumbent Association Secretaries, and these only under special circumstances. The fact of having a certain standing in a diocese goes far to counterbalance other disadvantages.

I am, however, getting somewhat away from my proper theme, though I

hope to be able to deal with various questions of interest to those who carry on the home work of the societies in the course of my reminiscences.

The other friend who helped to inspire in my boyish mind a desire to be an Association Secretary was the Rev. John Johnson, who was for many years an Association Secretary of the C.M.S. How we delighted in his coming! He was so natural, simple, pleasant. He discussed with my father Church questions with so much vigour and good temper; he was so earnest, devout, and spiritually-minded that his visits could not fail to be profitable. His sermons and speeches were full of matter. He was not a born orator, like the Rev. Henry Albert Browne, Rector of Toft, nor had he the charm of manner, nor the cultivation, nor the wide extent of accurate knowledge which distinguished that able Bible Society Association Secretary, but he never failed to inform the mind, touch the conscience, and impress the heart. The visits of such men in country parishes were a great spiritual power.

So far as I am personally concerned their visits were to me much more than a pleasure, though they were always *that*. They gave me such an insight into work for God both at home and abroad in connection with two of our greatest societies as stood me in good stead in after-years. When I read books like *Bleak House* and came in contact with the character of Mrs. Jelliby, or heard people ridicule those who care for "*Borioboola Gha*," my mind was not injured by it, because I knew the other side of the question, and knew well that, both in family life and in Christian work at home, people who care for Foreign Missions are, to say the least of it, as estimable and earnestly attentive to duties near at hand, as are those who ignore altogether, or treat with scorn, attempts to interest them in work abroad. So also when I was an undergraduate of Trinity College, Dublin, I was not at all led aside by the special pleading of the Donellan Lecturer of that time against societies. Many of my undergraduate friends took up with eagerness the idea that Christian Missions ought not to be left to societies, but ought to form a distinct part of the Church's work. They liked attacks on committees, and on the modes of collecting money adopted by societies. They knew, I generally found, for the most part almost nothing about what those modes were or what was the real work of a committee. It is sometimes amusing to me now to hear as novel ideas subjects which we discussed with great earnestness in my undergraduate days. I feel sure that I should have taken up notions, which it might have cost years of my life to undo, about societies, had it not been for the warm interest inspired in my mind and heart in the work of two great societies by their authorized representatives. It seems to me important to mention these things for two reasons, first to encourage men who are often depressed as to the value of their work, and secondly to remind people who speak strongly about the cost of home work, that there is another side to the question.

I shall have occasion, in a future article, to state what experience seems to teach as to the extent to which it is desirable to develop the system of paid work for a society.

To come back to my own personal experience. It is very probable that my desire to be an Association Secretary would have died out altogether had not circumstances revived it. Indeed, when the time came for entrance on this work, nothing was further from my thoughts. As is so often the case, it was what men call an accident which brought me an offer of an Association Secretaryship. A meeting for the C.M.S. was to be held in the only parish in our neighbourhood which supported the Society. The rector asked me to speak. When the evening came I was strongly disposed to stay away. The night was dark and cold. I was very busy with pupils, and with study for

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priest's orders. I knew that there would be a deputation, and that my absence could not injure the cause. Still, as I had promised to go, I felt I ought to go, and go I did. That meeting was one of the turning-points of my life. The old friend of my boyish days, Mr. Johnson, was the deputation. I remember now that he spoke of the new work on the River Niger, which has since then passed through so many phases, and is at the present moment much in the mind of those who love Africa. Of my own speech I remember nothing, but I know it contained very little information, was not very long, but was very fervid. Poor stuff! would be my verdict on it now. As I walked back to my lodgings (for though even then a married man, I lived in lodgings, such a queer little spot too!) I felt as if I had wasted an evening which could ill be spared from other work. About two or three months later I received, one morning, a letter with the Church Missionary Society stamp on its envelope. It was to ask me if I would accept an Association Secretaryship, and would be willing to work as assistant to Mr. Johnson until a full district should be vacant. Never was man more surprised. It came "like a bolt from the blue." It was, humanly speaking, entirely due to the Walesby meeting. Mr. Johnson had written at once to headquarters, and after inquiries had been made, of which I was profoundly ignorant, the offer came. Thus from an obscure country curacy, where I had small hope of any preferment, I was launched into a new sort of life which, at all events, brought me into contact with men "of light and leading" in many parts of the country.

One of my very first experiences as a deputation was peculiar. I had not yet left my curacy, but my uncle (the vicar) let me help Mr. Johnson as much as possible. I got a letter to say that I was to preach on a certain Sunday in a small country church, which was of some importance, because Lord — lived in the parish, and his household attended the church. I was to be entertained at the big house, and should be met at — station, at such an hour on Saturday afternoon. After making the best preparation I could, I set off, anxious, nervous, and wondering how I should get on. I wanted to do my duty to my Master, both in the house and in the church, and at the same time to commend the Society's work. I had great faith in the preaching of the Gospel. I believed that God's "Word would not return to Him void," and I can remember now how earnestly I prayed that I might not speak in vain.

What I feared most was my stay at the big house, though I had, in the great house of my uncle's parish, seen quite enough to show me that a quiet, simple, unaffected manner generally found favour with great folks. At the station a dog-cart, not of a very handsome sort, the kind of vehicle in which a lot of luggage can be stowed, met me. The driver was not in livery. He evidently felt it rather beneath his dignity to drive a poor parson, but grew more affable as we drove along, and was condescending enough to point out the great houses of the neighbourhood, of which there was a good number. There was no one to greet me on my arrival, but I was taken up to a nice enough bedroom, *not* in the grand part of the house, told what was the dinner hour, and left to my own devices. On my way down to the drawing-room I was met in a long corridor by a funny-looking little man in dress clothes, who shuffled up to me with a most peculiar grin, and said, "How do, I'm very glad to see you." This was his lordship, who, as I soon found, was a harmless imbecile. He was very gentle and well-disposed, and I perfectly well remember, though I am writing of quite thirty years ago, that he expressed his pride at having as a cousin a man of some note in the literary world, who had written a valuable theological book.

I am careful not to be more precise because I do not wish to indicate who my noble host was. He was treated as a child by the relative who really



ruled the household. This gentleman had been in the Guards. He, his lordship, the curate-in-charge of the parish, and myself, were the party at dinner. It greatly amused me to hear the captain's talk about political and military matters. There was excitement in Canada at the time, and the American war was brewing. "Ah! yes, don't you know? I hope those fellows (the Americans) will fight each other, then, don't you know, they won't have time to bother us in Canada." It seemed to me rather a strange thing to hope that there might be an awful civil war in America in order that England's possession of Canada might not be interfered with.

After dinner his little lordship (who was, I should think, about forty years of age) passed his glass to me, and said, "Mr. Sutton, would like to pour me out a glass of wine." I pretended neither to see nor hear, for I saw that the captain was very anxious about the amount of wine his noble relative drank. It was pathetic to see how pleased his lordship looked when addressed by his title, and to hear him tell me how he had been to a children's party, and add, "Oh! I did enjoy myself so much. It was very kind of Lady — to invite me, don't you think so, Mr. Sutton? I do like children's parties. All the children were very kind to me." That was his constant cry, everybody was "so kind," he never said a hard or bitter word of any one. I could not help wishing that people with more fully developed intellect were equally willing to see the good in every one.

The curate-in-charge came to breakfast next morning. He was a type of clergyman quite strange to me. He seemed to have absolutely no idea of spiritual things; as to religious societies his ignorance was profound. What the C.M.S. was, how it worked, where it worked, why it was established, was to him a profound mystery. I naturally did my very best to clear up these questions, and hope that he got some idea of the needs of the heathen, and how the Society was trying to meet them.

I never felt a deeper sense of responsibility than when I entered the pulpit that day. I could not help knowing that with a clergyman who appeared to have little more than a general idea that it is right to go to church, to keep the Commandments, to be a good neighbour, and so forth, the people could not know much of Gospel truth. It was not very encouraging to see the stout butler in a square pew just below the pulpit fold his arms, lean back his head, and close his eyes with the evident intention of having a nap—nor to see the younger footmen ogling the smartly-dressed maids in the next pew—nor did the occupants of the pew belonging to the big house inspire one with hope of being listened to with attention. If I had ever sought help from on high I sought it that day. It was curious to see the butler open his eyes, shake his head, look up at the pulpit with a partly puzzled, partly vexed expression, as much as to say, "Hullo! what does this mean? Does this man expect us to listen to him?" but more than curious, a cause of great thankfulness, to see how after a time attention was clearly awakened in the story of redeeming love, and in stories of heathen who had learned to know and love their Saviour. In the afternoon it was much easier to gain attention. The congregation was much larger, and I could fancy from an almost audible response at times that some Wesleyans were present. "I felt so sorry about that poor man you told us about, Mr. Sutton, this afternoon," said his lordship; "I like to hear stories like that, though it nearly made me cry. I wanted my cousin to give me more money to put into the collection, and he gave me a sovereign; I was so glad." I have often wondered how far that clouded intellect was able to receive the message of redeeming love. I have never seen that house since, but I can see now in my mind's eye the half-witted little lord as he stood at the hall door to bid me good-bye,

and hear his somewhat thick tones as he said, "Hope you'll come and see me again; hope you'll come and see me again." At any rate a deputation has a grand opportunity of proclaiming the Gospel. Both in public and in private he can carry his Master's message where it is hardly known or but partially understood. Without seeming to ignore the regular ministry he can so plead the cause of Missions as to make his sermons and speeches real means of grace. In the quiet talk which he will often have with the vicar or curate he has an opening for giving "a word in season" without at all assuming airs of superior wisdom or superior holiness.

Even when he is called upon, as will often be the case, to defend the Society against charges made against it, he will find that his defence may be made the means of stating clearly great truths, as well as of repelling unjust aspersions. Nor will a wise man fail to learn many an important lesson for his own soul. His self-esteem will be somewhat rudely attacked at times. He will learn that he is a much less important personage than he may heretofore have supposed. It is true that he will need to be on his guard against vanity, for he will often hear praises which are well meant no doubt, but not always very discriminating. This is, perhaps, not quite so much the case now as in my younger days. It is rather the fashion at present, and upon the whole a good one, to say little or nothing about the sermon or speech that has been delivered. Still the vain man will always find food for his conceit, and I do not think that anything is more needful than to be very watchful in this matter. For his own happiness, as well as for his usefulness, nothing is more important than a lowly estimate of self. How many men have I known in my time who were a laughing-stock to those who only saw the signs of outside conceit, and often a torment to themselves because they had not learned one of the very first lessons in Christ's school—the lesson of humility!

### BIBLE TRANSLATIONS.\*



It is impossible adequately to estimate the value of Bible translation work in missionary effort. The managers of all Protestant Missionary Societies know that it is absolutely necessary for the right prosecution of their enterprise. In fact, no lasting results can be expected from the labours of the evangelist unless the written Word of God, especially that portion containing the treasures of the Gospel, have been placed, either whole or in part, in the language which is spoken by the people among whom he labours. The true missionary recognizes the promotion of this as an integral part of his own work, and, therefore, he regards the friendly offices of the various Bible Societies as indispensably necessary. In these isles the British and Foreign Bible Society stands out pre-eminently as the grand reservoir for supplying the pure river of water of life, the well-stored arsenal where the weapons are forged and sharpened for carrying on the spiritual warfare of the Gospel, the heavenly granary in which is laid up the precious seed of eternal life. If the work of evangelization is to be permanent, the Good News must be rendered as accurately as possible into the languages of all the people of the earth, so that they may read or be read to, and compare and verify the truths conveyed to them by the lips of the preacher. The Christian Scriptures are indeed the "living oracles" of

\* *Three Lists of Bible Translations actually accomplished, corrected up to August 1st, 1890.* By Robert Needham Cust, LL.D. Elliot Stock, 1890.

*Essays on the Languages of the Bible and Bible-Translation.* By Robert N. Cust, LL.D. Elliot Stock.

the living God. Therefore the true-hearted missionary prizes them, for his people as well as for himself, as the very "joy and rejoicing of his heart," and therefore he regards the British and Foreign Bible Society, which has at its command the largest number of modern versions, as the foremost missionary organization in the world.

No missionary agency is more deeply indebted to the British and Foreign Bible Society than the Church Missionary Society. It owes to it upwards of sixty versions. It supplies a large proportion of its translators and revisers, and, in the persons of its missionaries, is either the originator or the helper in innumerable new versions that are every year springing into existence. In India it owes to this great Bible Society, and is continually using, established versions, such as the Hindi, the Mahráti, the Telugu, the Tamil, and the Malayálam versions. In Africa it employs the Swáhili, the Hausa, and the Luganda versions. In North-West America it enjoys the privilege of the Cree, the Tukulh, and other versions. These are merely samples of the indebtedness of the Church Missionary Society to its beloved sister, the British and Foreign Bible Society.

We have endeavoured to select from Dr. Cust's valuable lists as complete a catalogue as we can of the several versions used in Church Missionary fields, and also a list of a few of those for which the Bible Society is indebted solely, or almost entirely, to the indefatigable labours of Church Missionary labourers; and we think it may be useful and interesting to our readers if the first list is here reproduced, for we believe there is some misapprehension on the subject. We take first those versions, whole or in part, which are in constant use. The transliteration and nomenclature are Dr. Cust's, all the names in his book being entered on one uniform principle of transliteration and terminology, with stress-accents to help the pronunciation.

## ASIA

Arabic.	Palestine.	Koi.	South India.
Persian.	Persia.	Maráthi.	Western India.
Pastú.	Panjáb and Sindh.	Sindhi.	Sindh.
Balúchi.	Do.	Sinháli.	Ceylon.
Kashmúri.	Do.	Kwang-Tung.	South China.
Panjábi.	Do.	Fuh-Chau.	Do.
Hindi.	North-West Provinces.	Ning-Po.	Mid China.
Bangáli.	North India, Mauritius.	Kinh-Wha.	Do.
Malto.	North India.	Shang-Hai.	Do.
Sontál.	Do.	Mandarin.	China.
Gond.	Do.	Wen-Li.	Do.
Tamil.	South India, Ceylon.	Japan.	Japan.
Téluu.	South India.	Ainu.	Do.
Malayálam.	Do.		

## AFRICA.

Swahili.	E. E. Africa.	Idzo.	Niger Mission.
Giriáma.	Do.	Igára.	Do.
Ganda.	Nyanza Mission.	Igbira.	Do.
Gogo.	E. E. Africa.	Yariba.	Yoruba Mission.
Kagúru.	Do.	Mendé.	Sierra Leone.
Hausa.	Niger Mission.	Temné.	Do.
Nupé.	Do.	Bullom.	Do.
Ibo.	Do.		

## AMERICA.

Eskimo.	N.-W. America Mission.	Slavé.	N.-W. America Mission.
Tukudh.	Do.	Chipewyan.	Do.
Shimahi.	North Pacific Mission.	Beaver.	Do.
Nishkah.	Do.	Cree.	Do.
Kwagutl.	Do.	Blackfoot.	Do.
Hydah.	Do.		

## POLYNESIA.

Maori.	New Zealand.
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Making in all fifty-four languages, besides some thirteen forms which are classified by Dr. Cust as dialects, prominent among which is Urdu or Hindustani so commonly used in India.

Among the older and more well-known languages, the missionaries of this Society have taken an active part in the Translation and Revision Committees in Persian, Pastu, Hindi, Maráthi, Tamil, Telugu, Malayálam, various Chinese versions, Japanese, and Maori. In addition to this, several versions have been commenced by the translation of one, two or more Gospels, being entirely the work of Church missionaries, such as Koi, Fuh-Chau, Aino, Gogo, Ganda, Giriama, Tukudh, Shimshi, Kwagutl, Hydah, and Blackfoot.

The beneficent work of Bible translation is still progressing. Since the foundation of the British and Foreign Bible Society at the beginning of the century which is now fast drawing to its close, an impetus has been given to missionary enterprise which the world has not seen since the early Christian era, and we may fairly attribute much of this zeal to the facilities for Bible production which has been afforded by the British and Foreign Bible Society. At a moderate estimate, the progress in translation and revision work has been greater during the last ten or twelve years than in all the centuries preceding its formation. We suppose that, at the present date, no Protestant Englishman would be found to deny the paramount necessity for Bible translation. Even in the twilight of the last century, Dr. Johnson, with his clear prevision and vigorous understanding, recognized the need and expressed it. "I did not expect," he wrote to a friend, referring to the translation of the Scriptures into Gaelic, "to hear that it could be a question, whether any nation uninstructed in religion should receive instruction; or whether that instruction should be imparted to them by a translation of the holy books into their own language. . . . To omit for a year or for a day, the most efficacious method of advancing Christianity, in compliance with any purposes that terminate on this side of the grave, is a crime of which I know not that the world has yet had an example." (August 3rd, 1766.)

All this great work of translation, however, requires to be systematized and analyzed so as to prevent overlapping and over-production. It needs the utmost care to decide on what translations or revisions are required, and who are capable of undertaking them. Dr. Cust has, therefore, done good service in this respect in placing before the world what has already been done, and classifying and arranging all the various versions that have been prepared. He had already carefully prepared lists of versions actually accomplished, arranged both according to the linguistic families and according to the geographical distribution of the populations using the translations; and now combining the two, with further information, he has published his latest researches in such a form as to make his labours available for the student, the missionary, the Bible translator, the reviser of translations, and the managers of Bible Societies. His object, as he himself expresses it, "is to shut out for the future all the vagueness and uncertainty which surrounded Bible work." With this object he passes in review all the languages and dialects into which any part of the Scriptures has been translated, which he estimates at 331, namely, 269 languages and 62 dialects, so that his catalogues may serve as firm stepping-stones for future translators and revisers. He first gives an alphabetical list of Bible translations; then a geographical list; and finally a linguistic list. There are four appendices classifying the languages according to their nature, giving a list of old versions, and a list of some of the more eminent translators. A sheet for addenda follows to enable those who are interested in the subject to note additional translations. In fact, the whole volume has been made as complete as possible, and will prove of the greatest

service to all who take an intelligent interest in the intensely interesting subject of Bible translation.

Dr. Cust's plan is essentially catholic; and, therefore, he takes into consideration the work of all Bible Societies. To this end he divides the various languages into six classes—the Conquering, the Permanent, the Isolated, those with an Uncertain Future, the Moribund, and the Dead. He draws a clear distinction between a “dead” language and one that is “extinct.” The “extinct” languages are those that have died and have not been resuscitated even for scientific purposes, such as the old Etruscan, the Cypriot, and the Hittite. The “dead” languages are such as Latin, Sanskrit, and Hebrew, which, though they cease to live on the lips of men as vernaculars, are perfectly intelligible and useful as the medium of oral or written communication. In passing, we would prominently notice the opinion expressed by Dr. Cust that no language into which the Word of God has been translated ever disappears. “It is,” he says, “a glad fact that no language to which has been committed the oracles of God, has ever become ‘extinct,’ or passed away from the reservoir of human knowledge.”

The great divisions of the living languages show that some are more powerful than others, and are more likely to remain on the lips and in the hearts of men. Certain languages are mighty conquerors. They almost divide the world between them, while others are fast dying out. The whole Bible has been provided in all the great conquering tongues. The heart of the Christian man feels a sharp and sudden pang at recollecting that, out of the 2000 languages of the world, translations, whole or in part, have been made into only some 330, and it grieves at the thought how many of the inhabitants of the world are daily passing away without either hearing the sound of the Gospel or the chance of reading it; but it is refreshed and cheered by knowing that all the conquering languages, as English, Arabic, Chinese, Swahili, have the full Bible. English has the happy pre-eminence of being the first of these conquering languages. It is, as Dr. Cust expresses it, “the greatest world-language of any epoch of history.”

After these giants come the host of feebler folk, and the great duty of the Bible Societies is carefully to discriminate between them, and to determine where Bible-work can most effectively be done. It is here that the extreme usefulness of Dr. Cust's excellent lists comes out. He is of opinion that what he calls “the marvellous, unlooked-for, undreamt-of success” of the Bible Societies during the past eighty years is due to the “extreme sobriety” of their action and that of the Missionary Societies. This extreme sobriety of judgment and the wisest discrimination must be exercised in the future with regard to all translations into the “moribund” or diminishing languages of the world. “Between the leading languages,” he says, “and the ephemeral patois of petty tribes, lie a vast number of forms of speech, some of which have been disposed of, and some remain for consideration. And that consideration must extend to the number of persons who speak that language, the immediate contiguity of those speakers to other nations, the degree of culture of those speakers. For instance, is there any chance of their being able to read? We must then consider whether we have capable translators, men living among the people, not mere scholars in a distant country, and whether the means of distributing the copies exist.” He then cautions the Societies against being in a hurry. They must not, however, be too cautious. Care must be taken lest the spiritual and intellectual labours of devoted men be thrown away; and we freely confess that we always rejoice when we hear of fresh translations into what are to us new tongues, even though it be only a single Gospel, and even though the language itself may be doomed to

be hereafter nipped out of existence. The Societies must not leave the one duty undone, while they are doing another.

No one who has not tasted it can fully enter into the joy of the translator or reviser. There is an exquisite pleasure in discovering accurate forms of speech and delicately idiomatic phrases exactly fitting some beautiful turn of thought or expression used in the original by the Holy Spirit through the human instruments whom He employed to write the living oracles of God. Even to those who are not immediately engaged in the work, there is much to give delight. As Dr. Cust expresses it, "It is a marvellous surprise to a scholar who has never left Europe to have a translation of a Gospel handed to him, of the genuineness and the approximate accuracy of which there can be no doubt, in a language unprovided with scientific works or literary helps."

We cannot imagine any part of missionary work which more urgently needs the direct touch of the Spirit's guiding hand; and, when we call to remembrance the consecrated intellect, the wonderful patience, the prayerful labours of all the happy band of Bible translators from the time of Jerome, to whom we still owe so much and to whose memory Dr. Cust dedicates his book, to that of Henry Martyn, Carey, and Steere, our heart is filled with gratitude to Him who has thus been watching over His written Word. Few require more the prayerful sympathy of Christian men, for we must remember that though Bible translation is a very delightful, it is also an exceedingly difficult, task. A slightly false turn to a sentence, a mistake in a word, or sometimes even in a single letter, may so alter the sense as to convert in into mere nonsense, and sometimes into worse than nonsense, namely, the importation of a false idea contrary to the mind of the Spirit. When these considerations are borne in mind, is it too much to expect that those who advocate the missionary cause, particularly those who have themselves laboured in the mission-field, will remember to give expression publicly to the indebtedness of the cause they are advocating to the Bible Society?

We cannot help feeling a little downcast sometimes when we think of the many nations, people, and tribes who are yet unreached by the written Word, and of the numerous places on the earth where the Gospel has not yet been preached even as a witness. But at such seasons we recollect how a good and faithful missionary who had been for years apparently labouring unsuccessfully, said that he was quite sure he should meet some of those very people in Heaven, because it was written, "After this I beheld, and, lo, a great multitude, which no man could number, of *all* nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb." The little word "*all*" comforted him.

Since writing the above we have received another little volume from the indefatigable pen of Dr. Cust. It contains half a dozen essays on the languages of the Bible and on the Latin and French translations of the Scriptures. The essays on the former subject are intensely interesting. The languages spoken by holy men of old in times preceding the advent of Christ, and the languages spoken by the Lord Himself and His Apostles, are regarded from the standpoint, not of a professed theologian, but of a practical Anglo-Indian official who has been accustomed to the administration of provinces inhabited by people of various races and tongues; and what the author has written is well worthy of careful thought and consideration by the Biblical student. The whole subject is clothed with flesh and blood, compared with the mere bones of bare and useful fact contained in the former book; but it is not so directly applicable to the present wants of Biblical translation nor to the immediate uses of the modern missionary, which are now our theme.

HENRY MORRIS.

## DAY BY DAY AT FRERE TOWN.

JOURNAL OF THE REV. H. K. BINNS.

[THE following gleanings from Mr. Binns's Journal give a vivid picture of the actual life and work of our East Africa Mission.]

SEPT. 16th, 1890.—Met Mr. Jackson,\* who had lately come down from Uganda. He strongly recommended the occupation by us of Wakoli in Busoga.

17th.—Homeward-bound mail came in. Jane, the wife of Cephas Farrar, began to act as mother to the little boys. Helped Miss Harvey to give out new clothes to sixty-two boys.

20th.—The Waganda came over.† I gave them some cloth. Went with Miss Gedge to see the Waganda at English Point.

23rd.—Burt arrived from Shimba. Visited the land ‡ of the Medical Mission with the ladies and Dr. Edwards.

25th.—*Juba* came in from northern ports. We heard that nine Germans had been killed at Witu. *Henry Wright* arrived. Got advice of a fresh batch of slaves—nineteen—from B. R. & Co.

28th (Sunday).—Could do nothing, on account of lumbago. Ishmael took morning, Burt (English) 10 a.m. James Deimler preached 4 p.m.

The *Bagdad* came in, bringing an Arab from Mr. Squires of Bombay, who had been imprisoned and expelled the country because he wished to become a Christian. Nineteen fresh freed slaves, 14 boys, 1 girl, 4 women.

29th.—Had the freed slaves up; sent the girl to Miss Harvey; divided the boys, 6 to school, 3 to hospital, and 5 to work. Two Englishmen came from Bombay; they had expected to get work easily here from the Company. Only one got work, at Rs. 50 per month. The other destitute; offered him a home and food for a day or two until Sir Francis § returned.

30th.—The Waganda came to school. Fitch and Bailey came down from Rabai. Made arrangements for food and sleeping of pupil-teachers; took them into my house for the present; put up a room for them adjoining my verandah.

Oct. 7th.—Breakfasted with Sir Francis. Spoke to him about the increasing sale of liquor. He promised to put it down. Before the Company came here no European liquors were sold. Asked him to put up a house for our catechist at Railway Point. || He promised to think about it! Unpacked harmonium from Missionary Leaves Association.

13th.—Ishmael takes morning prayers again this week, as James is still unwell, and I have to play the harmonium. I had all the boys' heads shaved. Writing home-letters nearly all day. Mail steamer came in. Two French priests called to see me; one had been staying at English Point some time with the Roman Catholic Waganda; the other had just come up in the mail, and was going on to Lamu to fetch a sick brother. They told me they had had to give up their station on the River Tana, but were thinking of going to Chagga. We spoke to one another in Kiswahili.

15th.—Spent the morning printing; cannot do much, as I am all alone, all the boys who knew anything about it having left. Burt came down from Railway Point; had a long talk with him about the work there, and he left again about 3 p.m. I took the usual Bible-reading at 7.30.

16th.—Printing again most of the day. Ishmael preached at 4.45 p.m., and I spent the evening with the apprentices and working boys.

17th.—At 4 a.m. Miss Ramsay and self started for Rabai, as I had promised to go up to meet Dr. Edwards to go with him to our new village at Chaangombe, where I had asked him to form another dam, in order to collect water for the people near, as they had to go such a long distance for it in the dry season. This place is about an hour's walk north of Kisulutini across the river. Here we have two Native

\* The agent of the Imperial British East Africa Company.

† These were the Waganda envoys who came down with Mr. Jackson.

‡ The piece of land for a hospital given by the Sultan of Zanzibar.

§ Sir Francis de Winton, the Administrator of the Imperial British East Africa Company.

|| This is the place on the mainland, opposite the islet of Mombasa, where the projected railway begins.

agents, Lewis and Timothy. The former, besides having a service and class in the village every morning, itinerates in the surrounding villages, about fifty of which lie scattered about all Rabai. The latter has morning prayer in Kaya Fimboni, and also a school there. Two more young men are to be added to these, Lugo and Jaka, and these four are to form a Divinity-class under Mr. Fitch, and also to carry on missionary work in the surrounding villages. None of these are any expense to the general funds of the Society, being entirely supported by contributions from the Native Churches at Rabai and Frere Town, monthly collections, and by the Europeans, English communion, offertories, &c., all going into a fund called the Native Missionary Fund. As I began to say, there was a scarcity of water there, and I proposed to Dr. Edwards, who is always ready to do anything for the benefit of the people, that he should form a dam to collect the water in one of the valleys, as he had done at Kisulutini. Miss Ramsay and I reached Kisulutini about 8 a.m., and at 10 a.m. went over to Chaangombe, and after looking about a little, found a spot which Dr. Edwards thought suitable. Mr. Fitch was with us.

18th.—Miss Ramsay and I started back again for Frere Town, leaving Miss Gedge at Rabai, as Miss Holmes was not at all well. We arrived at Frere Town at 9.45.

19th (Sunday).—H.M.S. *Pigeon* came in, but no one from her came on shore to our service. Ishmael preached at 7 a.m., and we took up our monthly Native Missionary Fund collection. 10 a.m., English, I preached, and we had the Holy Communion in English. I preached in Swahili at 4 p.m. from John vii. 11. Our congregations on Sunday mornings are too large for our building; and there are many, especially our working boys and apprentices, who do not come in the morning, as they say they are tired. The afternoon congregations are not nearly so large, the English naturally but small. Seldom any one comes over from Mombasa of the Company's agents, except the Administrator-General himself, Mr. Pigott, and Captain Smith, Mr. Boyce, an old sailor, and the Persian who was Mr. Mackenzie's servant, and whose two boys come to our day-school, and gene-

rally with their father to the English service.

20th.—I take morning prayers this week, as James is better, and able to take the harmonium. Trying disagreeable cases all morning to twelve noon. Paulos came down from Girima, with his wife and two children. We had decided to call him down, as there were now hardly any people at Mwaeba, and we wanted an agent to help Mr. Burt at Railway Point. Paulos brought down a lad, named Joseph, the son of one of the first Girima Christians, Johanes, but who, on his father's death, had been taken with his mother and brothers by their uncle. He now wishes to rejoin the Church, with his youngest brother, named Price.

The *Henry Wright* came in. Went over with Paulos to see Burt at Railway Point. Stayed with him some time, and spoke to some of the people after they left off work. Spent the evening with the working boys.

21st.—A Swahili wanted me to purchase some land, near ours, which he had for sale. I went to look at it, but found that it would be of little use to us. Went to visit the Europeans at Kilindini. Found Lieutenant Rogers preparing to take his Indian police up to Witu, as the Government and Company were going to punish Fumo Bakan for killing some Germans. H.M.S. *Pigeon* went out.

22nd.—I made further arrangements about the food for the pupil-teachers, and dismissed their cook. Visited the school; pasted alphabets on boards. Letters from Rabai say that Miss Holmes is still very poorly. Bible-reading in evening, 7.30—"Joseph a type of Jesus."

23rd.—*Ss. Juba* came in, and brought a lot of letters, which have probably been brought to Zanzibar by German boat. Did some printing.

Had a long and trying case about Godana, the man who used to look after my cattle. He, having had some money stolen, feigned madness, and went into people's houses, turning everything topsy-turvy, looking for his money. Had to fine him and another. Dr. Edwards went up to Rabai. *Juba* left; H.M.S. *Pigeon* came in again. I preached at service 4.45, on the Ten Lepers.

24th.—Gave out new clothes to the police. H.M.S. *Pigeon* went out. The



Sunday-school teachers met for usual class at 7.30.

25th.—Practice for church service. *Henry Wright* went out with Sir Francis, for Witu, where they are fighting.

26th (Sunday).—Ishmael preached 7 a.m.; English service, 10 a.m., I preached from Romans xiii. 21, 22, and at 4 p.m. in Swahili, from Luke viii. 35.

27th.—James Deimler takes morning prayers this week; I take the harmonium. Visited the school. The *Glasgow* came in with the Consul-General. I spoke at midday prayer-meeting, and in the afternoon said a few words to the mothers at Mr. Hooper's mothers' meeting; spent the evening with working boys and apprentices. Dr. Edwards and Miss Gedge down from Rabai.

28th.—Home mail came in, got very good news from home; went with Mr. Ward to see about a tank being built at the girls' well. Burt came down from Changamwe, but was not at all well, and had to lie down. Tuesday evening class as usual, two new members gave testimony.

29th.—Burt all right again, dined with me and returned to Railway Point about 3 p.m. Visited schools. H.M.S. *Pigeon* came in and left again. I took usual Bible-reading at 7.30.

30th.—Mail steamer went out. Had new goal-posts put up for the boys' football. Visited schools. Ishmael preached at 4.45; after service received letters by dhow from Mrs. Smith \* at Malindi, to say her husband was very ill; they had been called down on account of the war, and Mrs. Smith had very bad form of fever. She asked that Dr. Edwards might come up to see them. Dr. Edwards and I went over to Mombasa to consult Mr. Pigott as to the best way of getting to Malindi; he recommended dhow, and after inquiries we found that we might have a dhow to start on the following day.

31st.—H.M.S.'s *Boadicea* and *Pigeon* came in, but they brought no news from Malindi. Wages paid to-day. Miss Ramsay and Mr. Ward went to Rabai; Dr. Edwards went over to the dhow which was starting for Malindi, and got out of harbour about 5 p.m. Played football.

November 1st.—Ss. *Juba* came in.

Practice for Sunday. Mr. Pigott wrote to say the *Juba* had brought word that Smith was better. Captain Curzon-Howe sent me a photo of the opening ceremony of the Eastern Equatorial Africa Railway. Paulos and Gona, Joseph and Price came down from Giriama. H.M.S.'s *Somali* and *Cossack* came in, also *Henry Wright*, and H.M.S.'s *Boadicea*, *Pigeon*, and *Somali* left. I went fishing. Sir Francis wrote to me saying that one of their men, Hamilton, at Taveta, had gone mad, and as Dr. Baxter was attending him, asked if he might attend him to the coast, he sending up another European and caravan, and undertaking to send Dr. Baxter back.

2nd (Sunday).—Ishmael preached 7 a.m. Ss. *Oriental* came in, bound for Bombay. English service, 10 a.m., John xiv. 1—3; 4 p.m., Kiswahili, Isaiah xl. 11.

3rd.—I take morning prayers this week; we had begun the Book of Genesis on the 31st. Visited schools; paid Paulos and Gona wages. Price goes into boys' dormitory, Joseph and Paulos to Changamwe, the latter to help Mr. Burt, the former to work for the Company, and to learn in the evenings. Captain Wilson, of the *Henry Wright*, came on shore, not being very well; he had had his ship under steam eight days and nights during the Witu affair.

4th.—H.M.S. *Cossack* left. A Swahili woman, a slave, came to me about her son, born in slavery, who comes to our school to learn; she says she has often told him that if their master hears of it, he will send them somewhere a long way off, or perhaps separate them. I could not exactly see what to do; I certainly could not forbid the boy coming to learn, so we are obliged to see what turn affairs may take, and perhaps we may be able to redeem the boy. I sent Paulos and Joseph over to Mr. Burt at English Point. A Swahili came to me complaining that some of our people had taken possession of his land and were cultivating it; I sent out Salima and Solomon with him to see the place and report to me. Tinga and another lad came down from Giriama, wanted to learn and work; we might get hundreds if we could give them employ-

\* Wife of the Rev. A. G. Smith, née Miss Mabel Barton.

ment. I thought it best to send them also over to Mr. Burt, where they can get work from the Company on the railway, and learn in the evenings. On Sundays they seem really in earnest. I gave Hemedi, the Arab who has been teaching the boys in the school to write Arabic, notice to leave at the end of the month, as the boys are doing no good with him, and I wanted to try the Arab who was sent over from Bombay by Mr. Squires, and who is really a Christian. The *Oriental* left for Bombay. Mr. Bailey went over to Mombasa to try and get the goods which had come by the mail through the customs; he succeeded in getting a few, but they are in a muddle. Usual Tuesday class,—I was not present.

5th.—An Arab came to complain of some of our people cultivating his land; arranged to go out to see following day. Usual Bible-reading in evening.

6th.—Started at 9 a.m. with Solomon and Salima to see the disputed land; it was about five miles there, and we had a very long talk about it, but finally arranged matters very much to our advantage, I think.

7th.—Dr. Edwards returned from Malindi this evening. Smith is much better, but not able yet to return to Jilore; at least Sir Francis thinks it is not advisable while the Sultan of Witu is at large.

8th.—Mr. Morris and Jaka arrived from Shimba; Morris had not been well, and came down to see the doctor; was suffering much from his eyes. H.M.S. *Kingfisher* came in.

9th (Sunday).—H.M.S. *Kingfisher* went out. Ishmael, morning service, 7 a.m., Swahili. H. K. B. English, 10 a.m., Ps. xxiii. 23; Swahili, 4 p.m., John x. 28.

10th.—Ishmael takes morning prayers this week. The homeward-bound mail comes in from Zanzibar. The Rev. R. S. Wright, of the London Missionary Society's Mission on Lake Tanganyika, came in the mail on his way home. I showed him all round this place; he seemed much interested. I send Salim to mark out the boundaries of the shamba, arranged with the Arab Bwani Apati last week.

11th.—Todd, of the United Methodist Mission, who came out with Hooper's party, goes home in bad health. Walked round the settlement

with Solomon, in order to get a better acquaintance with the people in their homes.

12th.—Went with the ladies to afternoon tea at Sir Francis de Winton's, Mombasa, to meet Mrs. Pordage, the only lady connected with the Company. Received letters from Malindi; Smith asks whether he may return to Jilore. Sir Francis thinks he might without danger. Several of the Arabs have been caught, but Fumo Bakari, late Sultan of Witu, still remains at large.

17th (Monday).—I take morning prayers this week. Had some men up for selling fish on Sunday. Had Kombo punished. Making sail. Mid-day: "Cast bread upon waters." Helped Miss Ramsay to measure tent for Samuel, the Mganda. Football with boys.

18th.—H.M.S. *Kingfisher* came in. Let Kombo out of prison. The boys strung beads for Company's safari. H.M.S. *Turquoise* came in with Consul-General (now Sir Charles) Euan Smith, K.C.B. The Consul and Captain Brackenbury called.

19th.—Printed some alphabet-sheets for Uganda. H.M.S. *Somali* in. Saw the Omari Bulushi about some land of ours which he was cultivating; he pleaded a prior claim, but I said that when our men first cultivated there it was a dense forest, and upon my saying that I would take the case to the Liwali, he said that he would do whatever I wished, he knew he had no claim to the land, and that the Liwali, who is not over-merciful, would deal severely with him. I told him that I did not wish to be hard on him, but merely wanted our people to have their rights, and I would come next day and settle a boundary agreeable to all parties concerned. Mohamed bin Sudi came about the slave-boy Serenge; he wanted to take the boy with him, but the boy cried so much, and as he has come of his own accord here to school, I asked the master to let me redeem him; he said he would want \$40 for him, but would go and consult his relatives first; the boy is of no use to him, being very lame. In evening measured strings of beads at ladies' house.

20th.—H.M.S. *Turquoise* and *Somali* left for Kilifi. 8.30 a.m., went with Ward, Solomon, Salim to shamba of Tom Smith mentioned yesterday, and

fixed a boundary-line between our land and that of Omari Bulushi. This land is on the sea-coast to the north-east of Frere Town. Got home 1 p.m. Miss Gedge and Bailey went up to Bandarini to meet Miss Fitch, who was coming down to meet Miss Ackerman. 4.45 p.m., Ishmael preached. After service went to see another piece of land that has come to us through the death of the owner, a Christian, without heirs, with Ishmael and Solomon.

21st.—Mr. Pigott, of the Company, sent soldiers over to search the Indians' shops here, as he had heard that spirits were sold. None was found.

22nd.—Omari Bulushi came, and we settled about the shamba altogether. Two of the elders of Mombasa came over to see me. 3 p.m., we started with all ladies to point nearest sea, some going by boat, others walking. H.M.S. *Somali* came in.

23rd (Sunday).—Henry Wright came in. 7 a.m., Ishmael; 10 a.m., H. K. B. "No more sea." Some of the sailors of the *Kingfisher* came to Sunday-school

and afternoon service. Dr. Baxter preached, 4 p.m., boys singing.

25th.—English mail came in. Misses Perrin and Ackerman arrived in good health. Good news from home.

28th.—Waganda came to say good-bye. Dr. Baxter packs up. Messrs. Fitch, Ackerman, and Dr. Baxter leave for Rabai; latter *en route* for Chagga.

30th.—Advent Sunday; very wet. Ishmael, 7 a.m. 10 a.m., English, H. K. B., 1 John iii. 2. H.C., 4 p.m.; Swahili ditto, Matt. xxv. 31. Missionary prayer-meeting at ladies' house in evening.

Dec. 2nd.—Burt came down; dined with me; is much more hopeful of the work at Railway Point. There has been a railway accident already; engine upset, and Futter, the driver, broke his leg.

4th.—Got letter from Sir Francis, 8 p.m., to say Futter mentioned above was dead.

5th.—A year to-day since Miss Gedge, Burt, and myself landed here. Praise the Lord!

## REPORT OF VISIT TO THE ONDO AND ILESHA MISSIONS, 1890.



THE interesting Ondo Mission, a branch of the Yoruba Mission, is a result of the labours of the late David Hinderer. In 1872, the British authorities at Lagos sent Captain Goldsworthy to survey the country to the east and north-east of Lagos, between Yoruba proper and the Niger territories. He reported that some of the tribes were anxious to receive Christian teachers, having heard of their influence at Ibadan and other great Yoruba towns. Accordingly the Revs. J. A. Maser and E. Roper, in the following year, made an important journey from Lagos, up the lagoon eastward, and then into the interior to the town of Ode Ondo, the capital of the Ondo people. They returned with the conviction that the door was open to a new country and nation; and when, in 1874, the Rev. David Hinderer returned to Africa for the fifth time, he undertook to start a Mission there. In the early part of 1875 he proceeded to Ode Ondo, taking with him two African teachers, whom he introduced to the king of the country, and to their future work. He then turned in a north-westerly direction, and visited Ilesha, and thence made his way to his old station, Ibadan, the scene of his and his wife's labours and sufferings. He wrote home that the Ondo Mission had "come to its birth," and prayed that "this child of his old age, this little one," might become, in due season, "a fruitful bough by a well, whose branches run over the wall." Subsequently an African clergyman, the Rev. Charles Phillips, was stationed at Ode Ondo, and has continued there ever since. His work has been a difficult and often trying one, but not without fruit. The last statistical returns showed 118 baptized Christians and 29 catechumens; and of the former, 38 were communicants. The journal of Messrs. Maser and Roper's visit

appeared in the *Intelligencer* of September, 1874; and that of Mr. Hinderer's, in October, 1875. Mr. Phillips's reports have several times been printed in our pages, and in the *Annual Letters*. With this introduction we present the following journal:—

JOURNAL OF THE REV. T. HARDING.

*On the Lagoon.*

*July 31st, 1890.*—Tugwell and I left the mission-house, amid the good wishes and prayers of both our European and Native brethren, at 3 p.m. Our canoe was a large one, and as there was a good wind we made good speed with the sail. As we sailed along we read together Acts xiii., and felt that we were also being sent forth by the Holy Ghost, and that He was going to use us.

We got to Leke about 8 p.m. on August 1st, but were unable to go to the mission-house as it was too far. It was dark, and there were no carriers, as we had sent the men who were to act as carriers when we got to Ayesan, by land. The next morning, August 2nd, the men, who had arrived before us, came down to the wharf, and we went up to the mission-house, where we found Mr. George, who welcomed us gladly.

We went out in the evening and spoke to some of the heathen who had been holding a feast, and some of them had blood on their foreheads, which they had taken from the blood of the sacrifices they had offered. When asked why they put the blood upon their foreheads they replied, "in order that they might not die." Then we spoke to them of the only Blood which could give us life and acceptance with God.

*Sunday, Aug. 3rd.*—Went to the wharf to fetch my surplice, and spoke to two groups of people of the way of salvation. Then returned to the school. There was a good attendance, and the order and attention was good. There was also a good attendance at church. Mr. George read the prayers and I took the Communion and preached from Acts xix. 2. After the sermon thirty-six stayed for the Lord's Supper, and I for one felt Christ's presence with us. In the evening Tugwell preached a stirring sermon from Matt. xiii. 31, 32. There was a good congregation, and the result was left with the Spirit who gave the Word.

*4th.*—We left Leke, Mr. George

going with us, for Igboḡun, an island about five hours' from Leke in the direction of Itebu. A few Christians some time ago went there, and soon after their arrival they asked for a church and teacher. But Mr. George told them they must build their own church. So they got land from the Government, and have built a very nice little church, with bamboo walls and a thatch roof. I held the opening service there last April. So, when we got to Igboḡun, we made our way at once to the church, where some of the Christians, who had not gone to farm, and most of our men, soon joined us.

We knelt together for praise and prayer and then went on our way. The canoe men told me they knew the way, but at 10 p.m. we had not arrived at Artijere. So I told them to stop for the night. When day dawned they said they were right, so on we went until nearly 2 p.m., when we felt that we must have missed our way, and turned back. We had got into a very hostile part, and had it not been for the presence of the white man, the men would have been in slavery now. Suffice to say that whereas we ought to have reached Artijere on Monday evening, we did not get there until Wednesday at 4 p.m.

*Itebu and Ayesan.*

On Thursday, after much delay and deception on the part of the people at Artijere, we got off. Mr. Phillips had come from Ondo to meet us, which soon made us forget our dangerous wanderings, and we arrived at Itebu, Tugwell and a few men about 11.30, and I with the rest about 3 p.m. Mr. and Mrs. Young and the people were glad to see us.

After eating we went to see the king, and had a long talk with him about the salvation of his own soul and the souls of his people. He was very pleasant, and received all we said with seeming pleasure, and then began to beg. He is very covetous and a great beggar. Before leaving we knelt down and prayed for him and all his people. Many came to salute us dur-

ing the evening, and Mr. Phillips told us of one woman who had been living an unclean life for twenty years, and now wished to leave it. During the evening we had a Bible-reading together, i.e. Mr. Phillips, Mr. and Mrs. Young, Ephraim the schoolmaster, and ourselves, on Romans vii.

8th.—Visitors from the early morning. Continual talking and entertaining is tiring work, but it must be done or the influence will decay. At 9 a.m. we went to the opening of the school. There were only fourteen children. The town is divided into two parts. There is the Mahin quarter, the sons of the soil, and the Ijesa quarter. The Ijesas live there partly to keep the road open, and they are becoming as influential as the Mahins. They attend more to religious things, and send their children to school better than the Mahins.

During the afternoon Mr. Phillips took us round to see the Christians, who were very pleased to see us. In the evening we exhibited, by means of a magic-lantern, some Scripture slides. The lantern belongs to the Abeokuta Mission and the slides were Farrow's. The church was very full, and the people made much noise and so could not hear the description of each picture given by Mr. Phillips. But, as a sight, all enjoyed it.

9th.—The king sent a basket of yams and a goat, and said he would rather have had a cloth than the dressing-gown I sent him. He only really wanted a cloth as well, so we told him he must be content. The polygamists came to see us, and we had a long and serious talk with them. They were inclined to do better, but they are literally tied and bound with their evil lives.

Left for Ayesan about 9 a.m., which is about three hours' by the river, and found Mr. and Mrs. Ogbonaiye and Mr. and Mrs. Showumi well. We soon had a house full of visitors, amongst them a son of Takuro, the late chief, and a noisy babalawo [priest of Ifa]. We spoke much of the sinfulness and vanity of idolatry, and exhorted all to repent and believe.

During the afternoon we went to see a man who had, the day before, been chosen by the people to act as their head in the place of the late chief Takuro. He goes to church sometimes.

We found that he had been a slave in Brazil, and when there had been baptized, but never instructed. Hence his return to heathenism. We came across several such persons during our journey, which is not a good evidence of the reality of the work of that branch of the Church which calls itself the "only Church." About 200 people collected round us, and we spoke to the chief, in their hearing, of the claims of Christianity, and asked him to set a good example by attending God's house, and living a consistent Christian life. After congratulating him upon his appointment as the recognized head of the people, and asking him to be just and impartial in all political matters, we knelt down and prayed for all. Then we returned the call of the late chief Takuro's son. After sympathizing with him on account of his father's death, we exhorted him and all the parents present to send the children to school, that the rising generation might be both wise and God-fearing. They all promised to use their influence and themselves by going to hear more of the Word. After tea some of the Church members came to see us, and a "father of the idols," whom we tried to bring to Jesus.

10th (Sunday).—The early morning (6 a.m.) prayer was well attended, and so was the Sunday-school. Some of the people seemed anxious to learn. The morning prayers were read by Mr. Phillips, who also acted as our interpreter. I preached in the morning from Gal. v. 16, and Tugwell preached in the afternoon on St. Peter's deliverance from prison. There were several heathen at each service. In the morning seventeen partook of the Lord's Supper. After the evening service we went for a walk and saw the ugly places where the heathen worship "small-pox" and the "devil," and spoke to many of the need of repentance and faith.

11th.—At 6.30 a.m. we had a meeting of the Church people, when we spoke to them about their duty and privilege to support their teachers and the work in general; slavery with all its attendant evils; and the rum and gin trade, exhorting them to have nothing to do with it more than to drive the cursed traffic out of the country. They were not very ready in

receiving what we said, for they were not inclined to help in the repairs of their teacher's house; some of them have slaves whom they do not want to free, and they also make money by the rum trade. The most they promised was to help in the labour when repairs were wanted. We must pray God to give them the needed grace.

We exhibited the magic-lantern in the evening, in the open air, to a large and attentive gathering. It rained a little, but the people waited to the end, and many heathen got some idea of the true religion. One heathen chief from Ibu Lagbayi asked many questions, which showed an intelligent appreciation of what he had seen and heard. I believe we might do a great deal more by means of pictures than we do.

12th.—We started this morning for our first day's walk. We left Ayesan at 7 a.m., and reached Araromi at 8.45. Here we stopped to have an interview with the king. Many gathered together to hear what we had to say. After the ordinary salutations, and explanations for our being there, we delivered God's message. The agent who is at Ayesan pays an occasional visit here, but we hope the new man will come oftener. There were many children, but the people are very dirty, and have a disease called "ogodo," which is contagious, and lasts for years.

We had to cross two streams during the day, one just before reaching a village called Ajagbale, and one just after leaving the village. We got to Famakin at 11.50, where we stopped to eat. We reached our halting-place, Omi Ohun, at 3 p.m., where we passed a comfortable night under the awning which the ladies at the Girls' Seminary [Miss Goodall and Miss Higgins] had kindly made for us, and which the men easily put up by means of a few forked sticks and poles cut from the forest. Large ants, called "ajalo," troubled the men at night sometimes, but scattering sparks of fire over the ground soon sent them away. We got to Morun the next day at 10 a.m., and had to wait a long time for some of the carriers. Morun was destroyed by the Ifes many years ago, but there are a few people collecting there again. Only one of these is an original inhabitant. We got to our camping-place at 2.30, but we were rather tired, for we had walked too fast. The men

were trying to walk away from one another, and so we found that we had done one day's work agreeably early. During the next day we walked slower, and passed the Oluwa river at 10.15 a.m. There were fine fish in the river, but as they are worshipped no one is allowed to kill them. The Ondos say that those who kill the fish die themselves soon after. But if such a thing happens the priest of the river is the author of the murder, for he wishes to keep up the reputation of his innocent god. We reached a town called Igbindo at 1 p.m., and saw the chief, who wanted us to sleep there; but as we wanted to reach Ondo early the next day, we asked him to excuse our refusing his hospitality. We waited only to explain our presence and the way of salvation. He gave us some yams and palm wine, after he had received a small present. Soon after leaving Igbindo, Tugwell began to show signs of great weariness, brought on by diarrhoea, so he had to be carried in the hammock, for about half an hour, to our halting-place. Tugwell did not have a very peaceful night. From the symptoms I guessed he had a bilious attack, and so treated him for it. God blessed the medicine in answer to prayer, and he was much better, though weak, by the morning.

#### *Ode Ondo.*

We started at 6.10 a.m. and reached Ondo at 12 noon, having been met by Messrs. Coker and Thomas and several of the Church people about an hour from Ondo. Tugwell was carried most of to-day's journey, but was gradually becoming himself. All were delighted to see us and gave us a joyful welcome, and the first thing we did was to kneel down and thank God for His love and care. Numbers of people came to see us during the afternoon, but Mr. Phillips kindly sent most of them away again, as we were rather tired and wanted to rest.

16th.—The Church members came to welcome us this morning and made us a present of a young bull, thus crowning their kind reception of us by feeding us. People came and went in a constant stream the whole day, and presents of a sheep, a goat, and yams were sent. By the evening I was tired with talking so much, but God must bless the message spoken to so many

in faith and prayer. In the evening at 7 p.m. I had a talk to the elders of the Church, to prepare them for a meeting of all the Christians to be held on Monday morning.

17th.—Sunday-school very well attended. Many heathen came, of whom some joined the catechumens' class, and some tried to learn to read. The church was very full during the service. I preached from Jude 20, 21. After the sermon thirty-two partook of the Holy Communion. In the afternoon the church was again full, and Tugwell preached from Luke viii. 41. After the service we went into the main street, and spoke to about 500 from "Repent ye, for the kingdom of heaven is at hand." It is not difficult for us to get a number of people together, for white men are still a bit of a novelty here, and it is not difficult for the Holy Spirit to use the Word preached to the conversion of their souls. In the evening we had a quiet talk with the agents, and so ended a very happy and, I feel sure, useful Sunday.

18th.—At 7 a.m. we met all the Christians to have a talk with them about their work. We spoke of their irregularity in paying class fees, and of the church being their own, and therefore they should begin to become self-supporting. We pointed out that it was their duty to repair and, as they are able, to provide houses for their pastor and teachers. We tried to show them what their attitude and action ought to be towards slavery, polygamy, and the rum and gin trade. The question also of burying their dead came up. It is the heathen custom to bury their dead in their houses, in order that the relatives may worship the departed spirit. Some of the Christians want to be buried in their houses. We told them plainly that, in case they were buried in their houses, no part of the burial service could be used for them. We were obliged to say many things which were hard for flesh and blood, but God blessed our gathering, and they promised to give us definite answers as to the work, &c., when we returned from Ilesha.

During the day we paid visits to some chiefs, who received us kindly, to all of whom we spoke of Christ's right and claim to their hearts. In the evening we exhibited the magic-lantern in the

Mission compound to about 2000 people, who were very quiet and listened attentively to Mr. Phillips' graphic descriptions of the stories connected with the pictures. God cannot but bless the effort to the good of many. Some thought it a very wonderful fetish, but we tried to clear their ideas about it.

19th.—At 9 a.m. we went to see the king, who was unable to see us yesterday. He kept us waiting for some time, but about ten o'clock he came out with the members of his house. He is much younger than many of his chiefs, who say he is inclined to listen to the advice of his young men more than to the old. After mutual salutations, Mr. Phillips made it quite plain that we were not messengers of the Governor of Lagos, but that we were God's messengers, and belonged to the Society that had sent him to Ondo. I then spoke to him of God's love and goodness to us in sending Jesus, and urged him and his people to repent and turn from their idols to the "Living God." I also spoke to him of their horrible customs of human sacrifices and killing twin children. He answered "that they had left off offering human sacrifices at funerals, but that they must offer the yearly human sacrifice to Aranye and to Esu. As for the killing of twins they would give no answer, for they utterly abhor the thing." We spoke much of religion and the good of the country, and then I asked the king if he would like us to pray for him and his people? He said yes. So we knelt down and Mr. Phillips prayed earnestly for all. Thus the Living God was worshipped in the heathen king's court, and soon "another King, even Jesus," shall be known and loved and served there. The king asked us to exhibit the magic-lantern in his compound, as he had heard of the wonderful fetish. We promised to do so. We then went to see the head chief, who was glad we came, and there again we preached Jesus. In the afternoon we had a talk with Mr. Phillips about the people taking up the repairs. We urged that or the taking up some Mission work.

In the evening we exhibited the lantern in the king's compound to a large crowd (about 3000), who were noisy, the king only being able to hear what was said. But many of those who saw and heard yesterday were re-

mind, and perhaps they told others what they knew.

*Ilesha.*

20th.—Started this morning for Ilesha, expecting to be four days on the road. We reached Ekun at 11.45, where we met Mr. Luke, who had come to escort us. We saw the Bale, or head chief, spoke to the crowd who collected to see us, and then passed on into the forest. We reached Eperindo at eight on the 23rd, and while the men were buying food, we spoke to the people, who listened attentively, surprised to hear a white man speak their language. They promised to leave idolatry. May God help them to do so, and may we have more faith to believe that they will do as they say!

We passed on to Odo, Opole, Ilerin and to Ilesha, which we reached a day earlier than we expected, without any accident or loss of anything. We met all well, but rather excited, as they did not expect us that day; but we soon got together and had thanksgiving and prayer, Mr. Vincent leading us.

23rd.—The king sent at 10 a.m. to say that he would see us. He has only returned from the seat of war quite recently, and has been offering human sacrifices—some say he has offered as many as fourteen. So we asked God to teach us what to say to him in denouncing the horrible sin. When we reached the palace and saw the heads of his household, the king sent to say that he was ill and we could not see him. So we could only leave a message for him with explanations of who we were, and hoped to see him another day.

24th.—Sunday-school was well attended by people of all ages, Christians and heathen. Two of the old people were learning A B D,\* and two more were trying to master words of one syllable, neither of them, I should think, less than seventy years old. Service at 10.15 a.m. well attended and hearty. Tugwell preached from Mark xvi. 19. Sunday-school and service in the afternoon again well attended, when I preached from Matt. v. 16. Some of the people say they are afraid to come to church, as the king and chiefs have not given their sanction.

There is a daily morning prayer-meeting here at 5.40 as at all the other

stations, only this one is better attended than the others, the people almost filling the church. After this prayer-meeting on Monday morning, the catechumens' class was held, when Mr. Luke asked the inquirers questions about yesterday's sermons. Some remembered a good deal, others but little. I spoke to them a few words about the work of the Holy Spirit. After breakfast we examined the Church Service-book, and found that the church had steadily increased since Mr. Luke's arrival.

We went out street-preaching, but we could not find any place where the people gather together in large numbers. We spoke to small groups selling at corners of the lanes, and entered some of the compounds, where we found sometimes twenty and sometimes as many as fifty people, who always listened attentively to the message and made promises to reform.

We held services in the evenings during the week, which were well attended, and many expressed gratitude for the spiritual blessing received. We also exhibited the lantern-slides in the street. About 250 people came, and the next day one woman came and said that after what she had seen and heard last night she would never worship idols again. The Lord help her to keep her resolution! On Tuesday the king sent his messengers to say that he had been very busy settling a palaver, or he would have sent before. One of the Ijesa Baloguns [war-chiefs] had caught eighty of his own tribe and thirty of another friendly tribe. Thus the enmity is carried on not only by tribe against tribe, but also by those who have power, against their own flesh and blood. The king sent us a present of thirty yams and five heads of cowries.

The Church people also sent us a present of a sheep and two loads of yams. On Wednesday after the early morning prayer we held a meeting of all the Christians, when we pointed out their relation to the Society, their duty to pay their class fees and give subscriptions towards the support of the work. We pointed out the advantage of free labour over slave labour, and asked them not to increase the demand for slaves by buying, nor sin

\* There is no C in the Yoruba alphabet.



against God and the Church by selling. We further exhorted them to free the slaves they had, and so rise to the blessed rule of doing to others as they would that others should do to them. We also spoke, as at other places, about polygamy, the drink curse, and having nothing to do with the effects of deceased heathen relatives, nor to give their daughters to the heathen. They received all in a very good spirit and promised to put the advice into practice. Some here, as at other places, are afraid to go to God's house, so we sent a message to the king about it. The result was that on the following Sunday the king sent his two head chiefs and about thirty other people to church. There was a very large congregation, and the Holy Spirit was with us. I drew several illustrations from the life of Daniel, and the king's messengers said in the church "that no one should be afraid to come to God's house." After the Sermon thirty-six remained for the Communion.

The Sunday-school and services all seem to be well attended, and there is a *reality* connected with the work which speaks well. We visited the day-school, and were pleased to find about twenty heathen children who are coming regularly. This is a very hopeful part of the work. We were very pleased with all that Mr. Luke has done and is doing, except the building of his house, and feel sure that he and the Christians and his helpers will do their best to break down the strongholds of Satan and set up the Kingdom of God. Mr. Vincent has not had proper training, but is doing some good work and is well known. We were very sorry to see the state of the town. We expected to see a large town with a population of at least 40,000; but we saw what had once been a very large town with, now, not more than 4000 or 5000 inhabitants. In walking one comes across a compound here and there, and the rest of the land is covered with rank grass from nine to twelve feet high. If the people return from the camp it will make a great difference to the town, but even then it will take many years of peace and prosperity for the place to right itself. Taking into consideration the many larger towns still in the Yoruba country without any agent, I should say that

at present Ilesha has its share. Let us pray that the heaven there may be a mighty power, under the Holy Spirit's working, to influence "the whole mass."

*Back to Ondo.*

We left Ilesha on Tuesday morning, September 2nd, amid the prayers and good wishes of the people, and reached Eperindo at 12 noon. We rested there for an hour, saw the head chief, and had a long talk to him, as well as held an open-air service at which there was a large crowd. We then said good-bye to Mr. Luke, who was most kind to us the whole time, and reached the river Oni at 3.30, and slept at Orupe, about ten minutes' further on, where the Ijeshas hope to open a market soon. On the 4th we got to Ekun at 7.40, where we stopped to get food and say a few words; and to Ondo at 11.40, where we were not expected for another day. On the 5th we killed a young bull the king had sent as a present, and made soup of it and cooked some yams to make a feast for the people. They all thoroughly enjoyed themselves and sang Christian songs to Native tunes.

A deputation of Church elders brought the answers to the questions propounded on our upward journey, and thanked us for the advice we had given them. They said that they were not yet able to undertake the repairs of their teachers' houses. The thank-offerings, which had hitherto been put with the church collections, they would make a separate fund of to commence some definite Mission work when they were able. They would form preaching bands and carry on open-air work, and all the other things connected with such work they would try and do. If their slaves like to work and redeem themselves they will be glad for them to do so, but no one is ready to set his slave or slaves free. The burial of some of the old members must be in their houses, and therefore they could not receive our advice upon the subject altogether. They would try and make subscriptions to the amount now spent for the repairs, which would go to the C.M.S. We spoke to them again about taking up the work and recognizing it as their own, and we must leave the Holy Spirit to do the rest.

We held a few meetings, and in our walks spoke to groups of heathen, be-

sides the services on Sunday and another exhibition of the magic-lantern, during the few days we stayed here. We also visited the school, which is doing pretty well; there were between twenty and thirty heathen attending it; the master, Ogunbiyi, was very anxious for their salvation. Mr. Phillips is doing good and real work, and we thank God for him. The agents, however, seem to be too much in one place. A pastor, a catechist, a Scripture-reader, and a schoolmaster seem too many in one compound, especially as that compound is the only Christian centre in the whole town.

#### *Ondo to Lagos.*

We commenced our return journey from Ondo on September 9th. The rivers were a little deeper than when we passed up, but we had fine weather until we reached Igbindo. But as soon as we were comfortably housed, down came the rain heavily for three hours. We paid a visit to the chief of the place, and many people came to see us during the evening. I taught them to sing a Christian song to a Native tune, with which they were very greatly pleased, and some promised to serve, from that time, the living God. I taught them, also, a short prayer; and I think some of them must remember who Jesus is. We made a good journey to Ayesan, reaching there at 9 a.m. on the 12th, having slept on the 10th at Morun, and on the 11th at Ajagbali. The following day, after visiting chiefs, we passed on to Itebu. We called to see the chief of Itebu on our way, who asked for a teacher to be sent to his village. He sometimes goes to Ayesan. He seemed desirous for the truth. We reached Itebu about 11.40 a.m., and were received with much joy by the people.

*Sept. 14th (Sunday).*—The Sunday-school not well attended, but the services attended by all the Christians and several heathen. I preached in the morning from 2 Cor. vi. 17, 18, and Tugwell in the afternoon from Gal. vi. 14.

We called the whole Church together, as at other places, and spoke to the people upon the same questions of self-support and self-extension, of slavery, polygamy (which is very strong here), and not to take heathen wives, nor give

their children to the heathen. We explained that polygamy was the real cause of their mixing with the heathen. They were thankful, so they said, for the advice and exhortation, but the answers given by some of them showed us plainly that they intended to continue in the same course. They need our prayers very much, and we must have patience, faith, and perseverance in the work. We exhibited the magic-lantern to the king and people in the king's street. All were impressed with the wonder of the thing. May we not believe that they will not forget what the pictures were intended to teach them, as explained by Mr. Young? We left Itebu on the 16th, and reached Artijere about 9.30. Immediately we got there down came the rain. So we got into the canoe, upon which a house of mats had been erected, and were hidden from the storm. How good God was to us!

We reached Igbogun at 7 p.m., and stayed there the whole of the following day, and held a service and had Holy Communion in the afternoon, and exhibited the magic-lantern in the evening. Mr. George came from Leke, and we hope that the hearts of the Moham-medans were somewhat softened by the explanations of the pictures.

We reached Leke on the 18th at 1 p.m., and the following day I sent the carriers on to Lagos by land. We remained for Sunday, to give the Holy Communion, as well as to exhort the people to be more real in their profession. Mr. Stallard was very kind to us, and invited us to dinner and breakfast. He is an Englishman, and District Commissioner for the Lake District. Three men, acting upon our advice, which we gave in passing, have been holding open-air services weekly ever since, and some others promised to join in this aggressive work. We visited the day-school, and I was very pleased to see that the number of children had increased, and all looked happy, clean, and orderly. We took some classes, and we sincerely hope for a better report than last year. We left Leke on Monday, the 22nd, and reached Lagos the following day. Our work is with our God, and as it has been done in Him, and for Him, it cannot have been done in vain.

## SIR CHARLES A. ELLIOTT ON MISSIONS.

[The following speech was delivered at a recent meeting at Simla, by the new Lieut.-Governor of Bengal:—]



WHEN I accepted the invitation given me to address you this evening, I was conscious that I could not deliver the kind of speech which an audience at a missionary meeting naturally expects to hear. I knew that I could not enlist your interest by any of the descriptive and inspiring accounts of missionary work, with all its joys and sorrows, its successes and disappointments, such as you have heard and will hear from the experienced speakers who surround me on this platform. But it seemed to me that there was one small corner of the field which I might occupy with advantage to the cause in which we all are interested, and that is by suggesting an answer to the opposition and criticism which has lately been poured on the work of preaching Christianity to the heathen. The opponents to whom I refer belong principally to three classes. These are the pessimists, who maintain that the results of missionary enterprise are *nil*, or else that what results there are, are not worth having. There are the critics who carp at the methods used in the work of evangelization, and object to the setting of preaching above teaching, or teaching above preaching, as the case may be. And there is a third class who pose as economists, who declare that missionaries are too comfortable and too well paid, and that what is wanted is the introduction of a system of cheap Missions. Now, some will think that the simple story of their work, told by the missionaries themselves, is a sufficient reply to these allegations. But to many minds the suspicion will arise that their evidence is likely to be affected by their personal feelings, and their enthusiasm for their cause; and with such minds some weight may be attributed to the views of an impartial and unprejudiced witness, and especially of one who has been trained by a long course of service under Government to look closely into facts, not to accept assertions lightly, and to place a high value on principles of economy, and on the doctrine of payment by results.

In the first place then I will say a few words on the facts of the case, taking them not from missionary reports but

from the unimpeachable basis of official statistics. Some of us were present in this room two years ago, and heard the admirable speech in which Sir C. Aitchison utilized the facts established by the census of 1881 to show the numerical progress which Christianity has made in India. But as audiences in India rapidly change, and facts like these are easily forgotten, and as it is important that they should be remembered, I will venture to go briefly over the same ground again. The main conclusion is that while the general population increased between 1872 and 1881 by 8 per cent., the number of Christians increased by 30 per cent. In the single province of Bengal, where the rise in the number of Hindus was 13 per cent. and of Mohammedans 11 per cent., the growth of the population of Native Christians was 64 per cent. In the adjoining province of Assam, of which I have personal as well as statistical knowledge, while the general growth of the population was 18 per cent., the Christians had increased in the eight Valley Districts by 140 per cent., and in the Khasia Hills, where a devoted band of Welsh missionaries, with whom I am well acquainted, is at work, the increase had been at the remarkable rate of 250 per cent. We are now on the brink of another census, and in two years' time speakers in this place will probably be able to tell you what the results of the decade from 1881 to 1891 have been, and how far the prediction of the late Census Commissioner, Sir W. Plowden, has been verified, who prophesied that we should find that the seed sown had multiplied still more abundantly than in the foregoing periods. However this may be, so far as our present knowledge goes, the growth of Christianity in India has been a solid fact, and sufficiently rapid to give all needful encouragement to the supporters of Missions.

Now this being the case, it will seem at first sight very strange that so many residents in India should be ignorant of what is going on under their eyes, and that we should so frequently hear sneers and cavils at the small result of missionary effort. I will mention, as a typical instance of this, a letter which I remember seeing in the

*Times*, written by an officer of the Madras army from Bangalore, in which he said (I do not pretend to be quoting the exact words, but I think this was the sense) that in a long course of service he had never seen a single instance of a respectable Native Christian. Of course one might reply with the apophthegm that the eye only sees that which it brings with it the power of seeing. But I do not think we need make any imputation on the intelligence or good faith of such a witness. The simple explanation is to be found, I believe, in the extremely narrow limits of our opportunities for observation, and these limits are mainly imposed by the excessive absorption of every one in his particular work or office. There is no leisured class among us who have time to look round and collect and digest information and give it out to us in a literary form. We are all slaves of the desk, and slaves to such an extent that we seldom realize the extent of the slavery of other classes. I daresay you have noticed the curious hallucination under which most Anglo-Indians labour, to the effect that while each one thinks he is extremely hard worked, he believes that no one else is, and that all his friends have an extremely easy time in comparison with himself. The fact is that we most of us work more incessantly than almost any class in any other country, and this lies at the bottom of such assertions as those of our Bangalore friend. No class has the time to know much of what another class does. Civilians and military men live side by side in our large stations, and yet how few men of either service know much of what occupies intensely the minds of the other class—on the one hand the soldier's aspirations after military improvement and efficiency, on the other the civilian's efforts for the better administration of the country. Similarly, neither the civilian nor the military man, nor the engineer nor the merchant, know much of the career of the missionary, nor he of theirs. I remember a story told me by Lady Dilke, who came out in 1888 to Karachi in a vessel which brought several ladies of the Zenana Mission. One of these told her that her greatest trouble was that she was compelled to use in her schools a textbook, the moral tone of which she disliked, but its use was essential to obtaining a Government grant for edu-

cation. There happened to be on board a high educational official of the Punjab, and from him Lady Dilke learnt that this was a complete mistake, and that there was no compulsion to use the book in question. This is a curious instance of how two currents of life can flow side by side without mixing, not because they have any desire to keep aloof from each other, but simply because the individuals are too absorbed in their work to have time to mix with others and to obtain any side-lights from them. Of course such absorption is a great drawback, and if my voice had any weight, I would raise it to urge all classes to make the effort to learn something of the life of others, more frequently than they do. We all have some leisure, but it requires an effort to utilize it in an unusual way, to write the note or to make the appointment which will take us out of our ordinary groove in hours of relaxation. It would, however, be well for all classes to make that effort; well for missionaries, as the instance I have given illustrates, and still more so for officials, who in this way would have the best opportunity of learning more of the devoted life and self-denying labours of the missionary, the esteem in which he is held, and the influence he exercises over an ever-widening circle even of those who have no thought of being converts to his preaching.

Turning now to the third class of objectors to whom I have referred, those who advocate economy and preach the doctrine of cheap Missions, it may be admitted that these principles have a very attractive sound; but when they say, "Your missionaries ought to live apart and not to let themselves be confounded with the ruling class of Englishmen—they ought to imitate the ascetic and self-renouncing reformers who have founded sects and started religious movements in India,"—I doubt if they precisely realize what they are aiming at. No doubt asceticism has a great and singular influence over the mind of the Hindu: but his idea of an ascetic is a naked fakir, living alone in a secluded hut, depending for his daily food on the contributions of his worshippers, on whom he bestows incantations against disease or teaches the formula, repetition of which makes them his disciples. This is not the standard which we would hold up for

the imitation of our cultivated English brothers and sisters. On the other hand, the mere reduction of the missionary's income would only tend to lower his life to the pitiful level which we sometimes see in a poor white or Eurasian clerk, and would condemn him to a life of squalid poverty, which would undermine his constitution without in any way increasing his usefulness, or making him venerable in the eyes of the people. On the contrary, I believe that the sight of a missionary bungalow, such as I have often seen in the midst of a wild and rude population, with its modest comfort, its decent order, and its friendly accessibility to all visitors, is a civilizing agency of a high order. Many missionaries, as is well known, have means of their own, and draw nothing from the funds of their society, but where this is not the case, I am quite sure nothing will be gained, either in efficiency or in real economy, by cutting down their salaries. There is indeed one way of cheapening Missions, and it is one which every experienced evangelist has at heart, not by diminishing the number or cost of the English agency, but by increasing the number of Native pastors. And the ideal picture such an one would draw of the future is not now the missionary surrounded by a body of earnest but ignorant converts whom he holds in leading-strings lest they should relapse, but the missionary as a centre of a great Native agency, having on him the care of many Churches and the control of many Native pastors, who influences and stimulates all, and to whom they look up for guidance and advice.

And now that I have given such answer as I am able—I hope a sufficient answer—to the attacks made by the opponents and the critics of Missions, I will venture in a very few words to lay before you the views I hold as to the position of missionary enterprise in this great Empire. The point that I would insist on to-day is this, that whether successful or not, the work of offering Christianity to the people is one that ought to be persevered in, since without it we should fail to utilize one large section of the influence which the European ought to have on the Asiatic mind. I hold that it is the part of Missions to carry on and complete the work which England is placed here by

Providence to effect, and which would be imperfect without them. The Government of India can do much: if it could not, we who are its servants could not feel the pride and enthusiasm with which we serve it; if we did not believe that it is following the course which the finger of God has marked out for it in this country, we would not serve it at all. The civil and military government can do much; it can ensure internal peace and security of life and property; it can provide good laws and good courts to administer them; it can remove many hindrances in the way of material progress, and to a great extent can protect the country from famine; it can give opportunities for honour and distinction to the worthiest of our Native fellow-subjects; it can bestow education on the masses, and can even offer, with a doubtful and hesitating hand, a maimed and cold code of morals. But it can go no further, and there its influence stops. Consider for a moment what a vast hiatus this stoppage implies. Government cannot bestow on the people that which gives to life its colour and to love of duty its noblest incentive; it cannot offer the highest morality, fortified by the example of the Divinely perfect Life. It is here that the missionary steps in to supplement the work of the official. If we look back on our own life and consider what a difference it would have made to us if those influences which surrounded our childhood and moulded our character had been removed, we shall easily see how important a supplement that is. And it is for this reason that I make bold to say that if Missions did not exist, it would be our duty to invent them. This is what was said by the famous men who built up the administration of the Punjab, and who, when it was annexed in 1849, among their first requirements, along with courts and codes and roads and police, wrote home to the Church Missionary Society for a supply of missionaries. But we are not now in their position. Missionaries do exist—nay more, they progress and prosper—they are numbered now by thousands, and their converts by hundreds of thousands. All that is left for us to do is to aid and support them with our money, with our friendly counsel and sympathy and co-operation.

## THE MISSION-FIELD.

## WEST AFRICA.



HE Rev. J. and Mrs. Vernal and Miss Davies arrived at Lagos on December 7th; and the marriage of the Rev. S. S. Farrow to Miss Davies took place on the 9th. Mr. and Mrs. Farrow proceeded to Abeokuta a week later. Miss Goodall has come home on sick leave.

The ninth anniversary of the Lagos Church Missions Association was held on December 9th. The receipts for the year from all sources amounted to 216*l.* 1*s.* 8*d.*, more than those of 1888 by 64*l.* 17*s.* 9*d.*

The *Gleaner* has again been localized at Lagos, and the first number of the renewed *Yoruba and Niger Gleaner* appeared in October. The Rev. I. Oluwole, Head-master of the Grammar School, and the Rev. H. Tugwell, are the joint editors.

## EASTERN EQUATORIAL AFRICA.

The letters from Bishop Tucker, anticipated by the telegrams mentioned in our last, have come to hand. The first is dated Usamiro, October 19th. The Bishop had arrived at this place on the previous day, having pressed on, in company with Mr. Dermott, in advance of the rest of the party. Mr. Walker had left for Uganda ten days before, to obtain canoes to take the party across the Lake. The whole of the party were then in excellent health. Mr. Deekes was found in good health, having recovered his strength, and he had no desire to return at present to England. The Bishop refers in his letter in very grateful terms to the kindness and courtesy experienced from the German officials met with *en route*. They supplied the party with fresh beef all the way up from the coast, and at Usongo, where they parted company, they presented the Bishop with three oxen. The second letter of the Bishop was commenced at Nassa on November 3rd. The members of the party whom he had preceded to Usamiro, arrived there on October 21st, and the following day the Bishop started for Nassa, accompanied by Messrs. Hooper and Deekes. On this journey Bishop Tucker experienced his first attack of African fever. He says: "I had some difficulty in getting here, and was a good deal exhausted on my arrival, having walked ten miles with my temperature at 103°." Continuing his letter on November 14th, after his return to Usamiro, the Bishop says:—

It is my sad duty to inform you that Mr. Hunt, who joined our party at Mombasa, has passed away. He was ill with fever for six days, and then "fell on sleep." I was absent at the time at Nassa (where I had two attacks of fever myself), and only arrived at Usamiro three or four hours after his remains had been laid by the side of Bishop Parker, Mackay, and Blackburn. Hunt had been particularly well all the way up from the coast, indeed it was his first attack of fever or illness of any kind since he arrived at Mombasa, more than twelve months ago. You can imagine the gloom which this event

has cast over the whole of our party. This is added to by the fact of two other men lying at the present moment in fever—Dunn and Baskerville. May God mercifully restore them! Pilkington has had fever, but is now better. Of Hunt I can only say that he was a man thoroughly in earnest, devoted to the work to which he had given himself, a consistent, humble follower of the Saviour whom he loved. I had looked forward to a career of much usefulness for him in Uganda. But God's ways are not our ways, neither are His thoughts our thoughts.

And on November 22nd a hasty conclusion to the letter is added, announcing the death of a second man, Mr. Dunn:—

I am only just getting over, I trust, my third attack of fever; and I can, therefore, only add the sad, sad tidings of the death of Mr. Dunn yesterday

morning. Mr. Dermott, at my request, is sending you an account of the last illness. Oh! the sad delay of the boat.

Mr. Dermott gives further particulars :—

*Nov. 22nd, 1890.*

Bishop Tucker has asked me to convey to you the particulars of dear Dunn's death. On the 13th inst. he was taken ill with vomiting. Next day he was too unwell to attend dear Hunt's funeral. High fever set in, and for six days his temperature ranged between 103° and 106°. Most of the time it was 105°. We tried every possible means to reduce the temperature, but the success was only temporary. Day and night we sat up with him, but on Thursday, the 20th, at 8 p.m., he passed away, having borne the heavy fever with the greatest patience and even cheerfulness. I have lost in him a great friend. We have worked together in the Lord's service for four years, on terms of the closest friendship, and one

can honestly bear testimony to the fact that he was one of the most humble-minded, spiritual, and industrious of men. May God give us grace to follow him as he followed Christ!

He was buried on the 21st, at sunrise, by the side of Mackay and Hunt. I had the melancholy privilege of reading the service. Before and after the prayers a number of black children sang, "Hark, my soul! it is the Lord," and "There'll be no parting;" the latter hymn being one which he had himself taught them.

Should not these five graves at Usambiro have the effect of stirring up the Christian valour of many more young men to fill up the gaps made in the small band of missionaries so recently sent out! May God grant it!

The Bishop states in both letters his views regarding the relative advantages of Usambiro and Nassa. On all grounds the latter is preferred, and the Bishop contemplated Mr. Deekes taking up his residence there with Mr. Dermott as his colleague. A strong appeal for reinforcements also runs through both letters. The changed conditions of the country have rendered travelling and residence far less expensive than hitherto; e.g. large caravans are now needless, the heavy extortion of mhongo or toll by the chiefs of the places passed through is now not attempted, and costly presents to chiefs are not now looked for. And the Bishop proceeds :—

From all I hear of Uganda the whole country is literally thirsting for instruction. Busoga presents a vast and most promising field. Ulu is an open door. Mombasa *must* be occupied, and the other stations reinforced and vacancies filled up. Twenty men do I ask for? I could with the utmost ease place forty men.

To give you an idea of the eager thirst of the Waganda for instruction, I need only say that a man will willingly work for three months for a

single copy of the Swahili Testament. I cannot help thanking God that He put it into my mind to bring up 250 copies from Zanzibar. I also brought with me a large number of other books—parts of the Scriptures—the Kiswahili Prayer-book, &c. I am told that there will be joy indeed in Uganda at the arrival of these books. Of course none will be given away, all will be sold, and consequently valued, nay, I am assured, treasured.

A letter has also been received from the Rev. E. C. Gordon :—

*Mengo, Buganda, Oct. 2nd, 1890.*

The captain of Mr. Stokes' boat is going to Usukuma, and he has offered to take some letters for me. I therefore send you a short letter to tell you our news and welfare. Since Mr. Gedge went to Usukuma, on business, there has been no more open fighting with the Mohammedans. This enemy is still near, and a short time ago they were reported to have reached within a day's march of the capital. An army was sent out, and it was happily found to be a mistaken report. The people

living hard by had set fire to the now drying grass, and this was thought to be the advance of the enemy. Since Kabarega has refused help to the Mohammedans they have been wandering about seeking a home. They asked Kabarega to give them a road to his lake, the Albert, that from there they might reach their friends in Wadelai. (The Mohammedans seem to know that they have co-religionists in what was Dr. Emin's province; and these Mohammedans north of that lake are known to the Baganda as Baturki.)

However, Kabarega refused; he also refused their request to be allowed to settle in Chope, which lies on the shore of the Albert Lake. They seemed to desire to be near the Baturki, if they could not get there. We hope they will never be able to invite the fanatical followers of the Mahdi into these fair, though now impoverished, lands. The Mohammedans have written a letter to the Christians, in which they mention the names of several of the big men who are still amongst them, and ask to be allowed to live in Singe, a very large country lying north-west of this, and near Bunyoro. There is nothing about submission in the letter.

Before Mr. Gedge left he wrote a report on the far from happy state of things in Buganda. It was his firm opinion that the two religious bodies of Christians could never live side by side peaceably. And now, since there has not been so much fear of harm from the common enemy, the internal quarrels between the two parties have not been hidden. Each party thinks the other wants to domineer over its fellow, and each seems to wish to think evil of the other. Besides, such little things excite the suspicion of either religious party. More than once I have had to write a letter to the king to apologize for the hasty conduct of the Protestant chiefs. The conduct of the king has not pleased the Protestants, and even some of the Roman Catholics have felt dissatisfied.

It has not been an easy matter to keep the peace between the two religious parties. It appears that disputes about the land are ever causing hot discussions and creating ill-feeling. Then personal quarrels between two big chiefs are made such a cause of disturbance as to excite the whole body. On one occasion, after some high words between the king and the Katikiro, the guns on both sides were collected at night. The Roman Catholics began to collect theirs in the king's enclosure, and the Protestants, not to be taken

by surprise, collected theirs for defence. Each party waited for the other to begin the fight. I never expected there would be any fighting, and a letter to the king assured him that he had nothing to fear from the Protestants. Now, since this alarm, for some time matters have gone on more smoothly. The Roman Catholics have visited me, and have shown less suspicion of ill. Some of them are sensible men, and trustworthy, and show that they have confidence in a Protestant. My advice to one and all of the chiefs has been to trust each other's sincerity, though they be of opposite faith, and to show this mutual confidence by their outward conduct, to visit each other and cultivate each other's friendship. But to the Protestant chiefs I give further advice, and tell them to give way, and yield, to trust in God to uphold His cause. I am sometimes alarmed when I think of the present position of difficulty of many of the Protestants. It is more difficult for them to serve God faithfully when in prosperity than when in adversity. I am afraid they are in danger of becoming too ambitious for power, that they show an unbending spirit when they ought to yield; but I believe that the purpose of their heart is honest and good. They fear to see the religious faith they hold give place to the faith which they do not think true.

However, in spite of these untoward events, we have been able to give much time to other work. What I have related is of importance in that it shows that it is difficult to keep the peace. With the Baganda Christians chosen for the work I have all but completed the translation of the Gospel of Mark, following the Revised Version. Daily school is carried on in the building used as our church on Sundays.

The Christians have put up a house for Walker. I have classes for instruction for candidates for baptism three times a week.

The last allusion made in the pages of the *Intelligencer* to the work at CHAGGA was in the number for December, 1889, page 762, in a letter from the Rev. W. Morris, reporting the arrival there of the Rev. A. R. Steggall the previous September, and referring to the continued refusal of the chief Mandara to send boys to be instructed. Mr. Steggall, in his Annual Letter written in November last, takes a hopeful view of the immediate prospects. For the first five months after his arrival, although some 2000 patients were treated, there was little in the outward aspect of things to encourage; no pupils were sent, and Mandara, being in very



indifferent health, was very uncertain in his temper. Mr. Steggall thus relates the progress made since the beginning of last year :—

On January 26th, 1890, however, a small beginning was made. On that day, feeling that something must be done to alter the state of affairs, I carefully curtained my windows, and gave a reading lesson to two small boys. The experiment was a successful one, and about a week later my bed, chairs, and boxes all supported half-naked pupils, whom it was quite impossible to accommodate in my room when I wished to teach them writing—nine being the number present. A step forward was therefore necessary, which was made when we moved into another of the Mission buildings, in which some rough desks were erected, all places where passing eyes might pry filled up, and a window at the back made to open as a means of secret ingress and egress in times of need. Scars were frequent, yet as many as sixteen came to read in one day. Mandara got wind of our doings, and at different times during February and March spies would be on our premises from sunrise to sunset. But in spite of these spies, and in spite of very irregular attendance, and the necessity of teaching in whispers, progress was made, and in some of the boys a habit of coming to learn was induced. Looking at the attendance-register for September, I find that of 25 boys, making among them 172 attendances, 9 boys, making 91 attendances, were among my secret scholars in February and March.

On May 1st, however, a change took place, or rather an event took place which eventually brought about a change. On that day the Rev. H. K. Binns arrived in Mochi, and after having been dealt with very plainly, Mandara confessed himself beaten, and made promises which after-events proved that he intended to keep. After the violence of the rains had abated on the 15th of the same month, one of the chief men was told to find boys who wished to be taught, and to send them to me. From that day the average week-day attendance, when the school has been opened, has been about 7·5, the total number of attendances from Jan. 28th to Sept. 30th being 1153, the most regular of the learners having come exactly 100 times.

To our Sunday-morning service an increasingly large number come. I cannot say that any come regularly ;

but passers-by are not afraid or ashamed to drop in and sit down to listen. A few prayers and hymns in Kichagga have been introduced, and their number will be added to, to the gradual exclusion of Kiswahili.

I am glad to have made a translation, though a very imperfect one, of the Gospel of St. Matthew, from which it is possible to take portions to read as lessons.

The great difficulties to contend with are the quiet and deathly indifference of the people, and their untiring begging propensities. Still there is everything to encourage, and nothing to dismay.

Other difficulties may be in store for us, and may briefly be mentioned. In the event of Mandara's death it does not seem unlikely, humanly speaking, that the old state of things would be restored under his son Meli.

Again, on Sunday, August 17th, a Roman Catholic Bishop and two other missionaries arrived in Mochi. We understood that they came at the invitation of the German representative in this part to found a station on the mountain, probably at Mchame, the most populous state of Chagga. The Bishop and one of his companions returned to the coast some weeks later, but it remains to be seen whether, after all, Mochi will not be the place eventually chosen by this missionary agency.

I am very glad to be able to report a beginning of work for the Master at Taveta. On different occasions I have made visits there of two or three days, and one in August of nine days, on which occasion I was able to see to the building of a small house. The people are so ready to listen that I feel they must not be altogether overlooked. They are noted for their honesty among all Europeans who have become acquainted with them, and seem to realize much more than the Wachagga the existence of God as a Personal Being, and they have a few well-known forms of prayer addressed to Him. In their language I am glad to have secured the Creed, the Lord's Prayer, and the Ten Commandments, and am engaged on the Gospel of St. John.

Two Taveta boys live with me, one having joined me on my way up from the coast. I have no hesitation in

describing him as a model boy, most willing to work, most eager to get on, most useful as an interpreter, and, I fully believe, a faithful lover of the Lord Jesus. I hope to baptize him in January.

#### PALESTINE.

The Rev. Seraphim Boutaji has been transferred to El Husn, a station on the east of the Jordan; and the Rev. Chalil Jamal, for many years the pastor at Salt, has succeeded to Mr. Boutaji's duties at Nazareth. Mr. Jamal arrived at Nazareth on Christmas Day, his journey having been one of much difficulty owing to the condition of the country after unusually heavy rains. The same cause rendered the return journey of the Rev. J. R. L. Hall to Jaffa, from a short visit he had paid to Nazareth in December, one of both discomfort and danger, especially along the coast between Haifa and Jaffa, where the streams falling into the sea were so swollen as to be impassable. Mr. Hall says:—

I got into innumerable difficulties trying to get round the rivers, and got wet through above my knees in riding through the tail-ends—or more properly the heads—of two rivers, in which state I had to sleep, as I could not have got my boots on again in their wet state if I had once got them off. However, God in His Infinite mercy, and with His tender watchful care, brought me safely through all, and although I am a terribly rheumatic subject, I had not a pain after once changing my clothes.

Soon after writing the above, however, Mr. Hall had a sharp attack of ague, which has told upon his general health.

Miss S. L. Barker arrived in Palestine at the end of December, and at once proceeded to Acca, where she is to labour in co-operation with Miss E. C. Wardlaw-Ramsay.

Miss E. Armstrong writes from Jaffa:—

I have been taking my meetings mostly in Arabic lately, and I hope soon to have my tongue loosed to say all I wish, but truly the difficulties are many. However, I have come to the conclusion that it is a wise provision that we are not able to plunge right into our work at once, for while we are learning the language we learn much else. I am thankful that so far the Government has not attempted to interfere with us. I have free entrance

to many houses with the Bible-woman, and opportunity to speak out freely. I think this part of the work much more important than even the large meetings. We are much more able to get at the people, and learn much more about their own feelings. And oh! the depth of ignorance we find!

I think the boys in our school are improving very much. They are more orderly and quiet, and more attentive.

#### NORTH INDIA.

The Bengal half-yearly Missionary Conference held its meetings from November 11th to 14th, at Calcutta. Seventeen missionaries were present, including, for the first time, a lady missionary, Miss Neele, who has charge of the Calcutta Girls' Boarding-school. The Rev. Jani Alli was elected Chairman, and the Rev. J. W. Hall was re-elected Secretary. The Conference sermon was preached by the Rev. E. T. Butler. Various matters affecting the Native agents, &c., were discussed, and recommendations forwarded to the Calcutta Corresponding Committee. The Conference passed the following minute on the death of the Rev. H. Williams:—

This Conference desires to put on record its thankfulness to Almighty God for the life and work of their brother Henry Williams, who, after thirteen years of missionary service, was called home on May 24th, 1890. Mr. Williams has left behind him a fragrant memory, and a stimulating example of what a missionary in this country

should be. His independent mind, high spirit, and keen insight were tempered by a warm and brotherly love, which made him not only forcible in counsel and strong in action, but also quick in sympathy, and practical and effective in help.

His genuine affection for the Bengali people was one of the most prominent

features in his character, and this, joined to his sustained enthusiasm and thoroughness in the work of Christ, made him a truly useful and influential missionary.

The Conference offers its deep sympathy with the widow, and prays that God's blessing may ever rest upon her and the children Mr. Williams has left behind.

The N.W.P. Conference met October 29th to 31st, at Meerut, under the presidency of the Rev. H. Stern. The Rev. G. E. A. Pargiter was elected Secretary.

The Rev. A. H., Mrs. and Miss Wright, and the Rev. H. Gouldsmith, who sailed on November 8th, arrived at Calcutta at the beginning of December. Mr. Wright proceeded to Secundra, where he will relieve the Rev. J. Erhardt, who has come to Europe on furlough. Mr. Gouldsmith has taken over charge of the Old Church and its district from the Rev. A. H. Bowman, whose ministrations during the two years he has been in charge have been much valued. Through Mr. Bowman's exertions a spacious hall has been erected in the compound of the Welland Memorial School, to be used as an infant schoolroom, and also for evangelistic and temperance meetings. The Rev. W. Haslam was to hold an eight-days' mission at the Old Church, beginning Sunday, January 11th, and Mr. Bowman had arranged during the same week to conduct special Mission services in Rangoon.

In addition to the Rev. J. Erhardt, of Secundra, mentioned in the preceding paragraph, the Rev. G. E. A. Pargiter, of Agra, the Rev. F. T. Cole, of Santhalia, and the Rev. W. H. Ball, of Calcutta, are expected home on furlough this spring.

The North India localized *Gleaner* has the following *in memoriam* notice of Mrs. Bradburn, whose death we announced last month:—

Mrs. Bradburn (as Miss M. Birds) came out to Calcutta in the latter part of 1887, with the cold weather reinforcements to the North India Mission, and was married to the Rev. C. H. Bradburn, Principal of the C.M.S. Boys' Boarding-school, at the Old Church, December 14th, 1887. She at once gave herself with cheerful hope to the task of relieving the burden of care and work which had rested too heavily upon her husband, and which up to that time had sometimes seemed to strain his powers almost to the point of a serious breakdown in health. The details of school finance, and the medical treatment of her many small patients (both in the sick-room and at the medicine-cupboard), the boys' Bible-class, the Saturday-evening meetings for communicants, the gatherings on Sundays after evening service for hymns, and the other manifold duties of a school-world—all won her interest and attention, albeit she was not herself strong, and was at times not a little anxious amid the cares of the day's life. The results of these three short years of service for Christ in the school have, among other things of which we might speak, manifested themselves distinctly in two directions: the

continuance to the present of Mr. Bradburn in the Calcutta School work, the missionary value of which he rightly so highly estimated; and, on the other hand, the gaining of the affection of the lads, who felt (as a Bengali pastor said to us) "that she had been to them like a mother." In no common way did she fulfil the apostolic counsel to "give thyself wholly" to the work for which God's Providence led her to our Calcutta Mission, and Bengali and English friends will remember her example with that of those others of God's missionary servants whom He has called into His presence from among our number. After a brief illness from fever and pneumonia, the end came on the night of Wednesday, December 17th, 1890, at her home in Amherst Street. Once more, in the busy routine of our missionary calling, we are bidden to remember that for us, too, "the night cometh," and that while we would keep this one and that among us, the work is God's, and that with unwavering trust we must look to Him and rest in Him. May it thus be with our brother to whom has come this deep personal loss, and with us his fellow-missionaries!

Further baptisms (see *Intelligencer* for December, page 848, and for February, page 136) are reported from Calcutta. On January 4th, a widow and her three children, and another who had been a widow from her childhood, were received into the visible Church. The first-named heard the name of Jesus in the first instance from her little girl of seven, who attended a Mission school, and then learned to sing a hymn setting forth the love of the Lord Jesus Christ. These are the fruits of the labours of the C.E.Z.M.S. ladies. On December 27th, at Trinity Church, a young man named Russick Lal Roy was baptized, who had become an inquirer after listening to the outdoor preaching of the Divinity School students. The North India *Gleaner* says:—

On the last preaching night of the term, the Rev. W. H. Ball determined to go to the place where he had had a good deal of opposition during the year. While there, a young man spoke to one of the students, telling him that he had once, in his own village, wished to become a Christian, on hearing which his friends had him sent to Calcutta, and he had not met

with any Christians till that day he had heard the preaching. A few days' afterwards he came as an inquirer. After staying for about a month, he went to his home, and confessed his faith in Christ, and endured a good deal of persecution. On his return, after giving him more instruction, at his own earnest request he was baptized.

During the session of the National Congress in Calcutta, Dr. Pentecost held meetings in the compound of Bishop's College, to which delegates of the Congress were specially invited. The attendance was for the most part somewhat scanty, but on December 28th, about 350 persons were present, of whom a considerable number were well-educated Indian gentlemen from various parts of the country. During the first fortnight of January, and from February 2nd to 7th, Dr. Pentecost had arranged meetings for English-speaking Bengalis in the General Assembly's Institution, and in the Welland Hall.

The Bishop of Calcutta admitted Tushtu C. Tarafdar to deacon's orders on December 21st, for work in Krishnagar. On November 29th the Bishop held a confirmation at Krishnagar, when among the candidates who were presented by the Rev. E. T. Butler, Principal of the Training School, were two converts from Hinduism, and one from Mohammedanism. The following days confirmations were held at Chupra, Bollubhpur, Rutnapur, Joginda, and Nutongram, the Christians gathering in to each of these centres from the neighbouring villages for the confirmations in the evenings, and Holy Communion on the following morning. The number of those confirmed was 252 in all, and the communicants were 379. On Sunday, December 7th, the new church at Shikarpur, the gift of a generous anonymous donor, was dedicated by the Bishop of Calcutta. The North India localized *Gleaner* describes the occasion:—

The inhabitants of the villages hard by Santirajpur, the home of our Shikarpur Associated Evangelists, must have wondered at the unwonted sound which greeted them one Saturday morning a few weeks since. It was the bells of the New Church ringing out a merry peal to welcome the Bishop. Sunday, December 7th, was the day appointed for the dedication of Christ Church, Santirajpur; and about eleven o'clock the previous day, his Lordship duly arrived, and received a hearty welcome. Proceeding to have a general look round, the Bishop naturally turned first to the new building

he had come to set apart for Christian worship. He seemed pleased (very properly) with what he saw; and indeed the little chapel with its three stained-glass windows, its oak reredos, and its marble pavement and chancel steps—all the gift of one generous donor in England—is worthy of admiration. The bells specially attracted the Bishop's attention, one even securing the distinction of being pulled by episcopal hands. The dispensary was also visited, and its operations inquired into. It was nice to hear of much useful work being done among the patients coming day by day for medicine and advice.

Quite a large number of visitors were gathered together by the evening of Saturday for the services of the morrow. Of English missionaries there were present the Revs. A. Clifford, W. H. Ball, J. W. Hall, from Calcutta, the Rev. P. Ireland Jones, who is in temporary charge of the Nuddea district, and Revs. E. T. Butler and W. Wallace from Krishnagar, in addition to the three Associated Evangelists and their new leader, the Rev. A. G. Lockett. There were four Bengali clergy (Revs. Koilash, Mohlam, Daniel, and Thomas Biswas), and many Bengali Christians from various places in the district; a considerable number of planters were present, and were hospitably entertained by Mr. Macdonald, of Shikarpur Factory. The services on Sunday began with morning prayer (in Bengali), with an address by the Rev. K. C. Biswas; then followed the dedication service (English), with Holy

Communion. The Bishop preached on Romans xv. 13,—“Hope: its origin and influence.”

The Bengali service in the afternoon was very bright and enjoyable. There was a large congregation, the chapel being quite crowded. The prayers were read by the Revs. P. Ireland Jones and K. C. Biswas, and the lessons by Babu Horesh Biswas and the Rev. Mohlam Biswas. The singing was very heartily joined in by all. The Bishop preached at this service also. His words to the Bengali Christians, on “the duty and privileges of being witnesses for Christ,” were specially appropriate and useful. The life of the Christians should, he said, be altogether, and markedly, different from that of the heathen; therefore, as they returned to their homes, it should be with the firm resolve to witness for Jesus with their lives, and tell their heathen neighbours what it was that made them different.

#### PUNJAB AND SINDH.

On December 21st, Bishop Matthew admitted the Rev. F. Lawrence, of Narowal, the Rev. H. J. Hoare, of Peshawar, and the Rev. W. J. Abigail, of Karachi, to priests' orders. The Rev. R. Clark preached the ordination sermon. Mr. Hoare passed the Bishop's examination with “special credit.”

Dr. S. W. Sutton reached Quetta at the end of December.

The Rev. J. Redman, who returned lately to Hyderabad, writes of the indications of heart-searching among some educated Natives, and narrates the interesting baptism of a faqir:—

It is quite plain that there has been quite a stir during the past year, and Banerji's lectures, together with the English evangelistic addresses, have, under God, been the cause of it. God's Spirit has been working; this is evident from the opposition which has been raised. Lectures opposing Christianity have been organized, and one opponent has lately purchased a supply of Bradlaugh's and Ingersoll's tracts and books to lend amongst his friends. Banerji himself has certainly, so far as man can judge, been drawn very near to Christ. He publicly confesses his faith in the Lord Jesus as truly the Son of God, the Saviour, and realizes his need of Him as the atonement for sin—still he is not baptized. With regard to baptism, he quite acknowledges the privilege and duty, but says that the command to be baptized has not yet come home to his heart with living power; he waits for this. He says it may come at any time, and that he will not take the step until he feels thus

constrained. He heartily accepts the Apostles' Creed, but is a little unsatisfactory on Revelation and Inspiration, holding that both the authors of the Vedas and the Rishis were, and also that earnest, godly men now are, inspired in the same way as the writers of the Bible. He cannot abandon the idea of reconciling what he calls pure Hinduism with pure Christianity: he says he wishes to lead Hindus to Christ by means of their own sacred books. Of his earnestness and sincerity there can be no doubt, and he has considerable influence with some few others, to whom he has been a help.

There are two especially who seem to be very near baptism. Permanand makes the New Testament his constant companion, and is as far advanced as Banerji I should think, but being amongst his own people it is more difficult for him to come out; he teaches his mother and other women in his house Christian truths. He has much evident relish for the Word of

God, and finds much enjoyment in studying it. He has been to me this morning with a friend, asking me to read an Epistle with them, saying that now he has a few days' vacation, and asking that we may meet every day for one hour to study it together.

There are several others who seem to be following afar off. We have had more evangelistic addresses, one from Wade when he was here a short time ago, and another from Sandberg, the chaplain; they have been well attended. For these things we thank God and take courage. The work is going on. We long to see more fruit brought to perfection; but the husbandman hath long patience, and so must we have. In God's good time His Kingdom will be established here in Sindh. We had an interesting baptism on Christmas Day. An old faqir, who says he is ninety years old, but perhaps may be between seventy and eighty, then publicly confessed his faith in Christ crucified. It has for perhaps thirty years past been the custom here for faqirs, the maimed, the halt, the blind, and the infirm, to assemble outside the church after service on Sunday morning. Either the missionary or the catechist then preaches to them, and points them to Christ, the Great Phy-

sician of the soul; afterwards those really infirm receive a pice (halfpenny) or pie (mite)—it is for this of course they come. Some, too, come to our bungalow. In this way came the old faqir, three or four years ago. My wife began to read to him the Gospel, and he was interested, and used to tell others what he had heard, and on two occasions asked for a copy of the book, that he might give it to some one who wanted to know more than he could tell them. His gratitude, too, was still further drawn out by slight medical treatment when he was unwell, especially once when badly bitten by a dog. During our absence Miss Rheims had read to him and taught him, and on our return, as he declared his love for Christ and faith in Him, we spoke of baptism. He was very eager to get baptized, so on Christmas Day, before a considerable number of witnesses, both Hindu and Mohammedan, he was admitted into the visible Church. I grieve to say that since then he has been subjected to bitter persecution, but though the old man has not been so firm as we had hoped, he tells us he has not denied his faith in Christ. May the good Lord keep him steadfast and wholehearted!

In his Annual Letter, the Rev. A. E. Day gives a full and interesting account of the opposition recently got up by Mohammedans and Hindus against the work at Peshawar, to which allusion has been made in our pages more than once. The Hindus appear to have been roused into opposition by members of the Arya Samaj. The reason alleged by the Mohammedans was that a book used by the C.E.Z.M.S. ladies in instructing their pupils contained slanderous accusations against Mohammed; this charge, however, Mr. Day says he found to be untrue. Their combined opposition succeeded in almost emptying the schools and hospital of the C.E.Z.M.S. A "Society for the help of Islam" was started by the Mohammedans, and a pamphlet animadverting upon the work of lady missionaries was published, which concluded with a strong testimony to their success:—"From all sides comes the cry that these ladies have converted to Christianity such and such a woman or girl, and yet . . . we willingly let them into our houses, &c. . . . The Mussulmans of Peshawar, seeing that their religion and the honour of their brethren is in an evil case, have awakened from their hare's sleep, and an *Anjuman*, which is called the *Anjuman-i-himayat-i-Islam*, has been established, by means of which instruction will be given to women and children, various kinds of handiwork will be taught, and the nourishing and training of orphans will be taken in hand to preserve their faith and honour, that they may not fall into the charmed claws of the people of other religions." Mr. Day says:—

On reading this pamphlet we thought it would be well to set up a counter attraction in order to gain the attention of these zealous Mohammedans, and, if

it should be God's will, win some of them for Christ. We started evangelistic services twice a week, on Sunday and Thursday evenings, in our *Anjuman*

or Institute, in which Ashiq Ullah, a Christian musician and singer, has been of great assistance to us. He sings *bhajans* (native hymns), joined by nine or ten of our Christian youths, playing accompaniments on his *rabâb* (a kind of fiddle). Sometimes he sings alone songs of his own composition, telling the story of God's love in Christ, or describing the vanity of other religions or the folly of living for this life alone. Between these songs we have Gospel addresses, which are frequently listened to with attention, but sometimes people who have come in simply for the music, of which they are very fond, leave as soon as an address is commenced, or some Mohammedan starts up and departs in disgust on hearing Christ spoken of as the Son of God.

These meetings very soon came to the notice of the Mohammedans, who at once determined to put a stop to them if possible. One night when the room was fairly full of Mohammedans and Hindus, a young Mohammedan, a Qazi, put his head inside the door, and shouted, "*Ai Mussalmâno chalo!*" (Come along, O true believers), with the result that most of the Mohammedans left. Next night he contented himself with standing in the street and crying, "*Ai Mussulmâno chalo,*" and having collected a crowd, he started preaching on the opposite side of the road, which is so narrow that we could hear his voice all the time our meeting was going on. On the conclusion of our service, some of our Christians crossed over to hear what he was preaching about, but as soon as he caught sight of them he again raised his warning cry of "*Ai Mussalmâno chalo,*" and departed with his followers. The Mohammedans finding, as we afterwards heard, that they had gone too far and might be reprimanded for disturbing a religious assembly, on the next occasion, instead of preaching just opposite, stationed themselves at the top of the street, where their preaching might attract any of the Faithful who would otherwise have wandered in the direction of our Anjuman.

In addition to this they appointed four or five men to patrol the street and stop any Mohammedan whom they might see entering our Institute, and these men, whenever persuasion failed, resorted to force to compel those who had a desire to hear what was going on

inside to avoid the infidels and pass on their way. This they continued for several nights, while we went on with our preaching, and endeavoured to possess our souls in patience. A fair number of Hindus continued to attend our meetings, and occasionally a Mohammedan or two would manage to steal in. Our antagonists, finding that we took no notice of their opposition, changed their tactics. The sentinels were withdrawn, and energetic preaching was carried on in a mosque facing the top of our street, special mullahs being engaged to harangue the people who filled the mosque and crowded the street outside, and a ridiculous plan was adopted in order to annoy us. For several nights a boy was sent to parade the street in front of our room, playing a tin whistle. We tried to endure it patiently, though several times we had to confess to a strong inclination to rush out and collar the young rascal, but we knew that to do so would have given our assailants just the satisfaction they desired, and most probably next night we should have had a band of three or four tin whistles outside. So we managed to suppress our feelings, with the result that after a few nights the dulcet sounds of the melodious whistle ceased to be heard, and we are now left in peace, but unfortunately with only a small congregation, though we hope numbers will increase again before long. The Anjuman-i-himayat-i-Islam has failed. A dispute arose between the President and Secretary, and the members split up into two factions, while the mullahs abused them all for not submitting themselves to their authority. To add to their discomfiture they were given to understand that their proceedings were not regarded favourably by Government, so they have succumbed, alleging as the reason of their failure, that the members had been bribed by the missionaries.

Ashiq Ullah, who is mentioned above in connection with the evangelistic services, was baptized in Peshawar in the early part of the year. He was a Mohammedan, and used to spend his time in playing and singing at Hindu and Mohammedan festivities. He had been a searcher after the truth for some seven years, and latterly used to set apart some time every evening (when sitting with his companions) for

prayer and reading and singing Christian hymns. Mainly through the influence of the Rev. Thos. Howell, of Pind Dadan Khan, he was brought to Christ, to whom he has now consecrated his musical talent, and it is most interesting to see the earnestness and feeling which he manifests when sing-

ing Christian bhajans in our Anjuman. He has a very quiet manner at other times, but is full of zeal for the Lord, and constantly seeks opportunity to induce his companions to accept the Saviour whom he has now learned to trust.

#### WESTERN INDIA.

We regret to have omitted to notice before that four students of the Poona Divinity School were presented to the Bishop of Bombay for examination, with the view to ordination, in May last. The Bishop wrote to the Rev. R. A. Squires regarding these first candidates from the School:—"I am glad to be able to congratulate the Divinity School heartily on its firstfruits. Out of the four candidates presented, two, Messrs. Dayaram and David, have passed an admirable examination, Mr. Dayaram in all subjects, Mr. David in all but one. Both show a very ample amount of knowledge, and a good training in the way to make use of it. The latter point is what I regard as the real test, being that in which Natives of this country so seldom show to advantage." Mr. Squires, who had these students reading under his charge at Bombay, and assisted them in their studies, has forwarded the examination papers, adding the remark,—"You will see from these that—so far as the subjects go, and they are pretty extensive—the examination has been a rigorous one for Native agents, even though three of them have matriculated, especially when we remember that they have only been eight months under instruction."

Mention was made last month of the special services conducted by the Rev. W. Haslam at Girgaum Church, Bombay. He subsequently went to Poona, arriving there, together with Mrs. Haslam and Mr. Campbell, on December 1st, the day of the Missionary Conference meeting. Daily prayer-meetings had been held beforehand, and handbills announcing the meeting had been delivered from house to house throughout the camp and English-speaking quarter. Bible-readings were held several mornings, by permission of the Rev. P. B. Horne, the Chaplain, in St. Mary's Church, and evangelistic meetings were held every evening in Cypress Lodge, the Church mission-house. On Sunday morning, December 7th, a special service for all the Native Christians of Poona was held in Cypress Lodge, and Mr. Haslam preached from Ps. xxiii. 1, being interpreted by the Rev. Appaji Bapuji, to Christians connected with the Church of Scotland, the Scotch Free Church, the Episcopal Methodists, as well as those of the C.M.S.; and in the evening an assembly of some 250 responded to an invitation addressed to the English-speaking Native gentlemen, and listened attentively, for the most part, to an evangelistic address in the Anandouhbhad Theatre. By special invitation Mr. Haslam prolonged his visit for a second week, during which, in addition to the daily Bible-readings and evangelistic services, special services were held for soldiers and for women and children, and special visits were paid to the Native Institution's School and to a soirée held at the Joshi Hall for the members of the Prathana Somaj. The Rev. J. A. Harriss thus sums up, in the columns of the Bombay localized *Gleaner*, the chief points of teaching which were specially emphasized:—

1. A very marked stress was placed upon the Person and Presence of our Lord. Christ our Lord was, so to speak, lifted out of the historic past, and shown to be living and real and present to-day, as living and real

as when He lived on earth with His disciples.

2. That being thus ever with His people and in the world, He is the centre of the entire Christian system; not a mere element in it, but the



system itself. All flows from Him; all centres in Him. Christianity is Christ, and Christ is Christianity. It is possible to lose sight of this—to place an organization—the Church, a book—the Bible, or a system of orthodox doctrine, in the supreme place which Christ alone should hold.

3. The disciple's position is one of complete trust in an unseen but most present Lord—not only faith in the

efficacy of His work accomplished for us, but in His power and inspiration and indwelling life for the perfecting of His will in us. The Christian's life should be, then, one of continual committal of his whole being to the will of his Master, and the door is thus open for him to perform even now in us and through us, all purposes of Holiness and Love.

From the pages of the *Bombay Guardian* we learn that a young Parsee convert was baptized at Girgaum Church, by the Rev. R. A. Squires, on Sunday, January 11th. That paper says:—

He is well known at the Y.M.C.A. and by many friends in Bombay, who will be interested in the following account with which he has furnished us as to why he became a Christian:—

“As it is often the case that those who do not know us, suspect our sincerity, and ascribe to us all manner of evil motives for giving up our former creed in favour of Christianity, I thought it would be well for me to write a few words about myself and why I became a Christian, just after I have confessed Jesus Christ to be my Saviour before the public.

“My design, in embracing the religion of Jesus Christ, is not that I may have earthly riches (which I was not at a loss for), but that Parseeism did not satisfy me, chiefly in three great points, which I describe in the following paragraph, and that I might obtain an

entrance into the everlasting Kingdom of God by confessing Him who came down from heaven to save sinners.

“The above-mentioned reasons are—1st, that Parseeism furnishes an erroneous account of God—it places Him in the same level with other seven angels (*amsas pands*); 2nd, it reveals no satisfactory way of salvation; 3rd, that it gives us no proper account of the world to come.

“About nine months ago my eyes were opened, and under the Rev. J. M. Macdonald—who has laid me under such a debt of gratitude that I shall never forget him—I came to know more of the truth as it is in Jesus, and I gave myself wholly to Him and desired to be baptized. May it be the earnest prayer of every true Christian that God may open the eyes of many of my fellow-countrymen!”

#### SOUTH INDIA.

Mr. and Mrs. Martin Browne returned to the Mission from Australia in November, and Mr. Browne resumed the charge of the Ellore High School.

The Rev. J. E. Padfield has added to his important services in the production of Telugu Christian literature by compiling a history of the Church of Christ to the Council of Nicæa. It is very highly spoken of by the *Madras Diocesan Record*.

#### TRAVANCORE.

Bishop Hodges held his first confirmation the week before Christmas (date not mentioned), for the students of the Cambridge Nicholson Institution; and on Sunday, December 21st, St. Thomas's Day, he admitted to deacons' orders Messrs. K. M. Matthai and M. C. Punnus, the former for Alleppy and the latter for Mundakayam.

#### CEYLON.

The number of boys in Trinity College, Kandy, continues to increase. In December there were only two short of three hundred, while the boarders had gone up since November, 1889, from thirty-nine to sixty-three. The Rev. J. W. Fall, in his Annual Letter, makes several quotations from the last report of the Public Instruction Department of the Ceylon Government and comments upon them. He says:—

The first excerpt is as to the extent to which educational openings are taken advantage of in the island. The Director reports that, "Whereas in 1884 one child in every twenty-seven of the whole population attended school, now in 1889 the figure is one in every nineteen." I can see ways in which this increase is of distinct advantage to Mission effort.

The second extract regards *pansala* schools. The Director says: "These schools are in a bad way, even as regards numbers, which might be expected to be good, in view of the fact that they are taught by Buddhist monks, who not only are of the religion of the people, but who also give a meal to the scholars who attend them in return for certain manual work done." This remark is suggestive,

when taken in connection with another, that in grant-in-aid schools (largely, I believe, belonging to Christian agencies of some kind) an increase is shown during the year of nineteen schools and 3083 scholars.

The third gleanings from the Director's report has reference to increase in number in detail. "In the Central Province," he says, "the most notable increase was that of Trinity College, Kandy, which, under its new Principal, the Rev. E. J. Perry, had gone ahead rapidly." He then speaks of him as "a young man, full of the greatest energy, with a wholesome and uncommon gift of understanding school-boys. Mr. Perry's death is a great loss to the educational department of this colony."

The Rev. J. D. Thomas, who took charge of the Tamil work in Colombo upon the Rev. D. Wood coming home in August last, underwent a painful medical operation in November, which, through God's mercy, was successfully performed. He writes that his work in Colombo is very encouraging, especially that among the Mohammedans. Several men, he believes, are ready to embrace the Christian faith, but for the fear of the wrath and persecution of their relatives. He adds:—

Only last Sunday a Mohammedan came into one of our places of worship after service, and entered into conversation with the catechist, who after a time invited him to kneel down in prayer with him, which he did without demurring, and as he left shook hands with a few of the Christians who were present.

The Mohammedan women, too, are most anxious that a lady should visit them regularly and instruct them, and Mrs. Thomas has been to several of their houses; but the field is so extensive that it requires two or three English ladies to devote their whole time to this work, to do it aright.

At the annual prize distribution of the Tamil Boys' and Girls' Boarding-schools at Borella, which was held in December, Colonel Meaden gave the prizes to the successful students. In the case, however, of a money prize which Mr. Wood had requested Mr. Thomas to bestow on the boy who should pass the best examination in "A Catechism for young Protestants," by the late Dean Champney, all the five competitors had learned the work so thoroughly that it was decided to divide the money among them in equal proportions.

#### SOUTH CHINA.

We quoted last month a letter from Dr. Rigg. He has since written again regarding the prospects of footing being once more obtained in the large and important city of Kiong-Ning-Fu. This city is 260 miles north-west of Fuh-Chow, and is the second city of the Fuh-Kien Province north of the River Min. The first entrance was obtained in 1875, when the catechist Ling Sieng-Sing took up his residence there, but was expelled with much violence and many shameful indignities after eleven months. The second invasion took place in 1878, when a house was purchased by Mr. Lloyd, but it was attacked and destroyed, and again the catechist was expelled. In 1884, for the third time, a house was occupied inside the walls, the landlord of which was induced to rent it to the Mission from a sense of gratitude for a cure effected on his person by a European doctor at Fuh-Chow.

But after a fortnight's quiet possession the catechists were savagely attacked by a hired mob, beaten, and in an ignominious manner, amidst the shouts and jeers of the heathen crowd, driven out from the city. Dr. Rigg wrote in December from Nang-wa-Kau, which is twelve miles from Kiong-Ning-Fu, that about 10,000 people had been treated by the Native medical assistant residing just outside one of the city gates up to that time, and he had even been summoned to attend the family of the chief magistrate or mandarin in the district. We desire to commend the present fourth attempt to enter this citadel to the earnest prayers of our readers. Meanwhile, Kiong-Ning has actually been visited by two ladies of the C.E.Z.M.S., Miss Newcombe and Miss Johnson. Their narrative, which is deeply interesting, will appear in *India's Women*.

Archdeacon Wolfe, who went to Canada at the beginning of last year in lieu of taking his well-earned furlough in this country, returned to Fuh-Chow in September, and accompanied Bishop Burdon on his visitation of the districts in October. He writes that many of the Christians lately visited are suffering persecution from the gentry and literary classes.

#### MID CHINA.

The fourth Annual Report of the Hao-Meng-Fông Hospital, which is conducted by Dr. Daly, the port doctor at Ningpo, states that 198 were received during the year as in-patients, and that 4826 out-patients were treated. Fifty-seven of the in-patients were admitted to be cured of opium-smoking. Dr. Daly says of this habit and its treatment:—

It is the custom in this hospital to cut off all opium from the moment the patient enters, and there has been no bad result from this, except that several, unable to bear the great suffering each and everyone must undergo during the first few days, have escaped over the walls; one jumped from a window about eighteen feet from the ground, using his umbrella as a parachute to break his fall. After a residence of a month the patients leave strong and active men, once more able to live healthy lives, and earn "rice" for their families.

If careful inquiry is made, it will be found that the moderate use of opium is the rare exception, the abuse the rule; that gradually and steadily the habit grows, and the dose is increased. True, a few are found who do not fall victims to the craving, or are able to give up the habit. But where the great curse is most apparent is amongst the labouring classes, who only earn enough by daily labour to feed, clothe, and house their families, and who, when they become opium-smokers, find this beyond their powers, and, consequently, their families are ill-fed and poorly clad, their health breaks down, they commit crime, their children are sold, and their women

prostituted to procure this fatal drug.

China was not strong enough years ago to prevent the importation of opium; she is not strong enough now to prevent its cultivation by her own people.

Years will show whether opium is the great curse that it has so often been described to be. That it is so is not yet proved; but these facts are—that its use is rapidly extending; that opium-smokers beget few and unhealthy children; that although it does not, to any great extent, lead to violent crime like drink, yet indirectly it is the cause of appalling misery, and crime of the most revolting and degrading nature; and furthermore, that only one crop of rice, and that a late one, can be grown after the early crop of poppy, thus diminishing and endangering the food supply.

Taking these facts into consideration, it is possible and probable that opium will prove "the curse of China," by diminishing the population to an injurious extent, producing an unhealthy race, and turning millions of these peaceful, sober, industrious masses into a degraded and vicious people, with what effect on this great nation time alone will prove.

The branch hospital for women, which is in a separate building, was superin-

tended by Miss French, of the C.E.Z.M.S. (now Mrs. Daly), who gives the following account of her labours:—

We have morning and evening prayers regularly, conducted either by Phœbe (the Native helper) or myself. The patients are frequently visited by myself and other ladies of the Mission. During the winter I went with Phœbe to visit a Mrs. Tong, an old patient, who had been in hospital about February, 1889. Her husband is a rich man, and they live in a large house not far from Z-ky'i. We had a most hearty welcome, and during our visit had much opportunity for reading, explanation, and prayer. I was specially pleased to find that Mrs. Tong's amah, who had been with her, remembered the whole of the Lord's Prayer, and part of the hymn, "There is a fountain filled with blood," and had taught them to one of the daughters. Another servant in the house was also very attentive to hear the Gospel, and long after I had gone to bed Phœbe continued talking to her. Just lately Mrs. Tong came here on a visit, bringing her sister-in-

law to have her eyes treated. She also listened with interest, and Mrs. Tong, I think, truly believes in Christ, although she has not yet courage to apply for baptism. The men of the family have requested a missionary to visit them. We had two women lately from Neng-hae-si-ao, to whom it was a real pleasure to read and speak, and I hope to follow them up; also a woman from Ha-p'u, who said she would never forget what she had heard while here, and would tell her mother of it, who had already given up idol-worship. This is another case I hope to visit. A girl who came in here with her future mother-in-law, and who had formerly been taught by Miss Laurence, has now applied for baptism. We have also a child of about ten, who came in with fearfully sore feet, the result of foot-binding, who is now to pass on into the girls' school, there, we hope, to learn of Christ, and become truly His child.

The Rev. J. and Mrs. Neale and the Rev. W. G. Walshe arrived at Hang-Chow at the end of November, and Mr. Walshe went forward after a few days to Shaou-hing, whence he writes, "There seems to be good promise here of coming blessing."

#### JAPAN.

Bishop Bickersteth has kindly forwarded notes of his visitation tour in Kiushiu, and in the south-west of the Main Island, from which we extract the following. First, as to Kiushiu:—

*Saturday, Oct. 5th.*—Hold confirmations morning and evening [at Fukuoka, in Kiushiu].

*6th.*—Had arranged to lay the foundation-stone of the new church at 8 a.m., but the storm was too violent to allow of a service being held out of doors. By evening the wind had sunk, and a fair congregation collected. A Bible, Prayer-book, and newspaper of the day were placed under the stone before it was put in its place by the workmen. I read a short service which had been prepared by Mr. Hutchinson, including Psalm cxviii. and some appropriate collects. The site is an excellent one in the centre of the city, and in a line with the public offices.

*7th.*—Leave early for Oyamada, our Christian village, with Mr. Hutchinson. My errand is "the consecration of the church." We ought to have been there the day before, but the storm had delayed us. A messenger whom we

had sent ahead of us the previous evening, had missed the train, so that when we reached the place, the congregation was not collected. Before news could be sent to every one that we had arrived, the canonical hour for service was passed. However, as I was forced to go on that night, I determined to hold it. It was a cheering sight to see the spacious and substantial building well filled with worshippers. Mr. Hutchinson preached. Mr. Hutchinson is much to be congratulated on the success which has attended his labours in this district. Of these the church at Oyamada, and that in course of erection at Fukuoka, will, I hope, be a memorial for many years—outward signs of the spiritual building which is being erected without hands, and silent witnesses to the vast heathen population around of the worship of God in Christ.

Left Oyamada at 5.30 p.m., parted

from Mr. Hutchinson at Kurume—he returning to Fukuoka—and reached Fukushima, a place some miles on the Kumamoto road, by 10.15.

8th.—Reach Kumamoto at 4 p.m. by jinriksha.

9—11th.—Engaged each day in the Local Council. On some points the spirit shown by the Japanese representatives was not satisfactory. The island of Kiushiu has a tendency in affairs ecclesiastical as well as political to “Home Rule.” Its Christians greatly need to learn the truths which are implied in “One Lord, One Faith, One Baptism,” and the young men

the value of humility and the duty of obedience to their clergy. Still Kiushiu is a hopeful field. Its men were foremost in the revolution of a generation ago, and may perhaps in the future supply leaders to the Church.

11th.—Leave with Mr. Fuller at 4 p.m. for Nagasaki.

12th.—In the evening I confirmed Mr. Fuller’s teacher. He is, it seems, the first Native of Nagasaki who has been baptized. There are some sixty Christians there connected with the Church, but they have all come from other places.

In the following month, the Bishop visited the stations in the south-west of the Main Island :—

Nov. 4th.—By train to Kyoto, eighteen hours.

5th.—By train to Kobe, three hours. Lunch with Mr. Foss, and obtain information about my route. By train to a place called Tatsuno, on north shore of Inland Sea, 2½ hours; have to make long detour to reach the town from station, the road having been broken by a flood.

6—7th.—Journeying all day in jinrikshas across a mountainous country (119 miles in the two days), and meet Mr. Chapman on the Friday evening at Yonaso, a city at one end of a large salt-water lagoon near the China Sea. Hold a confirmation the same evening; a judge is among the confirmed, and he tells that in his younger days, when hatred of the foreigner was deemed a virtue, he once left home with the view of killing Sir Henry Parke, and got as far as Kiyoto, when something providentially turned him from his purpose. There are nineteen Christians in this place. On my visit last year there were none.

8—11th.—At Matsue. I have written about this place in former journals. It is making steady progress under its aged Native deacon, Nakamshi. It also has now the help of a resident missionary of the Church of England Zenana Society, and is to be the headquarters of the band of missionaries who, under Mr. Buxton’s leadership, are, I hope, by this time in Japan, or very near its shores. They must, however, learn something of the language before they can go to so distant a place, and with this view will spend a while in Kobe.

11—13th.—Travelling to Hamada, where we stay two days. This Mission

has made little, if any, progress recently. Frequent changes of catechists may be one reason of this; internal differences among the few Christians are certainly another. As last year, I held no confirmation. The new catechist has a good character, and Mr. Chapman is doing all that he can for the place on his occasional visits. We both addressed the Christians, and there seemed some reason to think that some among them were really impressed with the necessity both of unity and diligence, if the Gospel is to win its way among their fellow-townsmen.

Sunday, the 16th, we spent at Masuda, a town further down the coast. This is a comparatively small place, with only four or five thousand inhabitants; but the banker is a Christian, and others are gathering round him. After the confirmation on Sunday morning he brought us a series of questions which he had written down, on sin, prayer, the promise of “Kingship” in the Revelations, &c. In the evening a number of officials in the Revenue Office met us at his invitation, men of much intelligence as well as courtesy. I gave a lecture on “Matters practically indisputable,” of which the endeavour was to show that, notwithstanding the widespread doubt, there are many things practically certain on which the inquirer may take firm stand, and from these reach the truths, whether of theism or Christianity. Mr. Chapman kindly translated for me. I give my own confirmation addresses now, and sermons, but have not yet ventured on lectures in Japanese. After my lecture Mr. Chapman gave a short address on “The Truth shall

make you free," which was listened to very attentively. They then put some intelligent questions. Such opportunities are valuable both in themselves and as showing the drift of opinion.

25th, *Osaka*.—I held a confirmation.

Miss A. M. Tapson has been ordered to take a sea-trip to Hong Kong to recruit her health. The Rev. and Mrs. A. R. Fuller have also been unwell, the latter seriously so, and were sent on a visit to Kobe. Miss Ada E. Knight and Miss L. K. Ellis, who have been labouring at Chefoo as missionaries of the China Inland Mission, having been led on medical grounds to desire to labour in Japan rather than in China, have, with the cordial consent of the C.I.M., been engaged provisionally as lady missionaries of the C.M.S. in local connection. They arrived at Osaka in August, and took up their residence at Nagasaki in November.

The Rev. B. F. Buxton, with Miss Sander, Miss Thompson, and the rest of his party, reached Kobe on November 27th; and the Rev. and Mrs. H. McC. E. Price, and the Revs. H. L. Bleby, D. M. Lang, and C. T. Warren, arrived at Osaka on December 5th. Mr. McC. Price has assumed the charge of the Osaka Boys' School, in succession to the Rev. T. Dunn, who has had a serious and protracted illness, and who, although he has been mercifully raised up, is advised not to attempt educational work, at all events for the present. Mr. Bleby will assist Mr. McC. Price in the school.

The Rev. J. Batchelor, who translated the Book of Jonah and St. Matthew's Gospel in Ainu while he was in Japan, has been at work since he came home on the Gospels of St. Mark, St. Luke, and St. John. He hopes to see these through the press this spring, and to return to Japan in May.

The following is the letter of Mr. Hutchinson, referred to in our Editorial Notes last month (page 148):—

*Fukuoka, Nov. 29th, 1890.*

I must, I feel, send you word of a very singular event which has aroused intense feelings of gratitude to Almighty God amongst the Christians of this district, as it will, no doubt, have done in other parts of Japan. I allude to the extraordinary fact that the President elected by the new Parliament of this country, consisting of over 300 representatives, is a Christian. According to the rules of the new Constitution, three names were to be selected to be submitted to the Emperor, who would from these appoint the President and Vice-President. The first meeting of the representatives was on Tuesday, the 25th inst. The members of the three Churches here, the Congregational, Methodist, and our own, agreed to hold a special united prayer-meeting on the evening of Tuesday, 25th, on behalf of the new Parliament, the first in the history of their country, besides a daily meeting at 6 a.m. in the most central and convenient building, the

Thirty-three were confirmed—a very solemn service.

28th.—Return to Kobe.

Dec. 2nd.—Mr. Buxton, who arrived last week, comes to talk over his plans.

Methodist Church. When the proceedings commenced it was full to overflowing, nearly 500 being present. Suitable passages of Scripture were read, and fervent prayers offered by members of the different Churches. As the proceedings were about to close, a telegram from Tokiyo, announcing the names of the three nominees, arrived, and the gratitude with which the announcement that the head of the list was a Presbyterian brother was received found utterance in hearty thanksgiving, and was manifested in joyous mutual congratulations. On Friday it was known that his Majesty the Emperor had appointed Mr. Nakashima, the Christian gentleman previously referred to, the first President of the House of Representatives. Surely such an event speaks eloquently of the altered state of affairs in Japan, and we do right to view it as an encouragement to quiet and persevering efforts to win the sons and daughters of Japan to Christ.

## EDITORIAL NOTES.



OUR present number contains seventy-two ordinary pages instead of eighty, but we also give a Supplement of twenty-four pages with brief reports of the February Simultaneous Meetings, making ninety-six pages altogether, without the "inserts" of Contribution List and Advertisements. We have important articles awaiting their turn for insertion, so that it does not look as if the pressure on our space would be much diminished by the increased size of the magazine. We would ask our readers to give us a justification for the large amount of matter now presented to them at the old price of sixpence, by making systematic efforts to augment the circulation. We are now printing almost double the number printed ten years ago, but we ought to double it again in the next year or two, notwithstanding the severe competition of the *Gleaner*.

THE reports of the "F.S.M." given in our Supplement are not as complete as we could wish. From several centres none have been sent. A large amount of work was done in the Lancashire cotton towns, of which we have received scarcely any account at all; and several of our most zealous and effective speakers are hardly mentioned. The Liverpool report is particularly inadequate. It does not mention half the meetings and services held in that city. To every local secretary or promoter a special request was sent asking for a report within three days of the meetings being held, and this request was repeated in our own pages last month. If therefore there is an apparent partiality in the reports we give, it is not our fault.

It must not be supposed that the unreported meetings were the failures. Some of the best are not mentioned in our Supplement. For instance, the meeting in Bootle Town Hall, at which the Bishop of Liverpool presided and the Rev. E. A. Stuart spoke, was most impressive and encouraging, but not a line has reached us about it.

Our own comments on the campaign will be found at page 223.

THE excessive strain of the last four or five months has told with serious effect upon our Secretarial body in Salisbury Square. Mr. Wigram, after seeking in vain to recover weakened health by staying at home for some days, has been ordered to the South of France, and is now at Cannes. Mr. Fenn, never strong, after almost thirty years of office labour following upon a missionary career before that, is away for needed rest for some weeks. Mr. Lang, who had a very severe fall on the ice in the Christmas holidays, and suffered much in his head at the time, has again given way under the strain of his Africa and Palestine anxieties, and has also been ordered away. Mr. Baring-Gould is in temporary charge of Mr. Wigram's department, and Mr. Furness Smith of Mr. Fenn's; while General Touch, who took Mr. Lang's place during the latter's visit to the Holy Land last year, has again most kindly undertaken the same duties.

THE cause of the Kingdom of Christ had no more devoted friend than Admiral Prevost, whose death we have to record with unfeigned sorrow this month. The founder and benefactor of the North Pacific Mission was a familiar figure in many C.M.S. circles a few years ago. He travelled all over England to tell the thrilling story of the conversion of the Tsimshians and Hydahs. The sad troubles of later years, and the secession of the missionary whom he had so lovingly supported, were a heavy grief to him; but he delighted in the manifest tokens of God's blessing on Bishop Ridley's work.

For some few years Admiral Prevost was a member of the Committee in regular attendance; but he very rarely took part in the discussions. Of him the words are most emphatically true, "The memory of the just is blessed."

SOME very urgent calls for additional men are before us just now, to which we beg the most earnest and prayerful consideration of our readers. First of all, it is of the highest importance, in accordance with the Report of the Niger Sub-Committee printed in our last number, that a strong body of Europeans volunteer at once for the Lower Niger, to accompany the Rev. F. N. Eden on his return thither. We say "volunteer," because the climate is undoubtedly a very trying one, and the Committee never make an appointment to any part of West Africa in such a form as to lay upon the candidate selected the moral obligation to go without question. Candidates are always carefully sounded as to their own unreserved readiness to go out in full faith and courage before the location is definitely fixed. But the present is purely a case for spontaneous and eager offers. In the Queen's service, it is only necessary to throw out a bare hint that men are wanted for a perilous post or field, and instantly volunteers spring to their feet and entreat that they may be chosen. We are yet far from a like enthusiasm and self-consecration in the higher service of Christ, except in a very few cases; but the present crisis is the very occasion for it to be manifested, and we do earnestly pray that some young and vigorous men, clergymen and laymen, may be led to come forward at once and say, "That is the place where Christ's soldiers are wanted: here am I; send me."

THEN again, let Bishop Tucker's appeals mentioned at page 201 be referred to. Writing *before* the death of Hunt and Dunn, he *thought*, after providing for the south end of the Lake, that he would have *five* men for Uganda. "But," he wrote, "I pray God, and shall not cease to pray Him, to give us within the next twelve months *four times five* for the crying needs of this vast field. From all I hear of Uganda, the whole country is literally thirsting for instruction. Busoga presents a vast and most promising field. Ulu is an open door. Mombasa *must* be occupied, and the other stations reinforced and vacancies filled up. *Twenty men do I ask for? I could with the utmost ease place forty men.*"

AMONG humbler demands is one for *one man* for Mr. Horsburgh's projected new C.M.S. Mission in Inland China. Not that others will not be welcome for this Mission; but one man of some weight, a clergyman or medical man or experienced layman, is urgently wanted to accompany the party as Mr. Horsburgh's associate or colleague, and take the lead in case of his illness or absence.

AND here let us observe that a most powerful and moving appeal has just been published by Mr. Horsburgh, entitled "Do Not Say," i.e. "Do not say this or that"—excuses of all sorts for neglecting the Heathen. We would ask our friends to obtain this remarkable pamphlet at once and circulate it everywhere. The price is 3d., or 10s. for 50 copies, with postage extra; and it will be supplied from the C.M. House.

FOUR or five years ago a well-known speaker for Foreign Missions asked why beneficed clergymen did not give up their parishes and go out as missionaries. There have been several instances of this since then; but our friends do not always know of all who are *willing* to do so, because some offer and yet are



prevented from going out, and their names are not published. But one such missionary, "in will though not in deed," has lately made himself known. The Rev. C. Butler, Vicar of St. Barnabas, Cambridge, wrote to his parishioners, "I recently offered myself to the C.M.S. for foreign service, not because my work here, which God has hitherto so blessed, was done, but because there is such dire need of more men to go abroad, and so few are able or willing to go. But the Society's doctors"—they were the obstacle; they would not pass him for a foreign climate; and we have had many such cases of late. In this present number, for instance, we were hoping to announce the acceptance of a young clergyman bearing a very familiar and honoured name; but the Medical Board have rejected him for the present. In these cases it is clear that God has work for His servants at home; yet they were right to offer. "Thou didst well that it was in thine heart."

In strong contrast to the wild ravings—it is really not too strong a term!—of some of the correspondents of the *Guardian* and *Church Times* regarding our Palestine Mission, was the debate in the Lower House of the Convocation of Canterbury upon the same subject. Grave, dignified, appreciative, kindly, the speeches did honour to the speakers. They are at all events not influenced by the violent tirades of the Vicar of Barking, and of the young layman who acts as Secretary to the "Assyrian Mission" and takes the Eastern Churches under his especial protection. One cannot but be struck by the significant illustration afforded by the Convocation Debate of the unrepresentative character of the Lower House as at present constituted. Not a single clergyman openly and publicly identified with the C.M.S. took part in it, though one or two did who give it a kindly welcome to their parishes. The fact is that scarcely any of the *elected* members are distinctively "C.M.S. men," though a few of the official members are. Yet C.M.S. circles include a considerable number of the most able and influential of the English clergy; and a Church Congress would be utterly discredited that gave them no better representation than is given them by the Convocation of Canterbury. But all the more, therefore, are we bound to acknowledge the fairness of the speakers in the recent discussion. Dr. Lowe, the mover of the *gravamen* on the subject, spoke of the Society as "a completely organized concern successfully carried out, which had been blessed with wonderful success." "And who," he asked, "supported it? It could only be the Spirit of God moving and stirring the hearts of believing people, and inspiring the noble generosity which they exercised." And he described the missionaries as "full of zeal for the saving of souls, and imparting to others a full knowledge of those Gospel truths which to themselves were so dear and precious." Dr. Bright said the Society "had done great things, and he hoped would still do great things for the cause of Christ." Canon Bailey "had a great admiration for the Society and the work it had done." Archdeacon Sandford said the Society "showed a spirit of Christian devotion, energy and wisdom, which might be a lesson to them." Bishop Mitchinson noticed its "splendid services." Dean Gregory, Archdeacon Palmer, and others, also spoke with anxious fairness. We do not quote the Dean of Windsor (Dr. Davidson), or the Dean of Gloucester, or Archdeacon Kaye, or Canon Bowlby, because they would more naturally take a line favourable to C.M.S.

Nevertheless, it is of course true that the Society's work in Palestine, though regretfully censured, was censured. It does not seem to have occurred to a single one of the speakers to consider whether Bishop Blyth had fallen by chance into any fault or error. The assumption throughout was that if the Bishop and the Society differed, the Society must be wrong

If the society were the English Church Union, and the bishop were the Bishop of Liverpool, would the same men support the bishop against the society?

As a matter of record, we give the terms of the *gravamen* :—

"That whereas it is alleged in a Charge lately published and addressed to the Church of England generally by the Right Rev. Dr. Blyth, Anglican Bishop in Jerusalem, that some of the Church of England Missions in Palestine are prosecuted by methods at variance with ecclesiastical principles and usage, and likely to hinder the growth, so much to be desired, of closer union between the English and Orthodox Eastern Churches; and

"Whereas a reply to the above Charge, issued from the Church Missionary Society, while controverting some of the Bishop's statements, appears to affirm and maintain methods of procedure from which, if adhered to, the undersigned anticipate confusion among the Churches and injury to missionary efforts among unbelievers in Palestine:

"*Reformandum*.—That his Grace the President and their lordships the Bishops of the Upper House be respectfully and earnestly requested to consider the statements contained in the Bishop's Charge, and the reply of the Church Missionary Society, and to take such steps as they may deem best for removing existing difficulties, strengthening the Catholic relations of the Church of England with the Orthodox Churches of the East, and rendering renewed and vigorous support to the Missions among the Mohammedans in Palestine."

This being made an *articulus cleri* by vote of the House, was sent to the Upper House. But the Bishops did not indulge in a debate on the subject. The Bishop of London immediately moved that the matter be left entirely in the hands of the Archbishop of Canterbury, which was agreed to forthwith, and the House passed to the next business.

One or two of the speakers in Convocation evidently misunderstood some passages in the Society's reply to Bishop Blyth; and the *Guardian's* remarks upon it in the issue of February 11th are extremely unfair, and unworthy of a great organ of Church opinion. Opposition we must expect, and do not complain of; but misrepresentation ought not to be indulged in by newspapers of repute. For the present, however, it seems hardly worth while to pursue the matter further.

In a second article, on February 18th, the *Guardian* "offers to the Society a suggestion in good faith," as a solution of the difficulty. It is a suggestion, certainly, of exemplary simplicity. It is this, Withdraw from Palestine, and let S.P.G. take your place. We were going to affix a note of admiration to this sentence, but we prefer to ask the *Guardian*, also "in good faith," first to give us its reply to the question we ventured to put to Bishop Blyth in the article in our last number. What is actually to be done with the Protestant congregations in Palestine? Are they to be disbanded? Are the members to be advised to go back to the Churches they (or their fathers) formerly belonged to? And are the Native Anglican clergy to receive the same counsel? These Native clergymen have been ordained by Anglican Bishops. They are in fact presbyters of the Church of England, and their names are in the Clergy List. Are they to be cast out? If not, to what congregations are they to minister? And if a Greek Christian comes to one of them and asks to be permitted to join the congregation, is he to be refused? Surely it would be well if our critics would give a plain answer to these plain questions.

WE are very glad to say that the Rev. H. E. Fox has gone to Palestine to conduct mission services for the C.M.S. congregations; and though he has no

official commission regarding present controversies, his counsels on the spot cannot fail, by God's blessing, to be helpful.

DURING the past month the Committee have accepted for work abroad :— The Rev. Richard F. Fleming, B.A., Trinity College, Dublin, Curate of Cavan ; the Rev. Henry E. Heinikey, of the London College of Divinity, Highbury, Curate of St. Paul's, Stratford ; Mr. W. Harry Roberts, B.A., Corpus Christi, Cambridge ; Miss Mary D. Wood, and Miss F. Patching. Mr. Roberts offered for the Sudán and Upper Niger Mission. Miss Patching is a trained nurse, and goes to Palestine, for work in the Gaza Hospital.

THE notice of the appointment of the Consulting Physician to the Society in our February number should have mentioned that Dr. Tirard is a Fellow of the Royal College of Physicians, and also one of the physicians at the Evelina Hospital for Sick Children, and at King's College Hospital.

THE Society has lost one of its best friends in Wales by the death of Miss Emma Williams, of Rhyl, who was for many years Hon. Secretary for C.M.S. there. She left legacies of 50*l.* each to C.M.S. the Bible Society, and the Jews' Society.

WE are pleased to learn that three of the boys at the Children's Home, Limsfield, Theodore Lewis Kember, Arthur Frederic Cole, and Russell Edward Brown, have obtained by open competition, Entrance Scholarships of the value of 20*l.* a year, at the South Eastern College, Ramsgate : that one of the three Mathematical Entrance Scholarships of 40*l.* a year offered by the Principal of Monkton Combe has been awarded to Walter Reeve : and that C. R. Allcock has won the high distinction of carrying off the First Scholarship at St. Paul's School, Kensington.

THE new Bishop of Worcester, Dr. J. J. S. Perowne, always showed his appreciation of the Society and its work while at the Deanery of Peterborough. His interest was strikingly manifested in a letter he wrote on the occasion of the last C.M.S. anniversary there :—

*"The Deanery, Nov. 10th, 1890.*

"It is a real disappointment and grief to me, that I am unable to preside at the meeting this evening. A severe cold compels me to keep in the house.

"I had looked forward with so much interest, though not without many feelings of sorrow and regret, to this meeting, as the last opportunity I am ever likely to have in Peterborough of expressing my warm attachment to the Church Missionary Society, a Society which, beyond all others, in my opinion, has been blessed and honoured of God in the extension of His Kingdom upon earth.

"I rejoice greatly that it has taken such deep root in Peterborough, and hope that those who love and support it will abound yet more and more.

"May our Lord and Master manifest His presence at the meeting this evening, and may His Spirit rest largely on all those who, in obedience to His command, and relying on His promise, are promoting the cause of Missions, whether here or elsewhere!

"My heart and my prayers will be with you this evening.

"Ever sincerely yours,

"J. J. STEWART PEROWNE."

A LETTER of very unusual interest has been received from Bishop Ridley, describing his travels and work in the North Pacific Mission. He sent it, very humbly, for the *Juvenile Instructor* ! but it would deeply interest the readers of the *Intelligencer*. It has, however, been allotted to the *Gleaner*,

and appears in two sections in this and next month. When we remember, in particular, how long it was before the Society could get the Lord's Supper introduced at Metlakahla, it is a matter of deep thankfulness to God to find that holy ordinance so intelligently and spiritually received as Bishop Ridley describes.

A WELL-KNOWN clergyman writes to suggest that Foreign Missions are an excellent subject for Lent Lectures. We fear it is rather late to say this now for the present year; but perhaps our clerical readers will make a note of it for next year.

WE are requested to call the attention of our readers to the Anti-Opium Convention, to be held in the Friends' Meeting House, Bishopsgate Street, London, E.C., on Monday, Tuesday, and Wednesday, the 9th, 10th, and 11th of March. There will be forenoon, afternoon, and evening meetings on each day: the first four sittings for prayer, the next four for conference, and a closing meeting for speeches—all open to the public.

WE are asked to announce that a Loan Exhibition will be held at Bath, in the Assembly Rooms, from March 10th to 13th.

THE Dean of Norwich will (D.V.) preach at Westminster Abbey on behalf of the Society, on Sunday, March 15th, at the ten o'clock service.

THE C.M.S. Lay Workers' Union for London are arranging for a Special Mission to Young Men, for the purpose of urging upon them the claims of the Heathen and Mohammedan World, to be held all over London in November next.

### JAMES LONG LECTURES ON EASTERN RELIGIONS.



IN 1885 the Rev. James Long, who had laboured as a missionary of the Society in India for thirty-two years, and whose name is well known in connection with Christian vernacular literature in India, offered a sum of money to the Society to be used for the purpose of promoting the knowledge of Oriental religions. The offer was accepted by the Committee, and the following Lecturers have been appointed: 1886-8, the Rev. H. M. M. Hackett on Hinduism, and the Rev. H. U. Weitbrecht on Mohammedanism; 1888-9, the Rev. E. Sell on Mohammedanism; 1890-1, the Rev. R. Collins, Vicar of Kirk Burton, near Huddersfield, on Buddhism, and the Rev. W. St. Clair Tisdall, lately of Bombay, on Mohammedanism. Lectures have been delivered to audiences of University men at Oxford, Cambridge, and Dublin, and to the students of several theological colleges, as well as in a few instances to popular audiences; but one of the lecturers, in his report at the conclusion of his labours, stated that he had failed to obtain an opportunity of delivering lectures in any other Church of England theological colleges than the Society's College at Islington, although he had been gladly welcomed by several Principals of Nonconformist colleges. Mr. Collins and Mr. Tisdall will gladly make arrangements for delivering either one or a course of two or three lectures on their respective subjects. The following is a synopsis of Mr. Tisdall's lectures:—

I. *The Strength of Islam*.—Present extent and influence of Islam—Secret of its power—Its many truths: (1) Unity of God—Divine names and attributes—Creator and creation—Man's relation to God—(2) Duty of prayer—(3) Man's

need of a revelation—The prophets and their message—Mohammed's claims—Inspiration—Man's creation and fall—(4) Angels—Mohammedan worship—(5) The after-life—Judgment Day—Resurrection.

II. *The Weakness of Islam.*—Truth mixed with falsehood—Erroneous conception of God—Master, not Father—Deification of power—Defective in holiness and justice—Arbitrary—Fate—Resignation—Formalism—Merit—Faith and works—No love to God possible—Relaxing of moral law—Defective views of sin—Human depravity—Conscience: its torture—No atonement—Mysticism and asceticism—Salvation from what?—Carnal ideas of Paradise—Unscientific cosmogony—No proof—Cannot purify heart—A Christless creed.

III. *Islam and Christianity.*—(1) Pre-Islamic beliefs among the Arabs—The Hanifites—Idolatry, pilgrimages, the Black Stone, polygamy, war, &c.

(2) Talmudic Judaism—Position of Arabian Jews in Mohammed's time—Traditions—Pharisaism.

(3) Christian heresies and Apocryphal books—Docetism.

(4) Influence of Zoroastrian ideas.

(5) Mohammed's life and character—His miracles (?)—The *Quran*—The *Hadises*—Religious war—Intolerance.

(6) Influence of Islam on family life—On political life—On religious life—On intellectual life—Attitude towards science—Slavery—Position of woman.

(7) Attitude towards Christianity and the Bible—Tales of the prophets—Comparison as regards great doctrines and principles between Islam and Christianity—View of Christ.

(8) Our duty to Muslims—Missions—Methods—Reformers—Conversions to Christianity—Future of Islam—Conclusion.

### THE F.S.M. IN THE NORTH.



WE are now convinced that the first hasty judgment expressed by some of our friends as to the February Simultaneous Meetings was an incorrect one. A certain sense of disappointment was manifested at the General Committee meeting of February 10th; not indeed that the members present who spoke of their personal experience did not bring good news from many places, but that more attention was given to the faithful pointing out of weak points and to the making of suggestions for strengthening them. A contrast has even been drawn in one of the Evangelical newspapers between the "magnificent enthusiasm" that greeted the first "F.S.M." five years ago, and the coldness of the meagre success of the recent campaign. This verdict, it is now evident, is a mistaken one.

The error has arisen from a forgetfulness of the actual incidents of the F.S.M. of 1886. The "magnificent enthusiasm" attributed to that date exists only in the imagination of those who use the phrase. In the first place, they are thinking of the London F.S.M. of 1887, with the two thousand meetings and services and the wonderful wind-up at St. Paul's. That week was a memorable one indeed; but there was nothing like it in the previous year in the provinces. In the second place, what success there was in 1886 was almost entirely in the South of England, and the backwardness of the North was observed and commented on in our review of the campaign at the time. But this year we have only had the North, and Wales. Let the North in 1891 be compared with the North in 1886, and an immense advance will be noted. In the third place, our expectations have been far greater this time. The general growth of missionary interest and sympathy in the past five years is considerable, and our standard of success for such a campaign is much higher. We have certainly failed to reach our own standard, but we have got far beyond that of 1886.

These are not mere general impressions. The evidence is at hand. The

comparison is most significant, and most encouraging. The lists of meetings in 1886, and the reports upon them, can be referred to. For example, in 1886, the two counties of Durham and Northumberland had only *five* centres between them, each occupying one day, and being provided for by four clerical speakers and one layman. In 1891, there were *ninety* centres in these two counties, and over a hundred speakers. It is obvious that a comparatively small measure of success this time would mean an amount of missionary interest aroused out of all proportion to that of five years ago. Or take Yorkshire. This year meetings were held in more than forty places untouched in 1886, among them such towns as Barnsley, Beverley, Dewsbury, Doncaster, Driffeld, Knaresborough, Keighley, Otley, Ripon, Rotherham, Selby, Wakefield, and Whitby; and as many speakers were allotted to single towns like Bradford and Leeds as sufficed in 1886 for all Yorkshire. It will be seen at once that the recent campaign has been carried on upon a totally different scale from the previous one. Then, if the reports of proceedings be compared, the contrast is equally marked. In the review of the 1886 meetings which appeared in the *Intelligencer* of March of that year, thirty-two places in England were mentioned as having been specially encouraging. Not one of these was in Durham or Northumberland. One was in Lancashire, and six in Yorkshire. All the rest were in the counties not touched this year. Contrast with this the accounts now presented from very many of the centres in Lancashire, Cheshire, Durham, and Yorkshire. We believe that Bradford, for instance, is not regarded this time as presenting any exceptional success; but if the extremely interesting report sent in from that town had been received in 1886, we should all have been astonished. As to Chester, Carlisle, Sunderland, Shadforth (Durham), Huddersfield, and some other places, as now reported, there was nothing at all like them in 1886 in any part of England. Many of the reports received in that year were written in terms of deep thankfulness; but when the particulars of the proceedings are examined, it is found that they are altogether below the level of the present reports. Nothing could more signally prove the advance made in the five years in our estimate of what missionary meetings ought to be.

But it is true, nevertheless, that owing to the greatly increased number of places visited, and the consequent wider field of induction from which to draw our conclusions, we have been rightly led to the conviction that one chief result of "F.S.M." is to show the need of "F.S.M." We have been able to measure more accurately this year the depth of the indifference to the great cause of the Evangelization of the World which even yet prevails in the Church. The number of individuals who do care about it is without question increasing steadily; but they are a small minority so far. Is not this, however, really a ground of encouragement? If the Church were awake, and the present work of the missionary societies were the outcome of her best energies, we might indeed despair. But if the existing work can be carried on with a Church half asleep, what may not be done when by God's grace she does awake, and girds herself to the grand task allotted to her?

Three practical lessons seem to be especially taught by the experience of the recent "F.S.M."

First, the value of a Missionary Mission; that is to say, of a series of meetings and services extending over three or four days or more, not in different places for different sets of people, but in the same place for the same people; all ordinary parish engagements being suspended for the time. If the numbers begin small, they increase day by day; and upon those who do attend regularly a deep and lasting impression is produced. Of course it is assumed that the speaker or speakers give the right message, in

the right spirit. Such a "mission," in a single parish, does more for the cause than one big meeting in a large hall with ten times the attendance.

Secondly, the value of that most fruitful of all missionary meetings, a quiet gathering of praying people, for solemn self-examination and dedication and searching of the Scriptures with the petition, "Lord what wilt Thou have me to do?" Probably few are aware that this was the original conception for the "F.S.M." When the idea was first thrown out, there was no thought of great public meetings. The plan suggested was that the handful of clergymen and laymen who thoroughly believe in and know the missionary cause should go to various centres simultaneously, to meet the inner circles of C.M.S. friends for conference and prayer, and to set before them with all earnestness the greatness of the call. The idea was afterwards expanded, and a great public movement was the result; and the Claims of the Heathen and Moham-medan World have been set forth with a power, and on a comprehensive basis, of which no one at first dreamed. Nevertheless, it remains true that if only the whole-hearted people of God are thoroughly roused, we have got all we want. It is they, after all, whom God will use to do His work.

Thirdly, the importance of enlisting, in the practical home work for Foreign Missions, young men and women. The clergy bear far too large a share of the burden of organization, and of the work of rousing the conscience, informing the mind, and touching the sympathies, in regard to missionary enterprise. It is a conspicuous feature of the day that young men and women can be interested in the missionary cause, and work for it as no others can; but in the great majority of parishes no attempt whatever is made to draw out their energies. There is a most fruitful field to be cultivated in this direction. The results achieved in a few places where this has been done are most striking; and the missionary cause will not grow or prosper in the present day where it is not done.

On the other hand, one specially encouraging feature in the recent gatherings has been that many of the clergy have frankly (and in some cases publicly) acknowledged their failure hitherto to realize the overwhelming claims of the Missionary cause, and their earnest desire to recognize them more fully henceforth. No result of the campaign calls for more thanksgiving than this. The clergy, of course, wield an influence which no others can hope to obtain. At the same time, these are the very clergymen who will gladly utilize the services of laymen and women.

Upon the whole, our impression is that we have not been thankful enough for the recent "F.S.M."; that the campaign was by far the most successful ever carried on in the counties invaded; that our sense of partial failure is nevertheless most wholesome, because it is caused by the high standard we were aiming at; and that we may rightly thank God and take courage, in view of the similar campaign proposed for the Midlands and the South next year. The real test of success or failure is the amount of personal service called forth, whether for the foreign field itself, or for its systematic advocacy and support at home. But this test is not an easy one to apply, because personal service offered on the impulse of the moment is too often of little value, and the real permanent results are not seen at once. But that God will, in His own time and way, follow with His blessing, such faithful and heart-searching addresses as have now been delivered (to judge by those we ourselves heard), we have not the shadow of a doubt. "My Word shall not return unto Me void. It shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

## LOCAL ASSOCIATIONS AND UNIONS.

## THE OXFORD ANNIVERSARY.



At the invitation of Canon Christopher, 343 guests, chiefly members of the University, attended a breakfast on February 9th, at the Clarendon Hotel. Among the guests present were the Vice-Chancellor (Dr. Boyd); Dr. Gifford, the late Archdeacon of London; Professor Bartholomew Price; Professor Montagu Burrows; the Provost of Queen's; the Principal of Brasenose; the Rector of Exeter; Archdeacon Palmer; the President of Magdalen; the Mayor of Oxford; Canon Cheyne, Oriel Professor of the Interpretation of Holy Scripture; Professor Earle, Professor of Anglo-Saxon; Professor Legge, Professor of Chinese; Mr. J. C. Wilson, Wykeham Professor of Logic; the Rev. C. F. H. Johnson, late Archdeacon of Bombay; the Hon. and Rev. Canon Fremantle, Theological Tutor of Balliol; the Rev. E. T. Turner, Registrar of the University; the Rev. F. J. Chavasse, Principal of Wycliffe Hall; the Rev. J. Hewetson, Vice-Principal of Wycliffe Hall; the Rev. F. J. Dyson, Chaplain of Wycliffe Hall; the Rev. Dr. Fairbairn, Principal of Mansfield College; the Rev. Dr. G. U. Pope, University Teacher of Tamil and Telugu; the Rev. John Arkell, Rector of St. Ebbe's; the Rev. H. C. Squires, Rector of Peter-le-Bailey, for twenty years Church Missionary in India; the Rev. Harry Evington, for sixteen years Church Missionary in Japan; the Rev. A. G. Butler, Tutor of Oriel; the Rev. R. G. Livingstone, Tutor of Pembroke; the Rev. T. H. Grose, Tutor of Queen's; Mr. T. W. Jackson, Tutor and Vice-Provost of Worcester; Mr. W. W. Taylor, Queen's; Mr. J. Wells, Tutor of Wadham; Mr. J. T. Platts, University Teacher of Persian; Mr. Norman H. Smith and Mr. J. V. Bartlett, Tutors of Mansfield College; Colonel Kemmis; Alderman Walter Gray; Commander Williams, R.N., &c., &c. After breakfast was over, Canon Christopher, in his own hearty manner, spoke a few words of cordial welcome to all, and commended to their prayers and support the Christ-like work of Missions, and then feelingly alluded to the great loss which the Church had sustained in the death of the Archbishop of York, who came from Bishopthorpe on purpose last year to give the C.M.S. Breakfast Address. The principal speaker, the Rev. John Barton, Vicar of Trinity Church, Cambridge, who has just returned from a tour of inspection of the C.M.S. Missions in South India, said he thought it must be the feeling of all thoughtful men that they had now arrived at what they might call a crisis of opportunity in the history of Foreign Missions. There surely never was a day in which the door was so manifestly open as it was at present, and in which there was so loud a call pressed upon them from every side to the Church to rise to its high privilege and duty of being Christ's witness to the world. He then gave an interesting and encouraging account of the work that was being carried on in India. He rejoiced there was a prospect of a hall being built in connection with the Cambridge Missionary Union, and that there was a prospect of the establishment in Oxford of a union on the same lines.

The Annual Sermons in Oxford in aid of the C.M.S. were preached on the Sunday preceding, the various pulpits being occupied by special preachers.

Sir John Kennaway, Bart., M.P. (President of the Society), presided on the Monday evening at the Anniversary Meeting in the Town Hall. There was a large attendance. The Chairman in his opening remarks urged the following propositions:—

"(1) That the evangelization of the world is the Church's first and greatest work in obedience to the command of her risen Lord; (2) That this is very inadequately realized; (3) That the calls from the Mission-field are loud and urgent." Sir J. Kennaway then continued:—"Our claim is that the sun never sets on England's flag—vast regions and teeming populations boast their allegiance to, and own the supremacy of, England's Queen. Her ships are on every sea, her commerce in every port. In fifty years her wealth has trebled. Mr. Gladstone estimates her income at 1300 millions a year, her capital from ten to twelve thousand millions. The influence she wields is immense. Millions of inhabitants of Greater Britain beyond the sea turn to her with affection, are guided by her opinions, and tend to swell the volume of



her greatness. For what purpose was this given but that we may advance the Kingdom of our Lord? We cannot, however, as a nation evangelize, but only as Churches and congregations and individuals. As each in its sphere benefits by England's greatness, so each shares in England's responsibility. The work of Foreign Missions is now mainly carried on in the Church of England by two great Societies, which have made the foreign field their peculiar care. We heartily wish God-speed to the venerable Society for the Propagation of the Gospel. We pray for a blessing on its operations, and should like to see its income doubled or trebled. We are glad to join with them at home in prayer and praise, on the day set apart for intercession, and on similar occasions. Our missionaries stand side by side with theirs in front of the common foe, and mutually respect and encourage one another. But to-day is the anniversary of our own dear C.M.S. What a magic charm is exercised by these three letters! What an enthusiasm, devotion, and tender affection do they evoke! What memories do they recall of the great things God has wrought! What high hopes of fresh victories and endeavours for the Master's sake! Let me put before you a few figures to show the present position of the Society—and you will indeed marvel how from such small beginnings as I mentioned it has become so great. It occupies 315 stations, manned by 286 European and 272 Native clergy, making up with lay and female agents a staff of 4518 labourers. Its Native Christian adherents number 193,000, with nearly 50,000 communicants. Over 10,000 were baptized; 66 new men were accepted for service in the last year. This includes 19 graduates of Cambridge, 4 of Oxford, 1 of London, and 1 of Dublin. Twenty-three ladies have been added, making 56 in three years. The ordinary income of the Society was 268,000*l.*, but special funds bring up the grand total of receipts to 260,282*l.* One often wonders can such a machine be kept within control from the vastness of its organization. But we have only to do with to-day—the future is with God. The labours of the Committee are very great. The collection of funds, administration of finances, the diffusion of information, call for unceasing effort. It keeps most jealous control over the selection of its agents, and entrusts it to none other but themselves. The one great object of the Society is the evangelization of the heathen; but it ever bears in mind the duty of a faithful adherence to the principles of its founders, and seeks to be a continuing witness to those great truths of the Reformation for which in our own Oxford its martyrs were content to lay down their lives. In so doing it becomes a rallying-point for Evangelical Churchmen and a bond of union between them of great force and efficiency. None the less does the Society seek to be loyal in word and deed to the Church of England and its three-fold order of bishops, priests, and deacons, to teach its doctrine as set forth in the Book of Common Prayer and its Articles, and to maintain the highest standard of order and reverence in the services for which it is responsible. Our form of government is democratic. Our constitution stands on a broad basis. Every clerical subscriber of 10*s.*, or a layman of 5*l.*, becomes *ipso facto* a member of Committee and is free to attend and vote—a privilege which is largely availed of, and will be so increasingly, since the change in the day of meeting. One advantage of this is the spreading increased interest, for men like to feel they are actual partners in the concern. But there is a danger common to all popular assemblies of being swayed too much by impulse and oratory, or carried away by party feeling, and so coming to decisions which mature judgment might not approve. I do not think this can be said to be the case at Salisbury Square, but it is a possible danger to be guarded against. What a summary is this of duty, obligation, and effort! Who is sufficient for these things? We are conscious of many shortcomings. We can but go forward in God's name, praying Him for guidance, and trusting in His Holy Spirit to keep us from going wrong, and in cases of perplexity or trouble to make a way of escape for us. The horizon of the Palestine Mission has been very clouded of late. May God in His mercy disperse that cloud and restore to us the blessings of peace! Under somewhat similar circumstances in Ceylon the matter was referred to the Archbishop of Canterbury, who associated with himself the Archbishop of York, the Bishops of London, Winchester, and Durham, and a decision was arrived at which was loyally accepted by the Bishop and the Society, and acted upon with the happiest results. For this mode of proceeding there is not only a precedent of happy augury, but Article 32 of our Laws and Regulations expressly provides that all questions relating to matters of ecclesiastical order and discipline respecting which a difference shall arise between a Bishop abroad and the Committee, shall be referred to the Archbishops and Bishops of the provinces of Canterbury and York. It would seem to me, then, speaking, of course, only my own personal opinion, that we have clearly indicated to us both by law and precedent the right course to take, and, believing our case to be a good one, we may with every confidence look for a satisfactory solution of our difficulties. Meanwhile, we do not wish to spend time and

energy on barren controversy, but rather to press forward with all our might to rise to the height of our calling and lift on high the missionary standard, so that many may be gathered to it. From all parts of the field comes the cry that opportunities were never greater, or prospects brighter; but our existing stations are undermanned, and fresh men are wanted to fill the gaps and avail themselves of new openings. China is asking for 1000 missionaries; our own Society could at once find places for 200 additional men. India is asking for higher Christian education; able men are required to deal with the cultured intelligence of Japan, or to lead the ignorant and untutored African to the perception of a higher life. Men of Oxford, do not let it be said that you are being beaten by your sister in the University race. The age we live in, Professor Bryce tells us, is one of discontent. It is also one of doubt and uncertainty, of party conflict and bitter struggles. Let those who are oppressed by them go forth to the Mission-field. Experience tells us they will never regret it, but find full scope for their energies, and rest from difficulties in a work to which the call is from God, and which cannot fail of a full reward.

The meeting was afterwards addressed by the Rev. W. Allan (Vicar of St. James's, Bermondsey), the Rev. A. E. Ball (missionary from Sindh), Professor Burrows, and the Rev. H. C. Squires (formerly of Western India).

**Bedford.**—On Thursday, January 15th, a lecture, illustrated by the magic-lantern and oxy-hydrogen limelight, was given at the Institute, by the Rev. T. J. Lee Mayer, C.M.S., on Afghanistan and its Missions. The room was crowded, and the excellence of the pictures, worked by Mr. Wood, of Cheapside, London, warmly responded to. The various Missions were taken in the order of their formation—Peshawar, Dera Ismail, Tank, Bannu—and the work of translation, schools, and churches alluded to. The accounts of Havelock, Edwardes, Tayler, and Nicholson were warmly applauded, and we trust that the boys of Bedford will not soon forget that an old Bedford School-boy is now Commissioner of Peshawar, and will make themselves acquainted with the lives of the four heroes above named, whom God covered as it were with a shield in dangerous and trying days, and whose biographies have been so well written by Marshman, Lady Edwardes, Gambier-Parry, and Kaye.

**Bournemouth.**—Special Sermons were preached in the Holy Trinity, St. Paul's, and St. Michael's churches on Sunday, Jan. 11th, in connection with the Society, and on Monday afternoon a Public Meeting was held in the Shaftesbury Hall, under the presidency of the Rev. Canon W. Eliot, Vicar of Holy Trinity. The Rev. R. W. Stewart, missionary from Foochow, gave an interesting address on the work of the Society in China, and displayed an idol, nine feet in height, as illustrating the worship of the Chinese. Addresses were also given by the Revs. A. E. Ball, from Karachi, and W. E. Rowlands, from Ceylon. A Meeting was also held in the evening, at which the Rev. F. E. Toyne presided. At a special missionary service for children in Holy Trinity Church on Sunday afternoon, an address was given by the Rev. R. W. Stewart.

**Broseley and Willey Associations, Shropshire.**—The Anniversary Sermons were preached at Broseley, Willey, Barrow, and Jackfield, on January 18th, by the Right Hon. and Rev. Canon Lord Forester, Canon Nash, and the Rev. E. Vernon; and the Annual Meeting was held at Broseley on the 19th, the chair being taken by Lord Forester; and Canon Nash attended as Deputation from the Parent Society; the Hon. Cecil Forester also took part in the meeting. The attendance was very good, larger indeed than for many past years. On Tuesday, the 20th, a Service of Song, entitled "The Slayer Slain," was admirably rendered by the choirs of Willey and Barrow at Willey Hall; the readings being given by Lord Forester. The financial statements at both meetings told of growing interest and larger results. J. A. N.

**Edinburgh.**—On Sunday, Jan. 18th, the Annual Sermons in connection with the Edinburgh Auxiliary of the C.M.S. were preached by the Rev. Canon Scott-Moncrieff, at St. Mary's Cathedral, and at St. Peter's and St. Andrew's churches; by the Rev. F. Glanvill at St. Peter's, Holy Trinity, and St. Mark's, and by the Rev. Dr. Hoernle at St. Vincent's, churches.

The Annual Meeting was held in the Society of Arts Hall, on Monday, Jan. 19th. Dean Montgomery presided, and in the absence of the Lay Secretary, the Rev. E. C. Dawson reported that the results of the collections throughout the auxiliary last year amounted to 450*l.*, including 260*l.* from the annual bazaar. There were now altogether eight churches in Edinburgh contributing to the Society. Dr. Hoernle, of the Cowgate Dispensary, gave some account of Medical Mission work in foreign lands in connection with the Society, and said they wanted six additional medical missionaries for India, and more than twelve for Africa; and appealed for sustained missionary effort. Canon Scott-Moncrieff delivered a long and interesting address.

**Glastonbury.**—The Anniversary in connection with St. Benedict's Church deserves special recognition this year, as the funds sent up this year exceed by 20*l.* those of last. The sermons and meeting were taken by the Rev. G. C. Williamson, but the increase was not due to either of these sources. A kind lady with the help of friends realized 12*l.* from a sale of work, whilst a missionary tea realized over 5*l.*, and the boxes produced 20*l.*, which was also that amount in excess of the previous year. All this substantial work results from increased interest, which is kept alive by constant meetings and many fresh efforts, many of which are quite new, though none the less effectual. One of such efforts contemplated is an "odds and ends sale" of anything cast aside and considered past use. Such sales have often taken place, though not often we believe for C.M.S., and prove blessings to the giver and receiver. We only state this as showing what can be done in a small town of poor people when there is the desire. G. C. W.

**Hertford.**—A Meeting in connection with the East Herts Association of the Society was held in the Town Hall, Hertford, on Thursday evening, Jan. 22nd, when the Rev. B. P. Ashe, from Uganda, delivered an address on missionary work there. There was a large audience. Mr. Abel Smith, M.P., President of the East Herts Association, presided.

**Sydenham.**—The Annual Sermons on behalf of the Society were preached at Holy Trinity Church on Sunday, Jan. 25th, by Archdeacon Reeve, from North-West America, and the Rev. A. E. Ball, from Karachi, India. The Annual Meeting was held on Monday evening, the Vicar, the Rev. H. Stevens, presiding. There was a large attendance. Mr. Gellatly, treasurer to the local auxiliary, presented the report for the year ended March 31st last, which showed that the amount raised during that period was 140*l.* 19*s.* 11*d.* Of this amount no less than 29*l.* 13*s.* was collected by the Juvenile Association.

**Worcester.**—In connection with the Worcester Auxiliary, Mr. C. F. Binns delivered on Friday, February 13th, a lecture, entitled "Darkness Visible." Mr. Albert Webb presided. The lecturer, whose subject was illustrated by numerous excellent lime-light views, described in a clear and interesting manner the work of the Society's missionaries in Eastern Equatorial Africa. There was a numerous company present.

In addition to the above, the Society's cause has also been pleaded during January and February by Sermons or Meetings, or by both, at Kingston (Christ Church), Higham Ferrers (St. Mary's), Chilvers Coton, Shepshed, Southgate, Arborfield, Hengoed, Chobham, Pocklington (Juv.), Melton Constable, Horsted Keynes, Great Easton, Swanwick, Stapenhill (St. Peter's), Broxbourne, Bicester (St. Edburgh's), Acle, Somerby, Kirk Smeaton, Westerham, Greenwich (St. Paul's), Micheldever, East Stratton, St. Neots, Ripley (All Saints'), Ravenhead (Parish Church), Wentworth, Rotherham (Parkgate), Leadenham (Parish Church), Bottesford, Wigton, Barnstaple, &c.

**SALES OF WORK.**—During January and February Sales of Work have taken place at Shardlow, Easton, Bedford (Christ Church), Stonehouse, Halifax (St. James's), St. Neots, St. Leonard's-on-Sea (realizing 220*l.*), and Canterbury (25*l.*), &c.

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, January 20th, 1891.*—The Committee took into further consideration the Rev. J. Barton's report on the Tinnevely Mission, and passed additional resolutions thereon, with reference to boarding-schools, Anglo-vernacular schools, and itineration.

The Committee took into consideration the circumstances of the Mission stations belonging to the North India Mission in the North-West and Central Provinces, and, in accordance with the recommendation of the Calcutta Corresponding Committee, appointed the Rev. G. B. Durrant to be Secretary of that section of the North India Mission.

The Rev. C. B. Nash, formerly of the Mid-China Mission and late of the North Pacific Mission, was assigned to the Palestine Mission on medical grounds.

On the recommendation of the Sub-Committees in charge of the Missions in Persia, North India, Punjab and Sindh, Ceylon, South China, Mid China, and Japan, various arrangements were agreed to with regard to those Missions.

*Committee of Correspondence, February 3rd.*—On the recommendation of the Ladies' Candidates Committee, Miss Maria D. Wood, of Sunderland, was accepted as a Lady Missionary of the Society.

The following locations were made of Missionaries lately accepted:—Dr. G. Wright to Eastern Equatorial Africa, Miss M. Brewer to Mombasa, and Miss J. J. Thomas to Lagos.

The Committee took into consideration the urgent need of a supply of Christian literature in the languages of Eastern Equatorial Africa, and resolved to request the Society for Promoting Christian Knowledge kindly to reprint the Swahili editions of the two Catechisms of the Christian Vernacular Education Society, and the Frere Town Swahili edition of the Thirty-nine Articles. They further requested the Rev. R. P. Ashe to utilize the remaining time before his leaving for Africa (1) in preparing for the press a Luganda-English and English-Luganda vocabulary based on the vocabularies prepared by himself and the late Rev. P. O'Flaherty; (2) in translating into Luganda the Book of Genesis. It was further resolved to request the S.P.C.K. and the British and Foreign Bible Society to print, for the use of the Mission, the said vocabulary and Scriptures respectively; also the Bible Society to print an edition of the Rev. H. Cole's translations of St. Matthew in Kigogo; also the Religious Tract Society to assist in publishing an edition of Mr. Cole's Kigogo hymns.

Letters were read from Bishop Tucker, the Rev. E. C. Gordon, and the Rev. D. A. L. Hooper, urging the importance of occupying Usoga, and the Committee expressed a strong opinion, in view of this new opening, that the reinforcements to be sent out next May should be sufficiently numerous to enable the Bishop to occupy Usoga, as well as strengthen the other Missions.

Miss Charlotte Lowe, who had for some years laboured with her mother at Haifa, in Palestine, and to whose earnest work and remarkable proficiency in Arabic very favourable testimony had been borne, was appointed as an Honorary Missionary in full connection with the Society.

The Rev. Richard Fitz-Thomas Fleming, B.A., Trinity College, Dublin, Curate of Urney, Cavan, was accepted for Missionary work; and Mr. W. Harry Roberts, B.A., Corpus Christi College, Cambridge, was also accepted for the Sûdan and Upper Niger Mission.

Miss Frances Patching, a qualified lady nurse, was accepted as a Missionary of the Society, with a view to her proceeding to the Medical Mission at Gaza.

On the recommendation of the Sub-Committees in charge of the Missions in West Africa, Yoruba, Eastern Equatorial Africa, Palestine, Egypt, Ceylon, South China, Mid China, Japan, and North-West America, various arrangements were agreed to with regard to those Missions.

*General Committee, February 10th.*—The Secretaries reported that the February Simultaneous Meetings had been carried on during the fortnight ending on the 6th instant throughout the Province of York and in the Principality of Wales; that they had every reason to believe that God's blessing had rested upon the

movement in deepening the sense of individual obligation to take an active share in the evangelization of the world; as also in evoking offers of personal service. This blessing had been manifested especially where there had been prayerful preparation and careful local organization. Several of the Association Secretaries engaged on this occasion strongly recommended that in any similar future effort more centralization be attempted, and the meetings be more in the nature of a Missionary Mission spread over a period of several days. The Secretaries fully believed that the movement had proved a real blessing to the Church of Christ in deepening spiritual life, and therefore would assuredly tend to bring a blessing upon the Society itself. They expressed the obligation of the Society to the Bishops of Durham, Liverpool, Newcastle, Ripon, Sodor and Man, and Wakefield, who had by personal advocacy supported the movement. Testimony was borne by the Revs. R. B. Ransford, A. E. Barnes-Lawrence, T. W. Drury, W. Allan, M. Washington, and H. W. Webb-Peploe. The discussion was closed with prayer by the Rev. H. W. Webb-Peploe and J. J. Bourne, Esq.

The Committee had an interview with Dr. Walsh, the newly consecrated Bishop of Mauritius, who was for many years a member of the Committee. Bishop Walsh was addressed by the Chairman (Mr. Henry Morris) on behalf of the Committee, and Bishop Royston (the late Bishop of Mauritius) spoke, after which prayer was offered by Canon Money.

The Committee took leave of the Rev. C. B. and Mrs. Nash, the Rev. F. F. Adeney, and Miss S. R. Savage, proceeding to the Palestine Mission. The Instructions of the Committee were read by the Rev. R. Lang; Mr. Nash and Mr. Adeney having replied, the members of the party were addressed by the Chairman (Mr. Henry Morris) and the Rev. Marmaduke Washington; and commended in prayer to the favour and protection of Almighty God by the Rev. Alfred Oates.

The Secretaries reported that the Rev. W. Adamson had offered to send 300 copies of the Bishop of Liverpool's recent Charge, entitled "Hold Fast," for distribution amongst the Missionaries of the Society, and the Committee expressed their thanks to Mr. Adamson for the gift.

The Secretaries reported the death of Admiral J. C. Prevost, a Vice-President of the Society, and the following Minute was adopted:—"On hearing of the removal to his heavenly rest of the late Admiral Prevost, the Committee's deepest and strongest feeling is and must be one of praise to God for the grace and gifts bestowed on their departed brother, for his holy life, his consistent testimony to his Lord, his bright example, and the services he had been enabled to render. Admiral Prevost's name will be ever connected with the founding of the North Pacific Mission, in which he took so prominent a part, and during the subsequent chequered history of which his counsel was of much value. While rejoicing in their dear friend's present happiness, the Committee cannot but feel deep sorrow at the thought that they will never again on earth see his face, or be encouraged by his bright and cheerful presence."

### TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the February Simultaneous Meetings. Prayer that the effects produced upon many hearts in many parishes may be confirmed and deepened, and that a large increase of zeal and self-denial may be the result, especially in the form of personal service. (P. 223.)

Thanksgiving for many items of good news from Yoruba (p. 189), Chagga (p. 203), Frere Town (p. 185), Calcutta and Bengal (p. 206), Sindh (p. 207), Western India (p. 210), Ceylon (p. 211), Fuh-Kien (p. 212), Japan (p. 214).

Prayer for more missionaries; especially for the Lower Niger, Eastern Equatorial Africa, Mid China (p. 218); and always, for India.

Prayer for much wisdom to be granted to the Committee in dealing with the Palestine difficulties (p. 219).

Prayer for the Secretaries absent on account of health (p. 217).

## NOTES OF THE MONTH.

## ORDINATIONS.

*North India.*—On Dec. 21, 1890, by the Bishop of Calcutta, Tushtu C. Tarafdar (Native), to Deacon's Orders.

*South India.*—On Dec. 21, by the Bishop of Madras, John Saththianadhan (Native), to Deacon's Orders.

## DEPARTURE.

*Egypt.*—The Rev. W. F. Connor left London for Alexandria on Jan. 22, 1891.

## ARRIVALS.

*Yoruba.*—Miss M. Goodall left Lagos on Jan. 17, 1891, and arrived in Liverpool on Feb. 12.

*Punjab and Sindh.*—The Rev. R. J. Kennedy left Multan on Jan. 7, and arrived in London on Jan. 28.

*Western India.*—The Rev. J. A. Harriss left Bombay on Jan. 10, and arrived in London on Jan. 29.

*South China.*—The Rev. H. C. and Mrs. Knox left Foo-Chow on Dec. 20, 1890, and arrived in London on Feb. 5, 1891.

## BIRTHS.

*North India.*—On Dec. 30, 1890, at Agra, the wife of the Rev. G. E. A. Pargiter, of a daughter.

*South India.*—On Jan. 10, 1891, the wife of Mr. Martin Browne, of a daughter.

## MARRIAGES.

*Yoruba.*—On Dec. 9, 1890, at Lagos, the Rev. S. S. Farrow to Miss A. Davies.

*Eastern Equatorial Africa.*—On Oct. 11, at Zanzibar, the Rev. A. N. Wood to Miss E. Bentley.

*South India.*—On Jan. 22, 1891, at Bangalore, the Rev. E. S. Carr to Miss E. L. M. Lillingston, daughter of the Rev. F. A. C. Lillingston, Vicar of St. James's, Clapham.

*Japan.*—On Feb. 19, at Hong Kong, the Rev. J. Hind to Miss A. T. Tapson. [By telegram.]

## PUBLICATION NOTICES.

THE following new pamphlets and papers have been issued since our last notice:—

*The Present Condition of Foreign Missionary Enterprise, and its Demands upon the Church of Christ at Home.* By the Rev. E. Lombe. (Reprinted from the *C.M. Intelligencer*.) Free for a few copies.

*Annual Letters of C.M.S. Missionaries, 1890-91:*—

Part I.—Containing Letters from West Africa, Eastern Equatorial Africa, Palestine, North India, Punjab and Sindh Missions.

Part II.—Containing Letters from Punjab and Sindh, South India, and Ceylon Missions.

*Price Threepence each Part, post free.*

[Other Parts will follow at short intervals.]

*Objections to Missionary Work.* By J. D. M. (Occasional Paper, No. 16.) Free.

THE C.M.S. LAY WORKERS' UNION FOR LONDON has commenced the issue of a Series of short Pamphlets, entitled *Bird's Eye Views of Missions*, in order to assist Members in giving Lectures and Addresses on the Work of the C.M.S. No. 1 is on EASTERN EQUATORIAL AFRICA (Mombasa District, Taita, and Chaga), and will be followed by TINNEVELLY. They may be purchased by friends generally, from the Book Room, Salisbury Square. Price One Penny each (1½d., post free).

The following recent books bearing directly on the Society's work may also be obtained from the Book Room:—

*Mackay of Uganda.* (7s. 6d.) Supplied for 6s. 3d., post free.

*My Third Campaign.* By the Rev. W. Salter Price. (6s.) Supplied for 5s., post free.

*Brief Sketches of C.M.S. Missions.* By Miss Emily Headland. Part I. (Africa, &c.), Part II. (India), with blank pages for MS. notes. Paper covers, 1s.; cloth boards, 1s. 6d.; post free.

Orders should be addressed to "The Lay Secretary, C.M.S., 16, Salisbury Square, London, E.C."

# THE CHURCH MISSIONARY INTELLIGENCER.

## "LIFTED UP."

### A THOUGHT FOR GOOD FRIDAY AND EASTER.

"I, if I be lifted up from the earth, will draw all men unto Me."—*St. John* xii. 32.



**LIFTED UP**—*ὑψωθῶ*. What did the Lord Jesus Christ mean by this expression? The English words are common enough in our Bibles. We read of face, eyes, hands, head, voices, feet, heel, being "lifted up;" of "lifting up" a rod, a banner, a sword, an axe, &c.; of "lifting up" the beggar from the dunghill and the ox from the pit; of "lifting up" oneself. But in not one of the cases of the use of this English phrase in the New Testament do we find the Greek word employed which is employed in the text, *ὑψώω*. That word is the word usually translated "exalt," as in such phrases as "He that humbleth himself shall be exalted;" and it is so translated when applied to Christ in St. Peter's speeches in the Acts—"being by the right hand of God exalted" (ii. 33)—"exalted to be a Prince and a Saviour" (v. 31). But in five places in St. John's Gospel this word is rendered, not "exalted," but "lifted up." Twice in chap. iii.—"As Moses *lifted up* the serpent in the wilderness, even so must the Son of Man be *lifted up*." Once in chap. viii.—"When ye have *lifted up* the Son of Man." Twice in chap. xii.—"I, if I be *lifted up*—" "How sayest thou, the Son of Man must be *lifted up*?" Our translators rightly felt that in these passages something very different from "exaltation" is spoken of, and they chose a more literal rendering. Perhaps "raised on high" or "lifted on high" would have been even better, to show the connection of the Greek verb with the ordinary words for "high," "highest," "on high," "height." The Revisers, however, have—wisely under the circumstances—retained the now familiar "lifted up;" and they have emphasized the peculiarity of the expression by a noteworthy alteration. In the A.V., besides the five places in St. John, there is one other place where the rendering "lifted up" is adopted, viz. James iv. 10—"Humble yourselves in the sight of the Lord, and He shall *lift you up*" (*ὑψώσει*). But the R.V., to indicate that the word here has the ordinary and not the special sense, renders it "shall exalt you;" thus leaving the five cases in St. John to stand by themselves.

What, then, is this special sense? It has been suggested that the word may have been a well-understood technical term for crucifixion; just as with us the word "hang," which, though perfectly innocent in itself (for we hang a picture, a curtain, &c.), has come to be used technically for the most ignominious of capital punishments. Hence the evangelist's comment, "This He said, signifying what death He should die" (John xii. 33), and the surprise of the people, "We have

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heard out of the law that the Christ [R.V.] abideth for ever : and how sayest thou, the Son of Man must be lifted up ?" Hence, too, the applicability of the word to the brazen serpent. It is said also that there is evidence of the usage in the rabbinical writings.

But notice the peculiar fitness of the word in Christ's case. By its double meaning, it wonderfully expresses both His humiliation and His exaltation, both the Cross and the Throne. "I, if I be lifted up," *ἵψωθῶ*, "raised on high" upon the shameful Cross. "Being by the right hand of God exalted" (*ἵψωθείς*), "raised on high" upon the glorious Throne; or, as it is superlatively expressed in Phil. ii. 9, "God highly-exalted Him" (one word, *ὑπερύψωσε*).

There is a curious parallel in the fortieth chapter of Genesis. In interpreting the dreams of the chief butler and the chief baker, Joseph says, "Pharaoh shall *lift up* thy head;" but in the one case it is to "restore thee to thy place," and in the other, "thy head from off thee," one being exalted and the other hanged. It is true that the Hebrew word, although the same in both places, is also the most common word for "lifting up" the eyes, hands, &c.; still the parallelism of double meaning is worth noting.

Now all this is not mere verbal criticism. It illustrates most important truths; truths much in all our minds at the very time that this magazine comes into the hands of its readers. Not only was the exaltation of Christ as man to His mediatorial Throne the consequence of His death upon the Cross (Phil. ii. 9, "*Wherefore*"). Not only is Easter the necessary sequel to Good Friday. The death itself was in a sense the exaltation, the "lifting up," in both meanings. For while it was on the cross that the serpent "bruised the heel" of the woman's seed, it was on the cross, too, that the woman's seed "bruised the head" of the serpent. "Through death" Jesus "destroyed him that had the power of death, that is, the devil" (Heb. ii. 14). No wonder, then, that as "He bowed His head and gave up the ghost," He could utter the triumphant cry, "It is finished!"

"Will draw all men unto Me." Here we see in what way the victory is gained over that old serpent the devil. It is by the cross, and on the cross. The picture is not that of the King of kings riding forth upon the white horse conquering and to conquer, and snatching with His almighty arm the victims out of Satan's clutches. It is a picture of a meek Sufferer, helplessly nailed (though with a voluntary helplessness) to a shameful gallows, drawing all men unto Him by the moral power of His atonement. The devil's victims are not like captives in a dungeon, physically unable to get out. They are like an army of rebels, who indeed are powerless to escape from their tyrant ruler, but powerless because he has seduced their wills and affections. Jesus exhibits Himself as dying for them the death of the cross, thus paying their penalty and opening the way to God; and that sight, seen with eyes opened by the Holy Ghost, melts their hearts, brings them in penitence to His feet, and turns them from dead works to serve the living God.

What a missionary lesson is here! The Son of God is "lifted up" upon the Cross, to draw "all men" unto Him—words spoken by



Himself at the very time when the "Greeks" desired to "see Jesus." He is "lifted up" upon the Throne that at His name every knee should bow, and every tongue confess that He is Lord. Well may He say to us, "Go ye *therefore*"! And then there is a third sense of the phrase, at all events of the English words—"lifting up" in the sense of proclamation. No doubt this use of the expression is not strictly correct, and it has even done some harm by diverting attention from the real meaning which we have been pointing out. Still, the thought it embodies is a true one. Is it not the one grand work of the faithful missionary to "lift up" Christ in all His teaching? Let our Good Friday prayer be that in all our Missions He may be "openly set forth crucified" (Gal. iii. 1, *R. V.*). Let our Easter prayer be that "this same Jesus," having been "by the right hand of God exalted," may shed forth His Spirit more and more upon all our missionaries.

In the estimation of our Church, Good Friday and Easter Day are emphatically missionary seasons. Of all the Collects in the Prayer-book, the three Collects for Good Friday are the largest in spirit. Not "us" as individuals, but "this Thy family." Not "we" of this or that parish, but "the whole body of the Church." Not even "us Christians," but Jews, Turks, Infidels, and Heretics," i.e. (1) Jews, (2) Mohammedans, (3) Heathen, (4) Corrupt Churches. And look at the proper Psalms and Lessons. The Psalm most identified with Good Friday is the Twenty-second, which closes with some of the grandest missionary promises in the Bible; and the Psalm most identified with Easter is the Second, which refers directly to the risen and exalted Christ (see Acts xiii. 33), and represents Jehovah as saying to the Son, "Ask of Me, and I shall give Thee the Heathen for Thine inheritance." The Good Friday First Lesson gives us the promise to Abraham that in his seed should "all the nations of the earth be blessed." The Easter First Lesson tells us of the Paschal Lamb, type of "the Lamb of God which taketh away *the sin of the world.*" There are other references almost as striking.

Nothing could more surely raise the cause of the Evangelization of the World above the atmosphere of charity sermons and collections than the linking of it on to the solemnities of Good Friday and the rejoicings of Easter Day. And this is exactly what our Lord Himself did when He said, "It behoved Christ to suffer, *and* to rise from the dead the third day, *and* that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem."

E. S.

## THE SANCTIONS OF SAPINDA.



IN the dim grey dawn of History the contemplation of the first marches and movements of mankind is wealthy with accumulating interest and instruction. From the North Pole to the Southern Steppes of Russia and the high table-land of Central Asia various have been the sites selected by conjecture for the cradle of our Race. But widely differ-

ing as are the opinions of Ethnology upon this head, there appears to be a tolerably unanimous consensus as to the connection of the first germs of civilization with the historic centres of Babylon and Egypt. Our business, however, at present is with another date and another place. We would strike the stream lower down, and stand for a moment as we view the Aryan waters parting to despatch one contingent of their flood into the Persian fields; another commissioned to rise to a rival head in the city of Athens and on the plains of Marathon; a third destined to strengthen into the world-monarchy of Rome; and yet a fourth, and this shall detain our fuller attention, crossing the snow-clad slopes of the Himalayas and expanding itself from the Punjab as its early centre over the vast peninsula of India. Yet even so long ago it did not find the soil unoccupied. It encountered masses of men moving restlessly and continually to and fro among the plains and on the hills of ancient India. While the conquest and subjugation of some of these by the Aryan invaders was complete and permanent, with others the struggle was prolonged, doubtful or altogether without success. Of the aboriginal races, some sheltered themselves in the strength and fastnesses of the hills, and maintained their language, laws and institutions intact to the present time. Not less distinct and striking was the different degree of the success of the incoming Aryans in penetrating and permeating with the spirit of their religion and of their institutions those races over whom in other respects their conquest was complete and their dominion established. Not more singular, not more certain in the difference of their effect, than was the passage of the vast ice-masses of the glacial epoch; not more distinctly visible their action in successful denudation of the softer soil and baffled and fretful striation of the sterner rocks. To this day the evidence of the one is as conspicuous and unmistakable as the testimony of the other, and the opinion of the geologist on critical questions of cosmic duration is not more influenced by the mass, slope, and grinding power of the ancient ice, than the decision of our Indian tribunals is affected by the degree of resistance offered by the original races to the intrusive influence of the Aryan religious institutions.

Descending then the Himalayan steeps, our ancient cousins of the common Aryan stock carried with them their portion of the universal stock of primeval tradition. They believed in the immortality of the soul. They had no faith in the absolute dominion of death. They disbelieved utterly in his *imperium* over the whole of man. They adhered strongly to the conviction that his reign was, if not transitory, at least partial. They believed that the souls of the departed still survived; that in the dim, mysterious world of spirits they yet lived and moved, were capable of misery, susceptible of enjoyment, and not devoid of most real ability to inflict evil or confer happiness upon those whom they had left behind. Destined as we shall see was this religious faith, under the shaping and developing hand of the Brahman, to govern so much of the life of India, it is interesting to contemplate the vast extension of this belief among the various races of mankind. It has even been affirmed that

all religion is resolvable in its primary elements into a belief in ghosts. This very compendious and interesting analysis, we may remark, of so vast and important a study is due to a lady, who favoured the British Association not long ago, in its assembly at Leeds, with the result of her mature reflections, and will, we trust, receive some adequate recognition of its high importance. But while we decline our adhesion to these extravagancies of unbelief, we may emphasize the large demand upon the attention of scepticism which is formulated by the consensus of the human family respecting an existence after death. This is one of the primal beliefs of the race which, from the very fact of its universality, we have difficulty in assigning to its appropriate department, which we are in doubt whether to classify as within the province of natural or revealed religion. It has constituted a portion of the traditional heritage of the family, and has formed an article of the common unwritten faith. It has survived the wrecks of former civilizations, and has been carried with them in all their wanderings by the scattered fragments of the human family. Such has been its vitality, that it has persisted in asserting its existence as an ineradicable instinct of belief even when overlaid with every base and degrading superstition which has ever defamed the character of mankind.

We, returning to our former standpoint of vision, look upon, in the first stages of Indian life, the restless and uncertain movements of the vast tribal masses dimly seen in the early dawn of the annals of that country. We have seen the Aryans coming in over the cold heights of the Winter Hills which bulwark India for us from the assault of rival arms. While wave after wave of the advancing Aryan tide breaks in upon the tropical plains and passes onwards toward the distant south, we see as yet in the advancing host none of the characteristic class types of later generations and of the present time. There is neither priest, nor professional warrior, nor subject Sudra caste. The Aryan people are not yet specialized into them. These appear as the development of a later date. They are travelling now, these immigrants, and fighting as they go. There is neither time for tithe nor place for temple yet. All fight and all pray. All rule and all obey. Leisure and permanent location are conditions pre-requisite for the differentiation of the priest, the soldier, and the servile class. The hour for the growth of sacerdotal power has not arrived. As time passes on, slowly out of the mingling tribal mass appear emergent the figures of the warrior and the priest. Their forms as first beheld are in fierce and fiery conflict for supremacy. Aryan baron and bishop are at war, and with carnal weapon is the strife to both. The priest comes forth victorious, and entrenching himself upon the field which he has won, assumes practically the highest functions of the state. He becomes absolutely the fountain of all law to the Indian Aryan, and merges the legislative and executive in his single person. The Indian law-books come to contemplate an ideal tribunal composed of the king, with learned Brahmins as assessors. The king can only act in accordance with the counsel of these assessors. The Brahmin largely enjoys also "the benefit of clergy." They are absolutely above the

criminal law which they themselves administer. Every one must bend, every one yield to them. They may neither be subject to fine, corporal punishment, exile, reviling or exclusion from society. There is indeed no bound to the pretensions of their arrogance nor limit to their blasphemy. The law-book of Vishnu affirms that "the gods are invisible deities, the Brahmans are visible deities. The Brahmans sustain the world. It is by favour of the Brahmans that the gods reside in heaven." Nor were they satisfied with such spiritual and supra-mundane dignity. They were seriously practical in their claim upon the secular arm. It does appear even in the obscurity of the early Indian history, that the zeal of the preacher was supported by the more persuasive syllogisms of fire and sword. Extensive tracts of territory appear to have been convinced of the truths of Brahmanism by the logic of brute force, and the methods of Mohammed might fairly claim as just and unimpeachable precedents the procedure of the Brahman priest and of the Buddhist devotee.

But the maintenance of a religious supremacy which has been wholly or in part acquired by blood and iron is ever uncertain and precarious. The strength of the logic seems for the time to hover between those who can command the most massive battalions and the most perfect drill. It seemed, therefore, expedient to the Brahman to consolidate his conquests by more spiritual and more permanent means, and to build his dominions, if it were possible, in the interests and affections of the people; and a foundation at once offered itself in the traditional belief of ancestral worship. A very complete and interesting account of the nature of that worship in India, and of the ceremonies connected with it, is supplied by Sir Monier Williams, and such of our readers as are desirous of fuller information upon the subject we refer to his writings, only taking occasion to observe that the observations that are there offered respecting the legal aspects of the family sacrifices are not to be understood as applicable to the whole of even Southern India, not at all applicable, as we shall point out, to the Punjab. It will be enough for our present purpose to explain that the representative of the family might offer three distinct sorts of offering to his deceased ancestors. He might present the entire funeral cake or "pinda," which is designated the undivided oblation, or else the fragments which remain on his hands and are wiped off, which is termed a divided oblation; or again a mere oblation of water. The entire cake is offered to the three immediate paternal ancestors—father, grandfather, and great-grandfather,—and the fragments, called "lifa," and the water, to the successively remoter degrees of ancestry. Practically it is the offering of the cake which is considered vital in the institution. It links the offerer with the three progenitors and with the three descendants in a series of seven, and these seven are designated by the generic name of Sapinda from their common alliance through the sacrificial cake.

The theory of this offering is based upon the contribution of a very substantial benefit to the departed, who is supposed to be incapable of returning to earth before his passage through the inevitable

condition of a temporary heaven or hell. That journey demands a material though a temporary abode for the soul, and this transitory tent is provided for it by the offerings made on the occasion of the funeral, and those continued during the ten succeeding days. On the thirteenth day the deceased, now provided through the offering of the pindas with a new body, which has been formed limb by limb on successive days, is conducted to either heaven or hell. The hell, which is after the style and fashion of the Buddhist Jigoku, is represented much in the realistic fashion of the Romish priest when operating on the fears and affections of the surviving relatives who may chance to be in comfortable circumstances. These pindas not alone construct the temporary body for the deceased, but strengthen it while enduring the torments of hell, or enable it with power to accumulate merit in its travels through heaven to reach this earth again. Now in all this there appears as yet no necessary indication of the intervention of the Brahman. It seems to be a possible outgrowth of a traditional belief, and involving not in its conception the interference of the sacerdotal power. The principle of natural affection, if unenlightened by revelation, may have suggested some such method of benefiting the departed. But another and a very different motive is operative in the matter. The offering of gratitude to the parent for all the benefits received in life appears, it is true, as the tribute of a natural though a darkened and perverted instinct of our nature, the token of a tender though mistaken solicitude for the wellbeing of the departed. But now emerges the second and far more powerful spring of action, and the duty of gratitude is reinforced by the impulse of a rigorous self-interest. Mingled with thankfulness to the departed there arises the lively sense of the favours which that progenitor may, from his enlarged and exalted capacities of action, be in a position to bestow upon his descendants. So in every such sacrifice, whether in India or in China, which is offered to the dead, there are, as it were, held in combination these two very different but not opposed principles of human nature. There is this instinct of thankfulness to others and thoughtfulness at the same time for self—strange amalgamation of gratitude and greed. It is important for us to have this in our mind when we peruse from time to time the scathing critiques which are penned against our missionaries, who are charged with trampling on the tenderest instincts of the Chinese people, and daring to depreciate the affection for his ancestors to the hundredth generation which is firm in the woof and warp of the Chinese nature. Such effervescence of excessively ridiculous nonsense appears occasionally in the pages of the otherwise very respectable English journals in China, kept in type, we imagine, against any defect in the supply of the local earthquakes and elephants.

Now this potent and prevalent belief in the pains and powers of the departed supplied for the Brahman an obvious vantage-ground, which, if captured, might and must be capable of conversion into a spiritual citadel of absolutely boundless influence. Nor were the Brahmans slow in their assault upon the position. Step by step, with marvellous tenacity of purpose, do they appear to have

pushed their approaches. In the Vedic period, during which the traditional beliefs of the Aryan appear less depraved and corrupted than at the present time, the funeral ceremonies were few and plain and inexpensive. It was necessary, therefore, for the Brahman to modify the tradition before it were possible to greatly enlarge the ceremonial. Here we come upon one of the most striking and instructive incidents in the history of religions. We behold the sacerdotal element of Brahmanism apparently introducing, if not creating of set purpose, a new system of tradition. In the oldest of the Indian treatises on Conduct, very lightly and shortly are heaven and hell and the transmigration of souls treated. The later works develop these conceptions into overwhelming magnitude, and invest them with appalling terrors. The distinction between the theory of an eternal and a transitory condition of weal or woe emerges into light under the fostering hand of the Brahman. According to the original teaching the darkness into which the wicked are plunged by Indra and Soma has no issue of hope. While also the belief in the existence after death appears in the oldest Vedic hymns, yet there is no definite instruction as to the condition of the good beyond the grave. Now all this measure of uncertainty respecting the condition of the good supplied ample territory for the occupation of the sacerdotal element, while the certainty respecting the condition of the wicked after death, not furnishing sufficiently plastic material for the edifice, was quietly allowed to pass into oblivion.

So, *pari passu* with the manufacture of the theories of purgatory and with the development of the theory of transitory punishments, as opposed to the Western doctrine of a direct reward in heaven or hell, the Brahman enlarged and amplified the ceremonial connected with ancestral worship. Instead of the simple Vedic rite of cremation, there grew up extensive and expensive Brahmanic rules. Soon also, as the advisability of a written authority and a permanent groundwork for their teaching and their exactions became manifest, the treatise known as the *Garuda Purana* appeared. In it is laid down very distinctly the function and influence of the priest. The funeral ceremonies are placed under his control, and the future of the departed relative hinges upon the character of the payments made to him in virtue of his office. These payments are at times of incredible amount. They are capable of crippling, and as a fact do sometimes permanently cripple, the finances of the family. One single case is on record where over 120,000*l.* was spent on such an occasion. Nor is there the consolation that the money is even usefully distributed through the community, for it passes into the hands of worthless Brahmins, indolent pandits, hypocritical devotees, and vagabond religious mendicants.

In this way the territory of the original tradition of the soul's immortality has been appropriated by the Indian priest, and the ground thus taken has been greatly enlarged by the annexation to it of the whole theory of purgatory and transmigration. Here at once appeared a base and nucleus for the evolution of an extensive religious ceremonial. The system appealed to the highest impulses of humanity, and claimed coincidentally the homage of the strongest instincts of

self-interest. Carefully and prudently manipulated, it might accommodate itself with admirable flexibility to the different varieties of family life and maintain for centuries its tenure of human confidence. It was capable of investing itself, when desirable, with the dignity of the most exalted sanctions of duty, and could, with equal facility, condescend to conform itself to the meanest dictates of self-interest. On either tack the Brahman bark gained ground, and some headway was secured.

Here may we take occasion to pause and contemplate the magnitude and massiveness of the bulwark which had been thus built up against Christianity. Unquestionably there had been a preparation for Christianity here, but it was the preparation, not for its reception, but for resistance to its claim. For this principle of ancestral adoration not only appealed, as we have seen, for support and sanction to some of the most diffused and prevalent traditions of the race, but it claimed vindication from some of the most deeply-rooted principles of our moral being. It constitutes in India the strongest bond which cements the family life there, and raises up thereby a massive barrier against the advance of any disintegrating and dissolving force. It contrives to interpose between itself and the approaching and opposing forces of the Cross all the tenderest sympathies of human nature, all the most time-honoured practices of affection. It fortifies these by summoning to its assistance the sanctions of a vast and powerful public opinion which it has itself laboured to construct and consolidate, and reinforces the position by a third line of defence which the keen and powerful instincts of self-love are ever prompt to supply.

While we contemplate these accumulated securities provided by Brahmanism against the invasion of Christianity, we are amazed at the wisdom and subtlety of the god of this world. There occurs to our mind at once the warning words of Christ, that He came not to bring peace but a sword. For it is obvious that the teaching which limits all acts of worship to the living and true God decisively interferes with the entire theory of ancestral sacrifice. Not less distinct is the condemnation by the Volume of Revelation of the Indian than the Roman mass, with its "blasphemous fables and its dangerous deceits." So it comes that the convert in the Indian home is confronted at the outset of his new career with the stigma and opprobrium of having rejected the primary obligations of filial affection, while claiming to have passed from darkness to light. By his baptism he has destroyed or must destroy his right to participate in the most sacred to him of all religious services, and debarred himself from ability to render the last services of family devotion. The convert, while claiming to have entered into the mysterious family of heaven, has signalized that entrance by his renunciation of all the most sacred ties of earth, and that, too, not on grounds of patriotism or any other intelligible inducement, but from motives which it is absolutely impossible for his heathen relatives to understand. Thus linked and so bound are all the members of the Indian home in the maintenance of the integrity of the ancient traditions and the time-honoured customs of ancestral

adoration. Added to these considerations, the circumstances of the Indian temperament interpose enormous additional difficulties in his passage from the home of heathenism to the tent of Christian pilgrimage. His character, partly from climate, partly from constitution, lacks, in many parts at least of India, the vigorous and robust independence of the hardy Saxon race. The break with the home, the dislocation of all the family ties, mean for India infinitely more than they may mean with us. All these considerations cannot well be omitted from our estimate of the difficulties in the path of the evangelization of our Indian empire.

Nor would the due consideration of the difficulties we have stated in the way of conversion, helpful as it should be, avail to place us in a position to comprehend the entire strength of the enemy's position. We have seen as yet but a small portion of the subtlety of the dread foe of man. Brahmanism has not been content alone with securing a revenue of varying vastness out of the sacrifices which filial piety has accorded and the impulses of self-interest have exacted. It has successfully attempted to consolidate its position in the fibre of the family life by claiming on further and independent grounds the allegiance of the house. It has laid down the doctrine that the defrayment of the expenses of the masses and offerings for the dead is the very ground on which wealth descends to the heir. It has affirmed that the claim of the dead upon that wealth still lives untouched by his departure to another scene. It has asserted that these sacrifices are intimately associated with the rights of the inheritance. How singularly does history repeat itself, how strangely do the kindred superstitions of extremest East and West resemble one another! The wayfarer in the crowded thoroughfare of the Strand, if he will enter within the august abodes of Law and Equity, may listen, for example, in the Court of Probate, under the glare of modern incandescent lamps, to arguments built upon that fundamental concept of most ancient Hindu law. For the Church of the Middle Ages also held the view "that personal or movable property was primarily a fund for the celebration of masses to deliver the soul of the owner from purgatory," and this theory still underlies the jurisdiction of our ecclesiastical tribunals, which, in accordance with its intention, charged themselves with the custody of this personal estate before its apportionment among the heirs.

Stranger even than the correspondence between the usage of the Tiber and the Ganges is the kinship between the ancient ancestral worship and our statute-book. M. Fustel de Coulanges has proved that the fusion of two distinct streams of Roman law, each largely influenced at its source by ancestral worship, that of the Twelve Tables with the Equity of the Prætors edict, produced the legal situation of succession which appears in the 118th novel of Justinian, and this novel is the foundation of some portion of our law of Realty, and of almost the whole of the law of the descent of Personalty.

But the Brahman neither needed nor claimed precedent for his position. According to the spirit of his teaching, the right of succession was absolutely dependent upon religious efficacy for its validity.



Thus side by side we see the opposing forces in the contention, and we witness the struggle of the priest and layman for the possession. Earnestly does the Brahman attempt to connect at least the principle of sacrifice and succession, and to secure legal recognition of his claim. Very interesting indeed is it to observe the methods by which the Brahman proceeded towards the establishment of this claim. It is hardly possible to resist the impression that the pretension to the possession of the estate of the deceased grew up at a period subsequent to the establishment of the doctrines of Purgatory and Transmigration. It is not improbable that the Brahmins, conscious of a decay of faith upon the part of the laity in their spiritual abilities, counted it advisable to secure a permanent interest in the property of the house. The continuance of the integrity of the Indian family was the first difficulty in the way. That difficulty had to be removed; for until the family should be broken up no partition of inheritance could occur, and no opportunity might present itself of capturing the family property during the period of its descent to the inheritor. This break up of the family Brahmanism set itself to accomplish, and with very varying success in different parts of India. We can, as we took occasion to remark before, date the growth of the Brahmanic *imperium* by observing the character and extent of its deposition by the advancing Aryan tide. We can also gauge the degree of the tenacity and stiffness of the ethnic soil it traversed from the amount of resistance presented to its erosive forces by the family and village institutions with which it came in contact. The earlier waves of the Aryan advance, which carried less of the disintegrating solvent of sacerdotalism in solution, hardly affected the family and village life of the Punjab, upon which the wave first fell. Now it is in the Punjab and the adjoining districts that Brahmanism, for the causes we have indicated, failed to root. The village communities of 2000 years ago are there the village communities of to-day. Their institutions are unchanged. The great priest-lawyers have not modified those institutions, and the secular law is not vitalized or empowered by the contact and influence of the spiritual sanction. The Dravidian races of India have exhibited similar capacity of resistance, and the polyandrous castes of Madura and Canara have withstood the powerful arguments of Brahmanic influence. The families of all these tribes, in part from the tenacity of their domestic organization, in part, as we believe, because of their lesser degree of contact with the ultimate and maturer stages of Brahmanism, have preserved their original institutions to the present time. But elsewhere the Brahmanic force destroyed, as far as possible, the union of the family, and in division found a throne. Like the rude dwellers of the desert sands, who appropriate the priceless monuments of antiquity and art as shelters for their beasts, and, taking the engraven testimony of the hoar monarchies of the dim and distant past, employ them as the hearthstones of their hovels,—so, too, has Brahmanism not scrupled to break up the institution of the Indian home that it might fatten upon the spoil.

With this dissolution of the Indian family idea the Brahmins intervened, and, availing themselves of the theory that they who received

the family property should perform the duties of sacrifice, amplified and expanded that doctrine into the formidable proportions which it afterwards attained. They committed themselves to the doctrine that the inheritance descended upon the heir to enable him to rescue the soul of the deceased from the torments of hell; and they affirmed that whoever was unable or indisposed to perform the necessary sacrifices was incapable of inheriting. Such an heir was, to use their illustration, a cow who never yielded calf nor milk—was, indeed, one who possessed no recognizable claim to the estate. Such was the detestation with which the Brahmans naturally viewed these unprofitable cattle which they could not milk, that they maintained, in default of such rightful heir, the inheritance must lapse to the learned priests themselves who offered the requisite sacrifices. This temptation to extend the needful qualifications for the due performance of the sacrificial service was, of course, too great for the priests, who introduced further possible disqualifications, such as absence of sacred knowledge, courage, industry, devotion, or liberality, or failure to observe immemorial good customs. So pertinaciously, so perseveringly, so adroitly, and so courageously was this useful Brahmanic doctrine enforced by them, that even the Judicial Committee of the Privy Council has observed that “there is in the Hindu law so close a connection between their religion and their succession to property that the preferable right to perform the Shradha is commonly conceived as governing also the preferable right to succession of property; and, as a general rule, they would be expected to be found in union.”

The principle has been affirmed, also, by the highest judicial authority, that “the right of inheritance, according to Hindu law, is wholly regulated with reference to the spiritual benefits to be conferred upon the deceased proprietor,” as an article of the legal creed, which is universally true, and which it would be heresy to doubt. So it comes that in matters of dispute between opposing claimants for inheritance the religious element of the sacrifice presents considerations of governing influence which will be carefully balanced by the judge, and will with measurable force conduct him to his conclusion.

One more fact we desire to indicate as illustrating how intimate came to be the connection in thought of the rights of succession by blood and by ancestral offerings. Though the high authority of Mr. Colebrooke renders the word *Sapinda* connected by funeral obligations, and this undoubtedly was the original meaning of the term, which indicated the religious relationship created between the parties by the union in the offering, yet so successfully had the religious relationship come to take the place of the blood relationship, that even one of the most eminent Indian authorities appears to have used the term in the latter and not the former sense.\*

But if the law of inheritance had been so successfully appropriated by the Brahmans, still more successfully and completely has the usage of adoption. They have found this latter an easier position to capture, and so absolute has been their occupation of the whole legal ground of

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\* *Mayne on Hindu Law and Usage*. I am continually indebted to this very able Indian lawyer throughout this paper.

adoption that they have been able to efface all vestiges of any custom of adoption which may have existed before them. Into such a position of vital and cardinal importance have the ancestral offerings grown that, in defect of the birth of a son to offer these sacrifices, the necessity has been supposed and enforced of a son to assume the place and function. So thoroughly has this idea been implanted in the theory of the family life, that in all law cases originating out of an instance of adoption, the tribunals would necessarily take cognizance of the religious factor in the controversy as governing the conditions of the case. The Brahmans have, in fact, supplied as the entire basis of the structure of adoption the belief that every adoption is undertaken with the primary purpose in view of delivering the soul of the adopter from the miseries of the other world. It is still more curious that in those cases where there has been no religious intention whatever in the matter, the transaction will be credited by our judges with that character, and the complexion of the case will be supplied to it by the religious motives assumed to be in operation in the mind of the adopting party.

We cannot but think that any dispassionate mind which has had the patience to follow us through this statement of the circumstances of the Indian family must, in measure, realize something of the magnitude of the difficulties which in days past, and even to the present hour, attend the matter of conversion, especially in such parts of India as have succumbed to the sacerdotal *imperium* of the Brahman. It is the astonishing amount of ignorance of India which is universally admitted and lamented by all intelligent writers that has led to the presentation of the statistics of Mission progress in so unfavourable a light. The essential conditions of the problem have been, through ignorance or intention, absolutely ignored, and the enormous hindrances in the pathway of spiritual progress in India have not been permitted to throw light on the character and quantity of the successes which have been achieved.

We cannot too thankfully acknowledge the measure of relief which has been founded for the convert by England's Christian legislation. The Act XXXI. of 1850 supplies to him security when from conscientious motives he finds himself unable to comply with the idolatrous conditions up to that time indissolubly connected with participation in the inheritance. "So much of any law or use," runs that Act (Freedom of Religion), "now in force in the territories subject to the government of the East India Company as inflicts on any person forfeiture of rights or property, or may be held in any way to impair or affect any right of inheritance, by reason of his or her renouncing or having been excluded from the communion of any religion, or being deprived of caste, shall cease to be enforced as law."

But we may not omit from consideration that while up to the framing of that Act the forces of our authority in India were employed to rivet the claims of Brahmanism, and enforce the full disabling statutes which it forged against conversion, our tribunals are powerless to environ the young and feeble convert with immunity from the bitter stigma and far more formidable reproach which the renunciation of

the hallowed usages and the time-honoured traditions of Indian Society involves. Relief from civil disabilities is a consideration which cannot assist the feeble will of the Hindu convert in the same manner as the Habeas Corpus Act or a Declaration of Indulgence. Indian life is infinitely more saturated than English with the spirit of religion. The true Hindu is before all things a religious, or, we should strictly say, a superstitious (δεισιδαίμων) man. The civil disability may pass away, the spiritual sanction must remain. The terrors of this life are for him tolerable and transient. The responsibilities of the future are inevitable and eternal. Conversion means for the Indian convert the absolute abandonment of all that constitutes for him "the kindred points of heaven and home." It is not possible to present this in clearer light than in the very language of the Judicial Committee of the Privy Council: "Parcenership is understood in the sense in which their Lordships here use the term as expressing the rights and obligations growing out of the status of an undivided family, and is the creature of and must be governed by the Hindu law. Considering the case then with respect to parcenership, what is the position of a member of a Hindu family who has become a convert to Christianity? He becomes, as their Lordships apprehend, at once severed from the family and regarded as an outcast. The tie which binds the family together is, so far as he is concerned, not only loosened but dissolved."

We are conscious of having presented a very grave indictment in these pages against the Brahman. It is in part an attempt to supply a serious and weighty *lacuna* in not a few of the highly-tinted descriptions of Hinduism. But we have advanced nothing more than is affirmed by authorities which are external to the organization of Missions; and we have affirmed nothing more severe than the remark of Sir Henry Sumner Maine upon the alliance between the Brahman and the king: "A more awful tyranny," he remarks, "never existed than this which proceeded from the union of physical, intellectual, and spiritual ascendancy."\*

Nor again have we asserted, respecting ancestral worship, anything more condemnatory than that which is predicated of it by one whose authority is not commonly cited on the side of a strict orthodoxy. Kuenen, referring to a treatise upon the subject by Ignace Goldziher, in which the proofs of his contention are collected, states, with reference to the worship of the dead, even when consecrated by the sanctions of Islam, that "the adoration of the saints furnishes a mantle under cover of which immoral practices, surviving from the days of the deification of nature, are shamelessly perpetrated."†

Nor, finally, have we advanced any more fearful indictment against the worship of the dead, and the participation in sacrifices of the dead, than their association by the inspired Psalmist in the case of Israel with the impure abominations of Baal Peor and the breaking in of the plague of the Divine displeasure upon the offenders.‡ We indulge the

\* *Early Law and Custom*, p. 47.

† *Lectures on National Religions*, p. 42.

‡ See Fürst in *Lexicon* on פֶּעוֹר בְּעֵל.

hope that the passage before us in these pages of the families of India in some of the peculiar difficulties of their social conditions will attract for them a large measure of our permanent sympathy, while we contemplate the obstacles which have immensely in the past, largely still in the present, hindered the entrance of their members into the fold of Christ. We shall devoutly desire the time when the members of the homes of India shall stand linked to one another no more with the chain of a cheerless and delusive superstition, but in the unity of the sublimest and most exalted hope, a hope not built upon the dead, but itself living through the resurrection of our common Lord. If time shall last so long, how exhilarating to contemplate the day when a Christian people of India shall cite, for the instruction of their sons and daughters, the high examples of a Christian ancestry—as Cyprian says, *non amissa sed præmissa*, not lost but gone before—the holy lives of “parents passed into the skies,” and by such exalted considerations encourage their children to contend for that meeting-place beyond the tide, the general assembly and church of the firstborn!

GEORGE ENSOR.

#### APPROPRIATED CONTRIBUTIONS.



ONE of the suggestions in the letter addressed to the C.M.S. Committee in July last by some of its members who met at Keswick was as follows:—“That some means be devised whereby contributions might be appropriated to special objects.” Of the three Sub-Committees appointed to consider the suggestions of the “Keswick Letter,” one was requested to report upon this particular proposal. In due course that Sub-Committee reported, and submitted the following considerations:—

That the Sub-Committee regard the frequent contribution by regular subscribers of additional and often larger donations for specific objects sanctioned by the Committee as a sign that the members of the Society are ready, when their sympathies are aroused in behalf of some particular Mission, to render the Society material assistance over and above the regular subscriptions, and such occasional offerings as are gathered by means of sales of work, boxes, &c.

That they think it desirable for the Society to make known to its members from time to time any object for which the Committee require funds, and any development of the Society's work which involves additional expense, with a view to encourage increased contributions.

That they deem it also desirable that no appropriated contributions should be received except for objects of which the Committee have expressed their approval, and that the Society should decline all contributions which are expected to be simply forwarded to particular Missions independently of all control of the Committee.

Resolutions were also presented, which were adopted by the General Committee on Jan. 20th, and were printed in our February number; and the substance of them is embodied in the following notice, which is now printed under the monthly Contribution List:—

Appropriated Contributions are acknowledged for the Mission for which they are given, and carried to the General Fund towards expenditure in those Missions; but it must be borne in mind that the scale on which any Mission is carried on is not governed by the amount of Appropriated Contributions, but by the policy

decided upon by the Committee; and that the Committee only receive Appropriated Contributions in aid of work already undertaken or authorized by the Society.

We desire now to offer some remarks on the general subject of Appropriated Contributions. It is surprising how much misconception there is regarding it—misconception from quite opposite points of view. It is important, in this matter as in many others, to distinguish between things that differ.

The Church Missionary Society's income may be roughly divided into two parts: (a) Subscriptions, donations, legacies, &c., and particularly church collections, which are given to "C.M.S." as "a great Evangelical Society," or "a great Church Society," or "a great Missionary Society," quite apart from any interest in the details of its work. Such interest may exist, and does to a certain extent: but the money is not dependent upon it. The average guinea subscriber will give his guinea whether he ever hears accounts of the work or not; and however interested he may be if by chance he does go to a meeting or takes up a periodical, he will not, in nine cases out of ten, go beyond his guinea. Nor will the average church-goer go beyond his regular half-sovereign or shilling or threepenny-piece in the plate. The bulk of our General Fund comes in this way. (b) The other division consists of gifts, mainly (but not exclusively) in occasional donations, from a comparatively small section of the subscribers above referred to, those whose hearts and minds are in the work, who watch it and who pray for it. These friends send an extra cheque or postal order when their hearts are touched, quite independently of their regular subscriptions. Let this division be carefully borne in mind. It is not that (a) and (b) represent two sets of contributors; for those who provide the (b) section of our income give a considerable part of the (a) section also. But the contributions are different in character.

It should be observed that the foregoing paragraph has no necessary reference to Appropriated Contributions. Both classes of contributions are given simply "to the Society." The sympathizing friend not only gives his regular subscription, and his offering at the church collection; he also, after hearing a touching missionary speech or reading an interesting missionary letter, will say, "Really I must do a little more for this blessed cause," and he sends a 5*l.* note, or a 50*l.* note, or a shilling postal order, as a "freewill offering." Sometimes he will send this to the local secretary; sometimes he prefers to send it straight to Salisbury Square. Sometimes he sends in his own name; sometimes anonymously. Either way, it is not, in the case supposed, an Appropriated Contribution; it is simply sent "to the Society," and goes into the General Fund.

But in the present day there is an increasing tendency—indeed an increasing desire—to give to specific objects in which the donor is particularly interested. Before considering the effect of this tendency in the case of the C.M.S., let us see how it has worked in another organization which has made considerable use of it—the Bishop of London's Fund.

When Bishop Tait started this Fund, the public were asked to give to it either Appropriated or Unappropriated Contributions. The latter, of course, need no explanation. They simply went to the Treasurers of the Fund, and formed part of the total to be distributed by the Council. But what were the Appropriated Contributions? Were they gifts to any local object—such as a church, a mission-room, a school, a mission clergyman—which *the donor* wished to provide? Certainly not. The Council published a list of schemes—erection of church, stipend of curate, or what not—which *they* desired to undertake for various localities, and intended to carry out if funds were provided. A man interested in a particular locality would say, "How much does the Fund propose to give towards building a church at that place?" Suppose the answer was, "Well, it is a poor neighbourhood, and with small local resources: the Council propose to give 2000*l.*, when they can afford it." "Very well, then I will give 1000*l.* towards the 2000*l.*" That was an Appropriated Contribution. Observe that it was not a contribution independent of the Fund, or additional to what the Fund was to provide. It was strictly a gift *to the Fund*, for the purpose of enabling the Fund to carry out its own designs.

It might be asked, Why did he not give his 1000*l.* direct to the church, independently of the Fund? Because he wished to be a contributor to the Fund, and to encourage its Council. Then why not simply give his 1000*l.* to them unappropriated? Because he wished to benefit the particular locality, and to be known as doing so. Perhaps he had already given the Fund 100*l.* unappropriated, and only gave the larger sum because of his interest in the particular place. But, it is objected, in point of fact, his gift only released 1000*l.* of the unappropriated funds to go somewhere else. "Well," he would say, "why not? I am quite satisfied to be doing what I want to do: besides, perhaps the locality I wished to help might have had to wait a bit had I not given specifically to it." However, whatever questions may arise, the simple matter of fact is that the Bishop of London's Fund largely profited by gifts of this kind.

From the point of view of the Bishop of London's Fund, it was distinctly an advantage that this 1000*l.* should be given through its agency, and not independently. Not only was the Fund actually increased by that sum, but the moral support afforded by the gift tended to increase the confidence of the public. Gifts of the kind were very numerous, and their influence was great in helping forward the general designs of the Fund. Not only did they release much unappropriated money which the Council could allot to other objects not patronized by specific gifts, but they actually increased the unappropriated contributions by encouraging those who had only a general desire to help a great cause, to give more largely.

It has for some time been the belief of some members of the Church Missionary Society that its funds might be largely increased by encouraging, or at least permitting, friends to contribute to them in the same way. But on the other hand, various objections have been urged, which have undoubted weight, and which deserve careful

consideration. Now there are objections to Appropriated Contributions altogether, and there are objections to particular forms of them. Some of these objections are, in our judgment, of real importance, and would be fatal if there were no way of guarding against the results feared. Others arise from misconception, and are easily answered.

There are two objections of a general kind :—

(1) That Appropriated Contributions are the fruit of a narrow view of Missions; that it is the great cause of the Evangelization of the World that a Christian man should think of, and not a particular Mission that is popular, or a particular missionary in whom he has a personal interest. This is a fundamental objection based on principle, and is of the highest importance. In our judgment it is a true and valid objection if the donor's interest and help are confined to a particular mission or missionary. A man says, "I don't believe in Missions," or "I don't care much about Missions," "but I must give something to Uganda after Stanley's testimony," or "I must help my nephew who has gone to China." That man entirely fails to understand the claims of Christ, or of the world Christ died for. We will not say that his contribution should be refused; but certainly the views that inspire it should be corrected and discouraged to the utmost. This is not, however, the kind of Appropriated Contribution of which we are speaking. Further, it should be observed that even a good principle may be pressed too far. If the whole Heathen World, and nothing less, is to have our offerings, then no particular society, not even C.M.S., can claim them. C.M.S. does not cover the Heathen World, but only portions of it. A man, therefore, who adopts the principle under consideration in its entirety, must, to be consistent, subscribe to every missionary society, from the S.P.G. to the Salvation Army; or he must give his money to some central authority—say a Board of Missions!—for distribution. In point of fact, every subscription to C.M.S. is an Appropriated Contribution, seeing it can only be used in those portions of the mission-field which C.M.S. works. The principle in question, therefore, sound as it is, cannot fairly be pressed against Appropriated Contributions.

(2) The second objection is—That Appropriated Contributions do not add to the total amount contributed; that they are only given to particular objects instead of to the General Fund, and would be given to the General Fund if appropriation were not allowed; that in point of fact, a man has only a definite sum which he can devote, or is willing to devote, to Foreign Missions, and will give that sum in any case. This objection would be a fatal one if it were well-founded. But it is well-founded only as regards the (a) section of the Society's Income (see above). It is correct to say that in the great majority of churches only one collection will be given in the year, and if that collection is appropriated, the unappropriated funds will suffer to that extent. But it is the (b) section of the Income, not the (a) section, which is under consideration; and the objection, as applied to that section, is not well-founded. An appeal for a particular object instantly draws forth special



gifts, large and small, from friends who are already regular subscribers, and who will not give more than their regular subscription until something turns up to call forth their sympathies. Some of them have money to spare, but will not give it vaguely. Others have not money to spare, but yet are willing to make a sacrifice for Christ's sake. Of late years numerous contributions have been given to C.M.S. for special objects, such as the enlargement of the Society's House, the new Children's Home, the Nyanza and other Missions, &c.; but the unappropriated General Fund has gone on just the same. Not only have the church collections, annual subscriptions, &c., which make up the (a) section of the Income, been obviously unaffected; but even the (b) section, which is chiefly in what are called "benefactions," has kept steadily rising. The great majority of the special contributions have been pure gain to the cause.

While, therefore, we admit that both the objections we have now been considering would be insuperable if they were applicable, we conclude that they are not applicable to the case before us.

There are, however, two forms of Appropriated Contributions to which there are real and serious objections.

(a) There is the system of "Special Funds" which the Society for the Propagation of the Gospel wisely abolished a few years ago. Those "Special Funds" were all private funds, over which the S.P.G. had no control, and for which it merely acted as banker. The fact literally was that private contributions to objects in C.M.S. Missions were sometimes sent to S.P.G. to forward. The donors then called them contributions to S.P.G., and they had to be counted as part of its income, though all it got of them was the expense and trouble of remitting! We ought to explain that although the S.P.G. still has "Special Funds," they are of quite a different character. They are like the existing C.M.S. Special Funds, which are under the administration of the Society although kept separate in the books.

(b) There is the system of devoting Sunday-school and other collections to the support of individual children in Mission boarding-schools. It is contended that children take more interest in such objects than in the General Fund. But—(1) That interest often does not *last*, because the child supported is lost sight of—as it inevitably must be in many cases. (2) Even if the interest does last, it is kept in a very narrow channel; whereas support of the General Fund means help to every Mission, and when in lectures and addresses, Africa, India, China, &c., are successively brought before the children, they feel that they have a share in that particular work. (3) It has been well observed that such interest is "not what we really seek to develop. The Lord has bidden us preach the Gospel to every creature in a great and sin-stricken world, whereas this system narrows their love and zeal for souls to one little child or one small village. Besides which, it creates and cultivates a desire for what can be recognized by sense rather than for what should be sought and received in faith; and the heart too naturally craves for something visible and tangible, whether it be in worship or in work." We do not however mean that such things should not be done at all. Some

of our Mission schools would collapse if it were not done. We only mean that it is best for the Sunday-school itself if its regular contributions are for the whole missionary cause, and these special gifts occasional and extra.

But putting aside these two forms of Appropriated Contributions, against which there are valid objections, there are three classes of Appropriated Contributions which are legitimate and may safely be encouraged.

(1) There are gifts of private friends for the disposal of particular missionaries in whom they are interested. There are many things really needed by a missionary in his work which the Society does not provide, such as bells, harmoniums, magic-lanterns, &c., &c. ; also the funds for supporting or clothing children above referred to. The C.M.S. has always recognized that these needs exist, and been grateful to friends who have supplied them. Sometimes the Society has said to a missionary, *You must raise the money for such and such an object—say a mission church—and we will give a small grant towards it.* But private funds of this kind are not, save in rare exceptional cases, received at the Society's office. The Missionary Leaves Association was established expressly for the purpose of collecting and transmitting them ; and it does a most useful work in this way, and does it better than it could be done by a big Society with vast interests. The Coral Fund is another agency of the same kind. This class of Appropriated Contributions may therefore be put aside ; and we only mention them in order to make the consideration of our subject complete.

(2) There are gifts for special objects which the Society authorizes, and for which it opens Special Funds. Sometimes these are in response to appeals which the Society has put forth, as recently for Higher Education in India. Sometimes they are spontaneous offerings which the Society accepts for the purpose indicated, as in the recent case of Mrs. Bishop's benefaction for founding a hospital in Kashmir. In some cases these contributions are for current use, as in the case of the Soudan Mission Fund and the Nyanza Mission Fund ; sometimes for investment, and the interest only to be used, as in the recent case of the Mary Burrows Memorial Fund for establishing a scholarship in the Osaka Girls' School.

An objection against this second class of Appropriated Contributions—or rather, against such of them as are for new objects indicated by the donor—is sometimes urged, that they force the hand of the Committee, and compel them to take up work, not because they think it the best on its merits to take up, but because a donor suggests it. One answer is obvious, that the Committee need never accept such gifts unless they like ; and there have been cases where they have refused them. Some years ago, the Society was offered 1000*l.* to commence a Mission on Lake Tchad ; but the gift was refused because even the first starting of such a Mission would have cost much more, and neither means nor men could be spared. But a better answer is, that, as a matter of historical fact, the Society has constantly been guided in its extensions and developments by what it has regarded as the

providential direction indicated by such gifts. The Committee have never taken a big map, and studied it, and said, "We will go here, and here, and here, but not there." Almost all its Missions, and a large proportion of its individual stations, have been established because special gifts for the purpose have been spontaneously offered. Among recent instances may be mentioned Quetta, Shikarpur in Bengal, and Pakhoi. So, whether the system be good or bad, it is at all events the system on which the Society has, to a large extent, worked from the first.

(3) But there is a third class of Appropriated Contributions, which has been chiefly under consideration of late. These are gifts for a particular Mission, not to open a new station or a new school, nor to do any one specific thing, but designed simply to help the current work of the Mission. The other day, a brother and sister in Devonshire sent the Society 100*l.*, of which 50*l.* was to be for Uganda and 50*l.* for North-West America. The latter appropriation was made because the donors had been interested in the *Gleaner* of February, in which the N.W.A. Mission was described. No appeal for money had been made in the *Gleaner*; the gift was spontaneous; but it was inspired by the narratives printed in the *Gleaner* pages. Contributions like these are not "special;" they are not intended or expected to effect any particular purpose; they are gifts to the Society, to help it to meet expenditure already incurred or authorized by the Committee. They therefore, although appropriated to particular Missions, really belong to the General Fund, because it is the General Fund which supports those Missions.

Contributions of this third class have been increasing in number of late, and it has been found necessary to consider very carefully how to treat them. A difficulty has been suggested similar to that mentioned at the beginning of this article in connection with the Bishop of London's Fund. It is observed that the actual effect of receiving 50*l.* "for North-West America" is not to increase the amount of money spent in North-West America by 50*l.*, but to release 50*l.* of the unappropriated funds, which would have been spent there, so that it can be used for another Mission; and it is contended that the object of the donor is thus evaded, and the donor himself deceived. The fact stated is correct; but the inference is gratuitous. If the 50*l.* were given expressly to open a new school, or support a new evangelist, then the objection would lie; but this, in nine cases of the sort out of ten, is not the intention. The design is to help the Society to support the actual work being done; and if the Society, thus helped in one Mission, finds itself able to do more in another, the donor, in nine cases out of ten, will heartily rejoice.

For observe the Society's actual procedure in regard to its expenditure in a particular Mission. In October of each year, the Estimates Committee consider the estimates of expenditure sent in from every Mission. Let us notice what it is that they do *not* do. They do not proceed to divide among the Missions a sum of, say, 200,000*l.* which is in the bank. If they did so; if they allotted, say, 10,000*l.* to Mission A and 5000*l.* to Mission B; then, if 50*l.* were subsequently

received for Mission A, it might be unfair not to *add* it to the 10,000*l.* already allotted. But that is not the procedure at all. What the Estimates Committee do is to reckon up the number of missionaries the General Committee have sent, or decided to send, to Mission A, and the various agencies they will employ, and see what the cost will probably be. Perhaps they disallow some request for a grant which has come from the field, from a general desire to economize. But the agency to be authorized is not governed by a sum of money already allotted: on the contrary, the amount of money to be spent is ascertained by the amount of agency already authorized. The Committee have no certainty what money will be at the Society's disposal in the year they are estimating for. Not a farthing of it has yet been received. If therefore, in the course of that year, various 50*l.* notes come in "for Mission A," it is obviously legitimate, and it certainly is in accordance with the wishes of the donors, to apply those 50*l.* notes towards the expenditure already authorized, although the practical effect is to increase the Society's general resources which meet its general expenditure. And this becomes all the clearer when we remember that the great bulk of the Income is *not* in appropriated contributions, and never will be, and that there is no obligation upon the Society to spend the unappropriated funds upon Mission A or any other particular Mission. It would be quite legitimate, if it were convenient, to open a separate account for every Mission; to credit each account with all appropriated contributions received for its particular Mission; to charge it with all the year's expenditure on that Mission; and to meet the deficiency, if any (and generally it would be a large one), by a distinct grant from the unappropriated contributions. This would merely be a clearer method of displaying what actually does now come to pass.

It will be seen that it is not correct to say that 50*l.* given to Mission A really, on this system, goes to help Mission B. Mission B will have been treated in precisely the same manner as Mission A. Its agency is not added to because 50*l.* less of unappropriated contributions is required for Mission A. The real result is that the unappropriated funds are increased, which means either that the general surplus at the end of the year is 50*l.* larger, or the general deficit 50*l.* smaller; and the practical effect is to encourage the Committee to go forward wherever the need is greatest.

It will be convenient at this point to explain how Appropriated Contributions have hitherto been treated, and will now be treated, in the Society's books and published accounts. (a) If they are for investment, they become permanent Special Funds, and appear as such. (b) If they are for current use, but for specific purposes, they also become Special Funds, or go to augment existing Special Funds available for use. Of these there are two kinds: first, those of a temporary character, which will be closed when the purpose is fulfilled, as the Hannington-Parker Memorial Church Fund; secondly, those which go on from year to year, as the Soudan Mission Fund or the Rugby-Fox Fund. (c) If the contributions are not for specific funds, although for particular Missions, as "for India," "for Uganda,"

"for Japan," they have hitherto been placed to the General Fund, and acknowledged as such, but with the words "for India," &c., printed against them. This is now altered in one respect. As will be seen by a reference to the Contribution List, the "Appropriated Contributions" of this (c) kind are grouped together by themselves; and although they are credited to the General Fund, they are distinctly announced in the official notification quoted at the beginning of this article, as being so credited against the actual expenditure in the Missions they are meant for.

Observe now the advantages to the Society and its Missions of the greater elasticity regarding the contributions to its funds which is thus permitted.

First, it will enable us to publish more freely the appeals of our missionary brethren for this and that development of the work. It has been difficult hitherto to do this, because definite responses to such appeals, strange as it may seem, were actually an embarrassment to us. Unless there was an authorized "Special Fund," it was perplexing what to do with the money. Friends can now respond without hesitation. They must, indeed, understand that, as the notification already quoted plainly states, no money can be received except for objects distinctly approved by the Committee. But they will bear in mind that the Missions actually carried on *are* so approved; so that if their hearts are touched by a particular letter, they can send gifts for the Mission whence the letter comes, assured that every such gift is a distinct addition to the general resources at the disposal of the Committee. Of course if they send for *new* work, the money cannot be accepted unless the Committee sanction such new work.

Secondly, there will be, as a certain consequence, an increase in the personal interest taken in the Missions. This is what all our recent developments have been aiming at. The special message of our February Simultaneous Meetings, and of our new Unions of all sorts, has been, "Do not regard Foreign Missions merely as a charity needing an annual subscription: read about them, talk about them, pray about them, take a personal interest in them." But the more this result is achieved, the more ready and anxious will people be to help the particular Missions they read of and pray for. Not that this will diminish their general interest in the work as a whole. The exact reverse is found by experience to be the case. Then, when the additional appropriated contributions have been given, they will be followed by fresh sympathy and prayer. They are in fact both the effect and the cause of the very kind of interest we have been seeking to foster.

Thirdly, there will be an increase of funds. The need of a large increase is now becoming urgent. The rapid recent additions to the missionary staff, and the development of the work everywhere, are causing the expenditure to advance by leaps and bounds, notwithstanding the manifest fact that the average cost of a new missionary is considerably less than it used to be, owing to the increasing number who are able to undertake the whole or part of their own maintenance,

and to the voluntary relinquishing, in several recent instances, of portions of the allowances, meagre as they are, provided by the Society. Moreover, the candidates are increasing in number—and who would wish otherwise? And from the field, the demands for augmented grants are incessant. How is all this to be met? We fully believe that our ordinary supplies from sermons, annual subscriptions, &c., forming what we have called above the (a) section of the Income, are increasing and will increase, wherever the rising missionary interest is fostered; but in hundreds of parishes all over the country, that spirit is not fostered, and the tendency is backward and not forward. The majority of English counties are sending up not one penny more than they did ten years ago; and the Associations as a whole only go forward because some of them do well enough to more than balance the deficiencies of others. Where, then, is the necessary increase to come from? It will come from the true-hearted, self-denying friends who are not content with the annual collection and the annual subscription, but give freely as and when their sympathies are touched by the statement of the particular needs of particular Missions. It is therefore the (b) section of the Income to which we must look for any real and speedy increase of our resources; and our belief is that if that (b) section is encouraged in various ways, there is no limit to the additional funds which we may reasonably expect. The gifts that feed it are peculiarly gifts resulting from the prayerful interest which the Holy Spirit infuses into the minds of God's people; and therefore faith is not extravagant when it looks for a sufficient supply from these sources to carry on our ever-advancing work.

E. S.

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NOTE.

We observe with much interest in the February number of the *Missionary Herald* (Boston, U.S.A.), the organ of the American Board of Foreign Missions, which is one of the best managed societies in the world, a statement on the very subject we have been discussing. It will be seen that the Board recognize and approve of what we have called Appropriated Contributions; but the object of their statement is to secure that these should be sent, not to the individual missionary, for some object not within the Board's cognizance, but to the Board itself, towards one or other of the objects it has approved, and which are "embraced in the regular estimates and included in the regular appropriations of the Board." That is to say they are to help the General Fund, although sacredly devoted to particular objects; because the objects to which they are devoted are objects for which the General Fund is already liable. That is precisely what we have advocated in the above article. Here is the statement:—

"SPECIAL OBJECTS IN ADDITION TO THE REGULAR APPROPRIATIONS.

"*A Statement from the Prudential Committee, A.B.C.F.M.*

"The necessity of supplying funds to meet the current expenses of missionaries in the prosecution of their labours compels the Prudential Committee to call the attention of our friends to the best means of securing the end we all have in view. It is of the utmost importance that the regular contributions to the necessary work of the Board should never be diminished for the sake of subordinate objects, which, however interesting and desirable in themselves,

are altogether secondary to those which are absolutely indispensable to carry on the work.

"We would therefore ask those who take pleasure in giving for special objects under the care of a missionary in whom they are particularly interested, to select, or to allow the missionary to select, some one of the many objects in his care, embraced in the regular estimates of the Mission and included in the regular appropriations of the Board. The object thus selected will have the approval of those best acquainted with the wants of the work in charge of the missionary to whom it is desired to show personal regard and to assist in his labours.

"The donors at home can always leave the selection of some particular object, under the care of the missionary whom they wish to assist, to the secretary in charge of the Mission, or to the treasurer of the Board, as full details are in their possession. In many instances where this course has been pursued the money thus given has been more helpful to the missionary and to the work which is to be aided than by having it given to some outside object. However valuable or attractive such object may be in itself, it is not so important as another object approved by the Mission and by the Board, which cannot be neglected without serious loss. It is therefore the urgent request of the Prudential Committee that friends at home will kindly regard the above suggestions, and that our missionaries abroad and at home will refrain from making personal solicitations for missionary objects from churches, Sunday-schools, or individual friends, except for those objects which have been approved by the Mission and by the Prudential Committee—the donations thus secured to pass through the treasury of the Board and to be acknowledged with other receipts. Personal gifts sent through the treasury from friends, for the benefit of a missionary, are of course accepted.

"The observance of the above request is recommended in order to prevent any possible misuse or waste of funds, to make sure that the expenditure is judicious, and to enable the Board to meet the expenses of the regular work of Missions for which appropriations have been made."

## MISSION WORK ON THE BORDERS OF AFGHANISTAN.

*The Derajat Mission—Dera Ismail Khan and Tank.*

BY THE REV. W. THWAITES.



IN view of what will, we trust, prove an opening, if not yet a wide open door, for the entry of the Gospel and the Gospel messengers into Afghanistan, a short account of the above Mission may be useful at the present time. From all sides are heard calls for reinforcements, and we, from that far-off frontier, can only send forth an old cry, and what has hitherto been almost a useless cry, for help. The Bishop of Durham a few years ago at Exeter Hall gave a very true, if sad, description of these frontier Mission stations: "When we think of the line of positions on the Indus—what then? That line of positions seems as if they were vantage points whence, in due time, a Christian army shall march forwards to give liberty to Asia. And what do we hear from them? A cry, a sad cry, of solitary watchers calling most piteously for reinforcements." This statement is as true now as it was then, and how can advantage be taken of a new opening for carrying the Gospel to regions beyond by a Mission so undermanned as to be utterly inadequate for the work in its own immediate neighbourhood? These stations—Dera Ismail Khan and Tank—ought to be, and

they were intended to be, the vantage points described by Dr. Westcott. That such was intended may be seen from the following Resolution of the General Committee of the Church Missionary Society, passed on October 14th, 1861:—

“That this Committee, having received an appeal to take up a new station or stations in the Derajat of the Punjab, as links between Peshawar and Multan, and with a view to bring the influence of the Gospel to bear upon the Afghan tribes inhabiting that district, as well as those who visit it annually from beyond the Suliman range in great numbers,—and that appeal having been enforced by a munificent offer of pecuniary help from the Commissioner and Chief Magistrate of the district, and by the strong recommendation of the Lieutenant-Governor of the Province, together with a donation on his part also of 100*l.* for each of the three Mission stations as they may be taken up,—cannot but regard such an appeal as a special call, in the Providence of God, upon the Society to send at least two missionaries to Dera Ismail Khan as soon as the Committee shall have suitable agents at their disposal.”

It was then intended to be a Mission to the Afghan tribes within, and the tribes beyond the British frontier, and also to that remarkable race of merchants who are the carriers of the trade of Central Asia to the Punjab and Hindustan. “For several months,” writes Sir Herbert Edwardes, “these enterprising merchant tribes, to the number of perhaps 2000, are every year encamped in the Derajat and brought within our influence for good or evil; then leave and carry their experience of Christians into the distant strongholds of Islam, Kabul, Ghazni, Kandahar, Herat, Balkh, Bokhara, Khiva, and Kokan.” The same great frontier officer describes the settled tribes who inhabit the Derajat as hardly less interesting than these Central Asian visitors, these Lohani or Powindah merchants. This is what he says of them:—“Common gratitude demands that we English should do all we can for this people, for in two great struggles the people of the Derajat have come to our assistance and fought nobly on our side. In the war of 1848-49 it was the whole length of the Derajat border which gave us those levies of wild swordsmen, matchlockmen, and cavalry, which enabled us, in a season adverse to the march of European troops, to shut up the rebel Diwan Mulraj in his fortress at Multan, and wrest from him one of the most fertile divisions of the Punjab. When the next struggle came in the terrible Sepoy Mutiny of 1857, the chiefs of the Derajat instantly took up arms, raised horse and foot, and hurried to our aid.”

Of the proposal to establish a Mission, Sir Herbert Edwardes speaks thus:—“It cannot but strike us as very remarkable that this proposal to found a new Mission comes from one \* who is responsible for some 300 miles of the furthest and ruggedest frontier of British India; and he † who bids it ‘God-speed’ is responsible for the province whose manly races helped the English to reconquer India in 1857-58.”

The Afghan Mission in the Derajat, then, was established by a Christian officer and gentleman who was responsible for the peace and order of the frontier—General Reynell Taylor,—and it was begun with the good wishes of two other Christian rulers, who knew the character of the country and its people—Sir Herbert Edwardes and Sir Robert Montgomery. It was at the express wish of General Taylor that the Church Missionary Society took the work up, for he thus wrote in a letter to his friend Sir Herbert Edwardes:—“I should wish to put the matter entirely in the hands of the Church Missionary Society. I like its connection with our own Church, and I believe it to be in every way entitled to confidence and honour, both as to motives and means employed, and therefore we can never do better than put ourselves in its hands.”

There were great men in those days, men of faith and men of action. They

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\* General Reynell Taylor.

† Sir Robert Montgomery.



were Christians, and not ashamed of Christ. "If only all sahibs," it was said, "were like them, the whole Punjab would become Christian without any missionaries at all." The earnest wish of General Reynell Taylor was carried out, the Church Missionary Society took up the Mission station of Dera Ismail Khan, and it was occupied in the year 1862. The Committee sent out two missionaries under the superintendence of the Rev. T. V. French, afterwards first Bishop of Lahore. It would have been well if the Society could always have maintained the staff of missionaries at Dera Ismail Khan up to this number—three at the very least; and surely the faith and love and self-denial of the man who established the Mission and helped it with such large-hearted and open-handed liberality for many years deserved nothing less than this. It had undoubtedly a bright beginning, for not only was it cared for by the faithful Christian officer, General Taylor, but had for its first workers two such missionaries as Thomas Valpy French and Robert Bruce, whose names are still remembered and honoured on the frontier, though they themselves are working for the Master elsewhere. Putting on one side for a moment the fact that this Mission was intended to be a vantage point from which to advance into the country beyond, there is work enough within the border to fully occupy the time and energy of three men. For not only is there work among the Afghan tribes in British territory, and that among the Powindah merchants from Central Asia to be attempted, there is also the large and important town and district of Dera Ismail Khan itself to be worked. For though the Mission may be primarily to the Afghans, the large population of some 400,000 people of other races, speaking Urdu and Derawali, cannot be left out of the plans of the Mission. Since 1868 this station has very seldom had more than one European missionary. On two occasions this one missionary has been divided between the stations of Dera Ismail Khan and Bannu, and it has been found quite impossible to cope with the work that should be done within the frontier, much less to attempt anything beyond. How is a weak, undermanned Mission like this to be a vantage point from which a Christian army of evangelists may carry the message of the Gospel through any door that God in His good providence may throw open?

A short account of the work of the Mission in the district of Dera Ismail Khan will show that it has hitherto been kept too weakly manned to carry on effectively all the work that ought to be done, including, as it does, a large and important educational department, bazaar-preaching and visiting in the Central Station, the instruction of catechumens, the teaching of catechists and other helpers, itineration among the Afghan tribes settled within the British border, constant visits to the encampments of Powindah merchants in the cold weather, and regular tours for preaching to the large village and agricultural population of the vast district of not far from 10,000 square miles, and lying on both sides of the River Indus. The first missionaries were able to begin their work on a wide basis. A large school was opened, which has become one of the largest Anglo-Vernacular High Schools on the frontier. A book-shop and preaching-station were bought in the bazaar of the town of Dera Ismail Khan, where preaching has been carried on more or less regularly ever since. Visits were paid to the Powindah merchants, and extensive itinerations undertaken in the district. But Dr. French was soon obliged to return to England on sick leave, and Dr. Bruce, sometimes alone, sometimes with a young missionary helper, carried on the work. Then Dr. Bruce left, and one missionary, Mr. Brodie, was left in charge, not of Dera Ismail Khan only, but of the Bannu district in addition. This has been the usual state of the Mission; there has never been more than one man at Dera Ismail Khan, and sometimes he has had Bannu added to a task already beyond his strength.

It would not be easy for any two missionaries to follow and take up the work of two such men as French and Bruce; it was quite impossible for one, and it is no wonder that from the Afghan Mission on the Derajat frontier a very earnest and almost bitter cry has come home for reinforcements. The one man could not do very much more than carry on the work in the Central Station, the constant attention to and teaching in the large Anglo-Vernacular school, instruction of catechists and inquirers, and an occasional cold-weather preaching-tour in the district.

For one short period two missionaries were together at Dera Ismail Khan, and during the cold weather of 1889-90 they were able to take up some of the too long neglected plans of the first missionaries. These had never been forgotten; there was always a great longing to carry out the purpose for which the Mission was founded; and if much could not be done, attention was paid to that part of the work which had cost most to establish, and which tended more than anything else to keep the work of the Mission before the people. The Mission-school has always been an important part of the work at Dera, and now that it is an Anglo-Vernacular High School, teaching up to the entrance examination of the Punjab University, one man with a liking for school, and fond of educational work, could find abundant scope for his energies in teaching the young men of the upper class, and superintending the Scripture teaching of the whole school. To this he might add the care of the book-shop and bazaar-preaching in the Central Station. The Rev. F. Papprell took charge of this work last cold weather, and for the first time in seventeen years the senior missionary was able to spend most of the cold weather in the district. Mr. Papprell himself gives the following description of the school and its work:—

Just outside the principal city gate, and on the road which many of the caravans take to and from Central Asia, stand the Mission school and church, silent witnesses to the passers-by of the aggressive spirit of Christianity. For years the important work of training the youth of Dera Ismail Khan has been carried on; honoured names, such as Robert Bruce and Bateman, are not forgotten in the school, and others have taken up the work which they commenced. With the past we will not deal, the mere mention of such names as I have quoted enable us to form an estimate of the character of the early sowing and labour which have been spent on this frontier station. The writer has been connected with the school for the past three years, and has therefore had an opportunity of judging of the value of educational work as a missionary agency. So much had been said in England against Mission schools, that it is not surprising that the position to which I had been appointed caused me some little anxiety. "Waste of money, men, and opportunities" was from time to time ringing in my ears. It may therefore be asked whether these three years have banished this anxiety, and

what opinion has been formed as to the utility of carrying on our educational side of missionary labour. My testimony must be clear and decided; for on all sides I have found abundant proofs of the beneficial results of this maligned sacred method of training young hearts in the truths of our Holy Religion. I have met with many educated young men whose minds have been permeated with Christian truth. Officials, both civil and military, have spoken in high terms of lads who have passed through the school. In bazaar-preaching these same lads are always to be found patient listeners, and on more than one occasion when slight disturbances or interruptions have occurred, it has been most marked to see the cleaving to the missionary, and the side which the Mission boys will take. I might add more; sufficient has been written to answer in the negative, "Have time, money, and opportunities been wasted?" These lads have been brought near the kingdom, and many of them are Christians at heart. So much by way of an apologist, and glad I am to have had the privilege of labouring three years in this frontier school. The alabaster box is being broken in

our schools, and the sweet odours of truth and love are to be found filling our class-rooms. The Bible is taught in every class, it is our Alpha and Omega, and we insist on each boy being present during the Scripture hour. These 300 boys are being grounded in the principal articles of our faith. Most are taught every day; the remainder, through lack of teachers, every other day. Our Native pastor and catechists, and lately our colporteur, give us their help for an hour or two every day, so that every class may have a Christian teacher to teach Christian truth. Our non-Christian teachers, so far as we can judge, are men of high moral tone, several of them are all but Christians, and we always find a readiness on their part to help forward our Christian endeavours, and the moral training of the boys. Our chief aim is to teach the Bible systematically, so that as a boy rises from the lower classes to the higher, he gradually becomes acquainted with the whole Bible. One hundred selected texts, the Lord's Prayer, Ten Commandments, special Psalms, and other parts of Scripture are committed to memory, and the younger boys also learn a few hymns. We have a boarding-house connected with the school, which is filled with boys from the villages round, whose parents gladly

avail themselves of this means of keeping their boys away from the pernicious influences of the city.

We have some boys from the frontier, and from beyond it, too, studying in the school, and wild lads they were when they first entered upon their studies. They have now become greatly changed through the discipline and general tone in our midst. One of these lads, a Waziri, from the Suliman range, appeared in the last Middle School Examination, quite a new departure from the wild life of his tribe; he is hoping to return to the hills to teach others. There is also a man who is nearly forty years old, whose home is in Kabul; he is a most diligent and painstaking student, and many a time have I seen him preparing his lessons with boys of ten years of age. He, too, hopes to return to Kabul, I believe. The opening of the Gumal Pass will doubtless bring more Waziri boys to the school, and we may be able to see our way clear to the opening of a branch school in the hills--only this week have I been asked to do so, but I replied, "It is not safe for us to live among you yet." "Sahib," was the reply, "come and live in our special region, and there will be no fear!" I sent the men away, holding out a promise to them that in the future we may be able to accede to their wish.

It is apparent from the above how heartily Mr. Papprell has thrown himself into school-work, while at the same time taking the oversight of the services in the Mission church, and of the preaching in the bazaar of Dera Ismail. This is more than enough work for one man to do, and he could not do it were he not seconded by good earnest Native Christian helpers, and he has those in the Native pastor, the Rev. J. Molaimuddin, an old and faithful servant of God in this Mission, and a very able and ready bazaar-preacher. The headmaster, Mr. Sirkar, is also a worthy and valuable helper, whose whole heart seems to be bound up in the wellbeing of the school. In Henry Jaswant and Jalaluddin he also possesses two good assistants, the first in the work among those who speak Derawali, and the second among those who speak Pashtu. Mr. Papprell has worked very zealously, and the school has never been in a better condition than it is now.

But school-work is not the only work which was aimed at by the founders of the Mission. Owing to the fact that only one man has been stationed at Dera Ismail, and the need for the constant superintendence of the work of the school by a European, it has taken the first rather than the second place in the Mission plans. Last cold weather, however, we remembered the original intentions of the founder, and tried to carry them out in a more systematic way. Preaching-tours were made through the whole district. Towns and villages on the frontier, inhabited by Afghans, were visited, and the Gospel preached. Many of the encampments of the Powindah merchants from Central Asia were reached; and in this way we were able to speak to

various tribes from the regions beyond British India, including Nasirs, Mian Kheyls, Dotanis, Suliman Kheyls, Khirotis. They were all most hospitable and friendly: we were treated as guests, and always invited to visit them again. The message here was given more by way of conversation than preaching, and perhaps this method has its advantages. In this way during the four months of the cold weather we visited many encampments, and received visits at the mission-house. Books were taken by them, which will, it is hoped, be carried to the hot-weather homes of these merchants, and find readers in those far-off regions of Central Asia. Each encampment has its Mulla, and we are usually invited to carry on our religious conversation with him. The Mulla is, as a rule, far more bigoted than his people, and he very frequently allows his bigotry to carry him further than they think fair. These merchants are men who have travelled and seen the world beyond Afghanistan, and they can take a wider view of things than their teachers. This is, indeed, a very great opportunity for preaching the Gospel to the Afghans, for here we have tribes of merchants, with their wives and children, friendly, hospitable, willing to hear, and who may tell what they hear in their distant homes, and take copies of the Bible with them, which may become a blessing to some we may never see.

Other preaching-tours were made among the agricultural population, the Urdu and Dera wali speaking people. There would be work for at least one man among these. Everywhere we had a friendly reception, had no difficulty in gaining a hearing for our message, and in one or two instances only were we hindered and interrupted by men who said we had come to overturn the faith of Islam and put the Gospel in place of the Quran, and it was a sin to listen to us. We found the value of the school at Dera Ismail in these tours, for in almost every place we found old pupils who met us with a smile, and introduced us to people willing to hear us. We found also that the work of the hospital at Tank made our work easier in the frontier districts, and among the Powindah merchants. In a place called Paniala we found a man who had formerly been a compounder in the Mission hospital, under the Rev. John Williams; he had opened a dispensary of his own, and he gave us a welcome, and invited a large company to meet and listen to us. This naturally leads to an account of the work at Tank, which has contributed more than anything else to make it easier to give our message to the wild tribes of the frontier hills. It was begun in 1868, and was also the result of the wish of an officer to help the frontier people. This officer, Captain Gray, was Deputy-Commissioner of the district, and he subscribed largely to the fund for establishing and maintaining the Mission. It was begun; a Christian who had formerly been an assistant to the doctor of a Native regiment was sent there to take charge of the hospital. This man has since become one of the best known and most loved men on the frontier. He has won the hearts of the people, and they have won his, for he has refused to leave them even for the pastoral charge of the Christian Church in his native town. If anything or any one has helped to make Mission work on that wild frontier easier, it has, under God, been the work done in the Tank hospital, and the interesting, loving labour of the Rev. John Williams. Afghans in British territory, Bhitanis and Waziris from the Suliman hills, Powindah merchants from Central Asia, all sing his praises; for he is kind and loving, and his whole heart is in this work for Christ. He left his own people to go and preach the Gospel to strangers and foreigners; for the people of the Afghan frontier are as much foreigners to him as they are to us. He has been there with his wife and family for over twenty years the work has grown, and is too great for him; far into the night he works; for the Master—to this the missionary on tour

on the frontier can bear witness, for he spent some days and nights with Dr. Williams in the Tank hospital, and had the privilege of speaking to the catechumens and inquirers, of preaching to the patients and conversing with many wild visitors from the hills. The medical work has grown. Nine years ago the accommodation for in-patients was greatly increased; friends in England, especially in Kendal and the neighbourhood, helped most liberally, the Punjab Government gave a grant of Rs. 1000, and the people of Tank themselves gave Rs. 650. But the place is again too strait for the work, and can this lonely missionary on the frontier cry for help in vain?

There are Christians now occupying important posts in the country, who were formerly in the school and who learned Christ there: W. Khem Chand, who is now head-master of the Multan Mission School, is one. He is earning for himself a good report and an honoured name. He suffered much for Christ when he decided to follow Him, and now he is working faithfully for Him among the people of his own land. E. Tej Bhan, formerly a pupil in the school, then its Christian head-master, is another. He is now head Treasury clerk at Dera Ismail Khan, and known and respected by both Hindus and Mohammedans, as well as Christians. H. Jaswant Rae, catechist, was formerly a pupil in the school, where he learnt Christ and confessed Him before the people, and he is now a teacher of Scripture, and preaches the Gospel to his own people, respected by all as a true, faithful and simple-hearted follower of Jesus Christ. Little would any one imagine now that a few years ago these young men were turned out of house and home because Christ had won their hearts, and they were bold and loyal enough to confess Him before men, and be baptized into His Church! Then there is the son of the Native pastor, S. Molaimuddin, a Naib Tahsildar with magisterial powers, who is also doing good work with his wife by showing an example of Christian family life among Mohammedan and Hindu neighbours. No Christian in England need be ashamed to call these his brethren: few in number they may be, but they are good Christians, and when the Church of Christ at home is more faithful, more earnest, more loving, more generous, and more prayerful, the number will increase, for there are many who know and love Christ, who only need the encouragement and strength of the Holy Spirit to enable them to become His entirely and openly.

No account of Mission work on the borders of Afghanistan would be complete without a description of the attempt made to reach the women of the country. Whatever may be the case in England, in India and on the Afghan frontier it must be women's work among women. A Mission of only men is only a lame agency, for unless the women can be reached and won, how can the country ever be won for Christ? In 1884 the first serious attempt was made to reach the women of Dera Ismail Khan. Mrs. Thwaites, who had returned to the frontier from England in only partially recovered health and strength, threw herself heart and soul into the work. While at home she had sought and found one who was willing to come out and help her; one who had had considerable medical training, for it was always Mrs. Thwaites' earnest wish and prayer that the work might be a Medical Zenana Mission. Some delay arose in the going out of the helper, and Mrs. Thwaites determined to begin the work herself. For six months she worked earnestly and bravely among the streets and lanes of the town, doing what she could for the people she had in her heart. But the work was too great; she went away to the little hill-station near Dera Ismail Khan, weary and worn out. Then she shortly afterwards became seriously ill and died of typhoid fever, but not without being able to express a last wish and prayer for the work she loved so well among

the women of the district. Friends in India, both European and Native, took the scheme up warmly; others in England, especially in Kendal and Burneside, also willingly helped, and before long it was found possible to ask the lady whom Mrs. Thwaites had herself chosen before she left England, to come out and take up the work. Miss Johnson had a faith bold enough to venture on the great task alone. She began a Medical Mission to the women, and it soon became a great blessing and one appreciated by the people. But the work was too arduous, and the worker left to work alone too long. Bravely she kept up for four years through much fever, sickness and weakness, until at last she was obliged to return home on sick-leave. But the work had been begun, and, thank God, was not to fall to the ground. In Mrs. Papprell, the wife of the missionary now at Dera Ismail Khan, the Zenana Medical Mission has found a warm and able worker, who, with the help of Miss Middleton, has carried on the work since Miss Johnson's departure in 1889. From far and near women are brought in, patients from the cities, from the villages, and from the far-off frontier—Afghan and Waziri women too. A few in-patients can be taken, but not very many, for the accommodation is not very great, and the work among the out-patients is of itself enough for the present staff of workers. The patients hear the Gospel, and the work has not been unsuccessful; very many are the earnest listeners to the message of salvation spoken by the workers in the Zenana Medical Mission. That few have become Christians openly is no wonder, seeing the trouble, and sometimes the danger, they have to go through. On one occasion when a woman had made a decision for Christ, her relations tried in all ways to persuade and frighten her into a return to them, and when persuasions and threats failed, they hired a large body of wild Waziri hillmen to come and threaten her, but she still stood firm in her confession of faith in Christ, and is now in training for the purpose of becoming a worker among her own people.

The lady missionaries are often entreated to go and visit patients in distant villages, and even horses are brought for them in order to enable them to perform the journey more easily and quickly. This cannot be done very often, for the work in the town and neighbourhood is great enough for the present staff of workers. During six months of last year the number of out-patients was 2390 and of in-patients 10, and the number of visits paid to the sick in their own homes was 300.

Bible-women are employed to teach the women, and to visit zenanas in the city. Mrs. Papprell writes now of the open doors, and begs earnestly for a lady missionary, not for the medical work, but for the work of visiting and teaching in the zenanas and establishing and superintending girls' schools. Will the cry from this Afghan frontier be in vain? Is this station to become a real vantage-point from which to advance to regions beyond the Suliman range of mountains, or are the solitary workers to watch hopelessly the opening doors, and feel that they have not strength to enter in and possess the land for Christ?

"Come over and help us!" is the one cry from the Dera Ismail Khan and Tank Afghan Mission. "Come over and help us," that we may be strong enough to carry out the intention of the brave and Christian officer who founded the Mission, so that not only in Dera Ismail Khan and Tank, and among the Afghan tribes in British territory, and the Powindah merchants from Central Asia, may the Gospel message be given; but that through the opening door of the Gumal Pass through the Suliman range of mountains Christ's messengers may go forward and preach the Gospel in Ghazni and Kandahar, and all Afghanistan and Central Asia be claimed in the name of Christ Jesus the Prince of Peace.

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## EXPERIENCES OF AN ASSOCIATION SECRETARY.

## II.



**D**URING my early time as an Assistant Association Secretary, I met with experiences which have often been useful to me since. They taught me caution in judging of a young Association Secretary; and led me to wait for fuller testimony before I came to the conclusion that a man was unfit for his work. Mr. Johnson had sent me to a certain village in Lincolnshire, which was far from any town. The vicar asked me what he was to do with the money, and I, being extremely raw and inexperienced about such matters, said, "Oh! send it straight to Salisbury Square." Of course I was wrong. It saves a great deal of trouble at head-quarters when money goes up through a large Association. The book-keeping would be increased to a terrible extent if each place sent money separately. The Treasurer of the large Association through which his village had, it appears, usually sent its contributions, was furious when he found that the money had gone up direct, and still more furious when he found that the Association Secretary (I was, by the way, only an Assistant Association Secretary at that time) had advised its being so sent. Without communicating with me he wrote an intemperate letter to headquarters, denouncing me as a "most incompetent and unfit person to be entrusted with the responsible duties of an Association Secretary." To some extent this letter was its own antidote. It was so clearly the work of a weak man that it could not do great harm. Had it been couched in rather milder terms it might have been mischievous. As it was, it was liable to excite a prejudice against one just beginning to work for the Society. It was not till long afterwards that I knew anything about it, and then it was Mr. Venn who told me how I had been attacked. "But," he went on, after telling me that at headquarters they had to be careful about the weight they gave to testimony concerning individuals, "fortunately for you, within a day or two of our receiving this letter, we got another of a different kind. It came from the Vicar of —, and if we had been in doubt before about offering you the full district when it became vacant, this would have settled the matter."

The mention of this letter recalls one of my most pleasant experiences. How well I remember every detail of that deputation work! Even now, when I pass by, as I not infrequently do, that parish, I look out of the window of the railway-carriage to get a sight of the church and vicarage, which I have never visited since. The present vicar is not a supporter of C.M.S. It was a beautiful evening in June when I reached the place. As is generally the case on Saturday night, in somewhat thickly populated districts, the third-class carriage in which I had ridden had been very unpleasantly crowded. To get out into the fresh air, perfumed with the fragrance of the wild roses and honeysuckle, which were then in full bloom in the country lane through which I had to walk, was in itself a delight. True, I was a little anxious about my reception, and the work of the morrow. Now I wait till I see my host and hostess before thinking anything about them—then imagination was always actively engaged in the useless labour of trying to picture the unknown. As well as if it were yesterday I remember seeing the vicar, as he hastily came up to me with an apology for not having reached the station in time to meet me. He was tall, fair, fresh-coloured—the sort of man who carried a letter of recommendation in his face. He took me through a lovely garden into an ideal vicarage. The windows were wide open, and through one of

them we passed into the drawing-room. There sat the mistress of the house, who was, in her way, just as pleasing in appearance as her husband; a little more quiet and reserved in manner than he, but just as kindly and warm-hearted.

It was not only that there was an air of refinement and comfort about the place, nor that the manners of both my host and hostess were peculiarly charming, but one felt from the beginning that this was really a Christian home. There is a subtle difference easy to feel, impossible to define, between homes where real religion reigns, and those which may have much about them that is delightful, but where God is not honoured. Alas! not always in the homes of the clergy does one find this supreme charm, though I am bound to say that an exceptionally wide experience of the clergy and their families has left on my mind a most agreeable impression, not only as to their social pleasantness, but also as to their devotion to the duties which specially belong to them. The church, which was almost close to the vicarage, was large and handsome. The parish, though mainly agricultural, was near enough to certain great centres of industry to contain a very varied population. There was a "great house," in which a well-known nobleman lived. There were some handsome villas and excellent farmhouses, as well as a large number of cottages. I had never preached in so large a church before, nor probably to so variously constituted a congregation—though I had been accustomed in my only curacy to the extremes in the social world. The large vestry, and the extremely important officials—churchwardens, clerk, gorgeously-attired beadle—impressed me greatly. Even now I cannot quite get over a slight nervousness when I find a vestry filled with people, who, without saying it, seem to let one know that you are a highly honoured person to be permitted to preach in *their* church. There was a capital congregation, very unlike in every respect the one I mentioned in my last article. One saw from the very first that the people meant to listen. It was not a question of gaining, but of retaining attention.

Since that time I have found that it is a law which hardly admits of exception, that people accustomed to earnest and interesting sermons are always ready to give a stranger a hearing, and it is his own fault if he fails to keep up interest; whilst, on the other hand, where the pulpit is usually occupied by a man who has nothing to say, or takes no pains with his sermons, or is dull and uninteresting, there is a certain effort necessary to arouse people to the idea that they are expected to listen. If there be an exception to this rule it is in the case of congregations ministered to by an extremely popular preacher of very marked individuality. The regular congregation like "their own man," they are disappointed if he is not in the pulpit. Strangers who have gone, perhaps, a considerable distance to hear one particular preacher, are naturally annoyed if some one else takes his place. But trying as it is to the "natural man" to see the looks of disappointment—almost disgust—which are only too apparent on the faces of many in such a congregation, it is not only an excellent "bitter" for one's moral constitution, but promises more for profitable results than the very stolid indifference of a congregation accustomed to regard the sermon as a pious duty, a penance to be endured. If one really has something to say, and can say it clearly and forcibly, the congregation in the former case will generally listen, whilst in the latter this is not so certain. An Association Secretary has no excuse for emptiness. He need not be an orator, nor need he have any remarkable gifts as a preacher; but he is altogether blameworthy if he has no well-thought-out message to deliver. Nor has he done his duty if the people are in doubt about the special subject which has brought him before them. Even when a meeting is to follow



next day, he may be sure that many who hear him on Sunday will not attend the meeting. All *they* will learn will be what he tells them from the pulpit.

This, however, is a digression. I preached to children in the afternoon of the Sunday I have been describing, and again in the evening to adults. It was a great encouragement to me next morning when my host handed over to me, with a most pleasant smile, a letter signed by a name well known in the political and religious world, but which I think it better not to mention. It was to this effect: "We only got home late on Saturday night, and did not know there were special collections on Sunday. I now enclose a cheque for 5*l.* for the object of yesterday's sermons," adding before the word "sermons" an adjective which my modesty will not allow me to repeat, though, strange as it may seem, it has *not* escaped my memory!

On Monday we went into the day-schools. Those were the happy times when a clergyman might venture to interrupt for a few minutes the secular instruction of the parish schools. There was no "conscience clause" to hinder a word on religion when the regular time for Bible-teaching was over. It was not a crime to turn a lesson on geography into a lesson on missionary progress in different parts of the world. My knowledge of the subject was not quite as full as might have been desirable, but I was beginning to have a fair acquaintance with C.M.S. work, so that I could afford to speak to the children without fear of being obliged to repeat myself in the evening. The visit to the schools helped the meeting, which was quite the best it had been my lot to address up to that time.

What a difference it makes to a speaker when the chairman is in full sympathy with his work! The opening prayer does much to chill or warm one's heart. The singing makes a great difference. When all is evidently cared for, due preparation made, hymns and tunes chosen beforehand, books ready, there is a heart and life and "go" in the meeting which make all the difference to the deputation. Then the chairman's speech! Even "an old hand," hardened to all sorts of things, knowing his subject so thoroughly that he can hardly be altogether upset, feels the difference. But to a young Association Secretary, tremblingly alive to his own defective knowledge, eagerly anxious to make a good impression, and, above all, to really interest his audience in the work he has come to advocate, a chairman's speech is a matter of vast, if not vital importance. Sometimes he is crushed under the weight of the heavy burden placed upon his shoulders. He is held up as a man possessed of boundless stores of information, who will thrill the audience by the stories he will tell, not indeed "of accidents by flood and field," but of incidents of missionary life, strange and marvellous. Sometimes the chairman is good enough to give a fancy sketch of the line the trembling deputation will take. He, perhaps, could not if he would, and would not if he could, take any such line. When he is young he is afraid of offending if he absolutely ignores what has been indicated as his duty, and is often seriously troubled by being put on to an unsuitable track. My advice to all young speakers is, "Stick to your own line, and do not be diverted from it either by the chairman or any one else." At the same time an Association Secretary ought, in a very few months, not to say weeks after his appointment, to have enough material at his disposal to vary easily what he meant to say in case there should seem really good reason for the change.

In my case, on the occasion in question, I was greatly helped by the earnest prayer with which the vicar opened, the heartily sung hymn, and the excellent speech, short, vigorous, thoroughly *ad rem*, he made before calling upon me to speak. I suppose that since then I have spoken at some thousands of

meetings, but even now I am not quite rid of nervousness. It passes away almost as soon as I am on my feet, but up to that time is a very real sensation. Nor do I think one ought to be able to speak on such a solemn subject as Christian Missions without such a sense of responsibility as is sure to cause some nervous dread of failure.

It was from my host on this occasion that the letter referred to by Mr. Venn was received. When I heard of it, a letter more or less, of praise or blame, would have been of little consequence; but to a beginner, especially one whose wisdom, in a matter of small moment indeed, had been strongly impugned a few days before, this letter was of real importance. It was most kind in its expressions, and at the same time bore the marks of discrimination. I have often felt since that much more than any of us know depends upon the kindness of people we meet almost casually.

It may be worth while to add that letters thanking those who send a deputation to a parish, if he does his work fairly well, are very welcome, and very rare. Both as an Association Secretary and as Central Secretary I have received many letters complaining of the shortcomings of men sent as deputations, but comparatively few of thanks for the help rendered by those who have done good service for the cause. The angry man makes known his vexation, the well-pleased man is content to say nothing. I doubt very much whether that most happy experience of deputation work lives in any one's memory but mine. Most likely my host has quite forgotten the very kind letter he wrote—he certainly could not know what deep impression my visit to his house made upon me, nor could he know that his letter came as an antidote to another which might have had a very unfortunate effect on my future.

If I might venture to do so, I should like to impress on my clerical readers especially the good service they might often render to the work if they would send a word of kindly commendation when they have been pleased with the deputations sent to their parishes. Very often at headquarters it would sweeten the whole day's work in the Central Secretary's Department if a letter or two of thanks came as a balance to others of a different sort. Mere praise is of little worth, but kindly, discriminating criticism is very valuable.

One of the best helps I ever had in my own work came to me from a clergyman who somewhat keenly criticized the speech I made at his meeting. He took care to do this in private, and also to say a word or two of appreciative praise before he began to condemn. His complaint was that I had given hardly any recent information. What I had said was, he was good enough to say, interesting and useful; but it ought to have been supplemented by fuller particulars of recent work. I remember quite well that he held up as a model for imitation in this matter the Rev. Charles Hodgson, who was at that time still working as an Association Secretary in Yorkshire. "I have often noticed," he said, "that Mr. Hodgson's speeches are mainly made up from the 'Recent Intelligence' columns of the *Intelligencer* and *Gleaner*. Nothing new is left out. Now you," he added, "on the contrary, never touched on any of these topics." I fancy that I did not quite like or agree with all he said. There is a style of giving information which then seemed, and even now seems, to me likely to leave a general, vague, and somewhat *jumbled-up* impression of things, none of which are thoroughly understood. But the more I thought of it the more I felt that there was justice in his criticisms, and that as an official of the Society I was bound to show knowledge of events up to date. There are sure to be a select few in a meeting who are eagerly waiting for such information. If they do not get it they go away dissatisfied.

What I tried to do afterwards was to weave in such items of information naturally into the main body of my address. I found it very useful to have certain main heads round which to group my information. The same heads would serve on many occasions, but the illustrations were different, some being left out, others put in. Even in giving an account of a special Mission I found that I could best gain and retain attention when I had very definite points to illustrate. A mere meandering account of a Mission, which proceeds entirely on a chronological basis, seldom seems to produce much impression. Definite periods of work, or distinctive modes of working, carefully got up, with due attention to *proportion*, leave a definite and distinct impression. It is just here that we so often fail.

I would venture also to add that the parts of a speech which leave the most abiding impression are always those which deal most directly with spiritual work. There is a great temptation to linger long on manners and customs, the characteristics of a people, local peculiarities, the religious ideas of the people, and so on. I am convinced that these topics should be lightly touched, merely made to heighten and give effect to the portions of the speech which deal with the spiritual needs of the heathen, and the way in which the Gospel raises men from the depths of misery, and brings light and life into the heart and the home, "making all things new."

I do not object to humour in a missionary speech. I regard it as one of God's good gifts ; but I do very deeply dislike a string of humorous stories, such as I have occasionally heard, as the staple of a missionary speech. More offensive almost than anything else is the laughter roused by ridicule of a religion, however false it may be. Mourning, not mirth, ought to be our feeling when we hear how man has debased and degraded the idea of God. There is no false religion which has not within it something to show that there is "a feeling after God, if haply men may find Him." No missionary meeting ought to be dull, and assuredly of all men the Association Secretary has least excuse if he does not make the meeting interesting, instructive, and, what is far better, a spiritual power. There is some excuse, perhaps, for a man thrown into the work without previous preparation, but even then every day ought to make him more efficient.

I am not prepared to advocate the appointment of Assistant Association Secretaries on a large scale ; but I do see very great advantages arising from the comparative liberty and leisure which a man enjoys in such a position. He goes where he is sent, he does what he is bid. He has little or no correspondence to worry him, and if he does not make himself fairly master of the past history of, at any rate, his own Society, and of the present position of the missionary subject, he must either be very dull or very idle ; in either case he shows himself unfit to be entrusted with a district. More than one man who afterwards became an efficient Association Secretary began as an Assistant. I hope I may regard myself as having been fairly efficient, and I may mention as another instance that of the present Bishop of Bedford, who began his work for C.M.S. as Assistant to the Rev. Charles Hodgson. In addition to the fact that a man is really learning his business when he is an Assistant, there is the further advantage that he is also being tested. In case of a mistake in an appointment it is more easy to get rid of a man who is not in full office, and he has less opportunity of doing harm. In my next article I purpose dealing with my experiences as full Secretary—from more than one point of view.

HENRY SUTTON.

## LETTERS FROM UGANDA.



I I general information of the month from Eastern Equatorial Africa, including the movements of Bishop Tucker's party, will be found under the head of THE MISSION FIELD. But the letters from Uganda itself we continue to keep separate, in accordance with our usual practice (last month was an exception). The following comprise (1) a very interesting private letter from Mr. Gordon to his own family, which gives encouraging glimpses into the actual missionary work going on; (2) Mr. Gordon's letter to the Society, with the latest news regarding public affairs in Uganda; (3) a private letter from Mr. Walker, giving somewhat fuller details on the latter subject:—

*Extracts from Private Letters from the Rev. E. C. Gordon.*

Mengo, Buganda, Oct. 20th, 1890.

I have some interesting classes of candidates for baptism. The class is composed chiefly of young men and elderly lads, but women also attend. All have to learn by heart portions of the baptismal service. The class comes regularly three times a week, and I give them simple lessons on the foundation-stones of the Faith. All who come are expected to be already grounded on the sure Foundation, for they are brought by elder Christians as ready for baptism. I try to make my lessons suitable for the converted and the unconverted. The baptismal service for adults gives me some valuable lessons: "Our state by nature and need of salvation;" "The enemies we fight against, sin, the world, and the devil;" "The necessity of walking as Christians, of bearing fruit." Then the *Pilgrim's Progress* helps me: where Mercy catechizes the children, "How God saves us, and from what does He save us?" Again, Mr. Stock's *Lessons on the Life of our Lord* help me; such as the Lesson on the Parable of the Sower, the Parable of the Tares, &c. When teaching I make the candidates repeat after me important things. In this way it is not difficult to obtain and maintain their interest. Then, too, I ask them to explain to me as they would explain to a friend or child: how a man is saved, what he must do, what is necessary to get salvation, what he has who repents and believes? In this way I get to know their state of mind, and their knowledge of the way of salvation. It is very encouraging to find what good knowledge all seem to have of the plan of salvation. I am gladdened and thankful to find such good hold on their minds of the central truths of the Faith. There is plenty of head-knowledge—even the

princesses who were baptized a short time ago, were able to give very satisfactory answers to the questions asked—yet it is most difficult to know whether the heart understands the truth.

It is also very difficult to learn their difficulties and dangers. All of those who are brought forward for baptism are presented to me by those who have preceded them in the Faith, and all the instruction they have had has been got from their elders, or their masters in some cases, who have themselves been baptized in the former time of persecution and danger. This speaks well for the elders, who all have a firm hold of the first truths of the Gospel, and know how to impart these things essential to others. There are very many of the elder Christians who went through trial and danger, and met these sufferings patiently and steadfastly, of whom one has not the slightest doubt. Yet even with most of these one would like to see more character and fruit. But of those who come now for baptism it is very difficult indeed to speak. They have to fear no danger of persecution, nor even ridicule; besides, we do not see their lives. Many of them have little to occupy their time. It would be a very good thing if some real honest labour were introduced into the country. Satan is sure to find mischief for idle hands to do. It is as I have said, many have a certain amount of information about God and Christ, and can read fairly well. They are then presented for baptism as "So-and-so is ready to be baptized." Pray for these that they may be truly taught of God's Holy Spirit, and for me that I may have grace given me in abundance that I may know how to teach these candidates, of whom I long to be able to say that they are the true children of God. . . . One of Mr.

Walker's brothers has written to me, asking me to give some account of the better known Christians amongst us here, so I am busy with a life of one of the Church elders. It is not easy to find a man of character among the Baganda, but there are some, and I am beginning with one of the few. Whether I shall succeed and make the short story worth hearing, I don't know. I have not a ready pen, nor a happy way of telling things. . . .

*Oct. 28th.*

While waiting for the return of the boat I am very busy, not having a moment to spare all the day. Throughout these busy days I am most thankful to have very good health. I rise with, or before the sun; the first hour until breakfast at 7.30 a.m. is spent in my room. After breakfast generally I dress, and set the boys to work for the morning. From 8 or 8.30 a.m. until 12.30 p.m. I am at work with the Baganda Committee for translation. The morning hours are thus told off till dinner-time. We often have some breaks during these hours of translation, for at about 9 a.m. the school-teaching, which is held in the church hard by, closes; both teachers and taught become tired quickly for want of variety in the subjects taught. When the school closes many pass by the house to say good-morning, and to make various requests: one wants some medicine, another wants to buy some cloth, another to buy a needle. All who come with such requests during our morning hours are told to come in the afternoon, or at some other time. Now most have learnt that the morning hours are fully occupied, and when the salutations are over the big chiefs and their followers go away. Another break may, or may not occur later on, when, if we have any, we enjoy a drink of butter-milk, or a roast banana. After dinner I generally have a class of Baganda, who are asking for baptism, or I read with my own boys, or I see the many visitors who are ready to drop in at all hours except during the interval set apart for such leisure! Then there are sure to be some wanting medicine at this hour (between 3 and 4 p.m.).

If able to get away, at 4 p.m. I take a walk or some exercise, go and work in my garden, or saw up wood for stools and shelves and other useful purposes. During the walk I may

visit some sick person, or call upon one of the Christian chiefs in return for calls paid me. At about 7 p.m. I have my evening meal, then prayers with the boys, and retire to my room, where I read or write, or prepare for my class on the Wednesdays, when I read in the church with the more advanced Christians (we are reading the Acts), or prepare for the service on Sunday. Perhaps Sembera Mackay comes for a lesson in English, or I print (as well as I am able with the hand) alphabets for those who are beginning to read. There is a great demand for alphabet-sheets and syllables. So the day is spent.

To go back and enter a little more fully into some things. The Christians who are helping me with the translation are chosen for this particular work. Some are members of the Church Council, and all are men who have suffered reproach for the Cross of Christ. Many of them are young, and several of them are married, and all are seeking to walk so as to please God. We have nearly finished the Gospel of Mark—we have reached the last chapter. This first translation will, of course, need revision before we hope to send it home for printing; but I have misgivings that some will reject our work. You know I don't pretend to be a Greek scholar, nor do the Baganda Christians follow any other translation than the Swahili, which we have. I follow the R.V., given us by the best Greek scholars that could be found in England for their work. No one who will ever come to Buganda would expect to improve upon what the revisers have given us. So we have set to work, and we daily ask God's blessing on our efforts.

It was very cheering to see Mr. Walker again on the 25th, after such a long absence of just upon seven months. He brought the news of the near approach of our new Bishop with his party. We hope to send the boat back directly for the Bishop, and we have asked the king to give us some thirty canoes. The canoes are very small, and do not hold many boxes. Then we expect all the Europeans will not be able to come in our boat, and will want canoes, and we hope they have brought some boxes of books, for which they will require the canoes. It will be a glad time to look forward to, the arrival of the Bishop of the

infant Buganda Church amongst his flock. He and those who come with him will get a hearty welcome from all the Christians. Even Mwanga has given us a messenger to go and bring the Bishop, but most probably Mwanga thinks more of the present of goods which he will expect to receive from the Bishop.

We hope the quarrels between the Roman Catholics and the Protestants

will now shortly cease. It is not easy to keep the peace. But the Roman Catholics cannot now, as they wanted to do, get help from the Germans, because this country belongs to the English; and soon a body of soldiers may enter Buganda *via* Busoga, who will be sent by the English Company to help the king and the Christians against the Mohammedans, who are still at large in the country.

*From the Rev. E. C. Gordon.*

*Buganda, Nov. 1st, 1890.*

On Saturday, October 25th, 1890, I was delighted to hear the glad news of the arrival of Walker at the port. A few hours after and he reached the station. He has been absent a long time, and has cheered me much by his return. He brought good news indeed. He said that Bishop Tucker was expected to reach Usamiro towards the end of October, with a party of seven missionaries. The Bishop had written to Walker to ask him to do his best to hasten the Bishop's passage across the Lake. So Walker came in person to see about sending canoes to bring the Bishop. We saw the king, told him the chief items of news, and gave him a letter from Bishop Tucker. The news was a great surprise and disappointment to the Roman Catholics, nor was the king very pleased to hear that the English have got Buganda without rivalry with the Germans. Now when this latest news brought by Walker was spread abroad, the excitement was very great. The Roman Catholics were said to be very angry. On Sunday, October 26th, when the Christians were assembling for worship, rumours of an attack to be expected from the Roman Catholics so excited the minds of the worshippers that no service could be held. Then when a gun was fired by accident, most thought that a fight had begun, so the Katikiro departed hastily with only a few to go to the king's palace, and the rest quickly dispersed. Before this disturbance had quieted down that same night, the drums beat an alarm, which, by the good will of God, told that the Mohammedans were approaching the capital. So the next morning an army was sent off to fight and drive away

this common enemy. The army has not yet returned, and the first news that was brought from the seat of war looked bad, for a small engagement had taken place, in which the enemy were victorious. When this news came it was advised by the king to remove some of our boxes to the Lake. The Katikiro gave us men to carry down our things. We are glad to say that no more bad news has come. It is now said that the main body of the Christian army has not yet engaged; and the enemy, afraid, have departed and are being followed by the Christians. In the meantime we have seen the king again, and read a second time to him Bishop Tucker's letter; at the same time we asked him if he would not send and invite the Bishop and his party. He assented, and gave us a messenger to go to Usamiro, with some twenty canoes to help to bring Bishop Tucker and the others who are coming with him—we do not know how many, but probably Hooper and his companions. We have asked the Katikiro to build a house for the expected missionaries. He and the Christians are going to undertake the work.

When Walker last saw Dr. Emin Pasha, he learnt from his mouth how the French priests at Ukumbi had tried their very utmost to get him to go to Buganda. No doubt the 150 canoes mentioned before were intended to bring the Doctor here. But when Walker met the Doctor, he found that he had got the latest news of the happy decision about African difficulties between the two Powers in Europe concerned. Therefore he told Walker that, in the face of this last news, he could not possibly come to Buganda.

*From the Rev. R. H. Walker to his Father.*

*Buganda, Nov. 1st, 1890.*

A week ago I got back here, and now in a few days the boat is going to fetch

the Bishop and his party. Mwanga has promised to send thirty canoes to help the boat in bringing our friends.

The Christians will be glad to see the Bishop, Hooper, and the others; but Mwanga does not want them at all. He sees now that the English mean to govern the country, and to curtail his power. The French priests tried hard to get Emin Pasha to come here; Mwanga even sent down canoes for him. I saw the canoes at the other side of the Lake, and Emin told me of the Roman Catholics' plans. The new treaty, of course, prevents Emin from coming, and makes Mwanga more suspicious of us. The rumour is that when the Imperial British East Africa Company comes, then the Roman Catholic chiefs will be turned out. To prevent this, every effort is being made to bring in the Germans. On Sunday last we were unable to hold services, as an attack from the French converts was expected. Now the Mohammedans have made an advance, and all the Christians (Protestants and Roman Catholics) have gone off to the war. The excitement amongst the people is very great, and when all are armed, any little mistake may lead to a general blow up.

My coming, and the news I brought, caused a good deal of disturbance, as all were expecting Dr. Emin to come. Until the company can come in force, there will be no peace in the land. We hear that Sir F. de Winton is coming himself, and that he has with him two officers and 600 soldiers. Emin Pasha told me this. Our next letters will probably tell us if it is true.

News has just come that the force sent against the Islam party is too small. The Christians have been obliged to retire. The king sent down to us to tell us to pack up, and get ready for flight to the islands. I could hardly believe that this was true, until I saw men sent by the Katikiro to carry our things for us to the island. Again I am in the agonies of packing, and having to consider what is absolutely necessary, and what I can afford to lose. I have sent off a good many loads, and yet there are lots of things left. So many of my things are only useful when I have them by me—chairs, tables, pots and pans, medicines, bedding, and such like, make a lot of loads to leave till the moment of flight. My clothes I have bundled into sacks, and the donkey took two loads of them for me. If they are allowed to lie in the wet, or on the

ground, they will be much spoilt, I know, and yet who will look after them for me? I must go myself, and see that everything is properly stacked, or I know I shall be disappointed when I do see my things. To-morrow morning I intend to set off for the Lake, if Gordon is well enough to be left. To-day he has an attack of fever. We have tried the antipyrine with great success.

*Nov. 2nd.*

Now it is Sunday night, Nov. 2nd. No news has come in of the enemy, and as our party is only two days' off, no news is good news. The chief in command of Mwanga's forces has gone out to fight, but on reaching a place two days' march from here he halted, and sent on a small force to see what strength the enemy had. This small force was compelled to retire to the position occupied by the chief. The Islam party have got the Banyoro and the Bakedi to help them, and are a large force altogether. We hear that for some time past the Islam Baganda have been in the habit of catching all the women and children that they could, and then selling them to the Banyoro for food and ammunition. In this way they have got some strength again, though I cannot yet believe they have much. Mwanga has not had time to collect all his people, and in the present state of the country no one thinks of obeying orders. Two chiefs were sent out some time ago to watch the enemy, and to report; they got tired of the job, and came home. Still, I hope Mwanga is strong enough to hold out till the Imperial British East Africa Company can get here. To have to run away again means the burning of all the houses that have been built, and the destruction of all the gardens. When food is so scarce, and the people so few, it would be a terrible calamity to lose all that has been gained by eight months' hard labour.

During my absence at Usamiro, Gordon has built a very nice little house for me. It is built of cane-reeds, and beautifully thatched; it has three rooms, of which the middle one is really a nice large room. Owing to the roof coming nearly to the ground, the centre room is very dark.

*Nov. 4th.*

To-day the Christians have returned from the war. They tell me that when

their leader saw the enemy so very numerous he advised a general retreat. There was then much arguing amongst the Protestants and Roman Catholics, and finally 600 volunteered to follow the storekeeper (a Protestant), and go after the enemy, who was retiring with the spoil.

When they overtook the Islam party they found that the Bakedi were not with them, and so they made an attack, in which they were victorious. The Christians lost three men, and the Islam party twenty. The Christians followed up their advantage, and drove the enemy back into Bunyoro.

The whole country of Buganda on the borders of Bunyoro is a desola-

tion. The houses have been burnt, the gardens destroyed, and the people carried away into Bunyoro as slaves. The whole country of Singo, "the Earldom of Mukwenda," as Ashe calls it, has been depopulated and destroyed. Just about the capital here the land is cultivated, and the people are numerous, but in all other parts the country is desolated: from plague, war, and famine thousands have died. When I read in the papers of Buganda being a garden, and its population 2,000,000, I see what Buganda once was, not what it is now. It is very difficult to judge of numbers; still, I do not fancy more than 10,000 fighting men could be found in the whole land.

## BISHOP BLYTH'S REPLY.

LETTER FROM THE BISHOP TO THE SECRETARIES OF C.M.S.

[Bishop Blyth, as will be seen, requests the insertion of this letter in the *C.M. Intelligencer*.]

*Jerusalem, February 6th, 1891.*



DEAR SIRS,—Though some answer from myself seems necessary to the pamphlet, "The C.M.S. in Palestine," which is your reply to my Charge, I will only notice its leading points. Perhaps I need not assume that it expresses the view of the Vice-Presidents, or of the main body of the Society's constituents.

I need scarcely answer the reflection that I have not justified the Archbishop's nomination, but have opposed your work and its principles of action. I have, in truth, visited it with a regularity which none of my predecessors had opportunity of doing, and have uniformly given the utmost support to all real missionary work; in *that* I "cordially co-operate" with you. But I have endeavoured never to bring any party spirit into any action of mine, and I cannot concede your claim to fetter with party views the general work within my charge.

You say that in my Charge "there is no reference anywhere to the truths of the Gospel of Christ." This is scarcely fair. You are accustomed to accept in your reports a certain phraseology which I have not perhaps assumed; but I think every page must show how real is my anxiety to set forth these efficiently. Later on is the statement that "the full and faithful proclamation of Christ as the Saviour of sinners is conspicuous by its absence." I do not think that my readers will generally infer this. I certainly desire that Christ shall be faithfully proclaimed, and the ordinances of His Grace ministered among Jews and Moslems; and His Will that peace and unity amongst His Churches should be promoted, shall be revered. This surely is the very text of my Charge.

You say that "no evidence is given to substantiate this serious charge (proselytism), except the statement of an un-named English traveller, that the Greek Bishop had complained to him, and a cutting from an un-named English newspaper," and you challenge me to produce my evidence, and are



persuaded that I have none ! I am surprised to read this. The evidence is the statement in my own Charge, and I support it by the table of statistics of work. It is only illustrated by the traveller, the Greek Bishop, the Patriarch, and the newspaper. I have myself carefully observed the right of private judgment in individuals, which the late Archbishop of Canterbury noted (only lately I have directed the admission of such a case, a Latin, into our Church); but this your agents have widely exceeded.

You assert that "work amongst Mohammedans is scarcely possible in Palestine, except from the *locus standi* of a Christian congregation." I think it quite possible, though I see some difficulties. And I think that these congregations have not in any of your stations offered you this advantage. There is scarcely any such work prosecuted through them. Your allusion to Gaza, where there is no such congregation, confirms this view. You have there your most promising Moslem Mission, with also, at present (of course it may not continue), the kindest feeling both amongst Moslems and Christians, and the least opposition to your schools. My impression is that your "Christian congregations" are rather in the way of Moslem work; and that the Governor-General spoke a main truth when he told me that the Government did not so much object to your schools, or fear them for *their* children; but that the proselytizing of Christian Churches upon each other (he spoke of our own and two other Churches) caused the closing of the schools, because the action of the consuls representing the European Governments favouring these schools was very embarrassing to Government. The schools in the Hauran are closed because of the fear of Anglican political influence amongst the Druses. Of course I do not propose to you now to disband your present congregations.

The paragraph, "The Bishop ought not to expect that the standard of order and reverence, which varies greatly in this country, should in Palestine be that representing the latest development of High Church scrupulosity," only needs the most obvious reply—*the Bishop does not*. I only note it as typical of other remarks where a similar reply might be given.

There is but little in your pamphlet about my notice of the serious danger you entail by want of adequate means of training agents, and of providing necessary literature for your own work, in this centre of the vast field of Moslem work. The common (not occasional) practice of seeking from those (themselves, and from their point of view, most admirable and devoted) who are not of our communion, the catechists, teachers, and preachers you require, is not fair to our Church. The last appointment of one so trained to the head of the "Preparandi" Class (although after a stay at Jaffa) is most unsatisfactory. You are thus allied to popular view with the work of those who are forming congregations in Syria, Armenia, and elsewhere, from the ancient Christian Churches.

You refer on p. 6 to my complaint that (as you put it) I am "not invited to attend officially the business conferences of the Society's missionaries," and throw a haze over this by speaking of "divergence of ecclesiastical and theological opinions." Now these are not "business conferences:" on days of finance and business, neither I nor my predecessors have intruded. But the conferences are on *spiritual* work, the whole conduct of Missions. I never can recognize the direction of spiritual work by the European "superintendents" (the Native clergy equally with myself being excluded). You may call it "financial business," but it remains *spiritual work*. If man must "live of the Gospel," and so money passes, it does not make the Gospel purely "financial business." To discuss spiritual work with my clergy (after the common order of the Church, and the use of this Bishopric until my third year) is

my duty as Bishop, and I never will recognize the present mischievous Board; it has caused all the difficulty, and maintains it, which subsists between yourselves and me. Re-arrange it, and you may cancel nearly every difficulty.

I see with much surprise that you print your Memorandum of July 8th, 1890, without adding, as seems merely fair, my action upon it. Unless you require it, I need not quote my reply in full, but it includes these sentences: "I cannot admit the fairness or the truth of any single section. . . . I therefore beg to decline to accept this Resolution *in toto*. . . . I hope for a time when the present action of the Society (of which my sense of responsibility for order and unity in this unique field of Christ's work forbids my acceptance) may change. . . . I had hoped that a Resolution as conciliatory as my interview with yourselves of November 6th, 1889, might have satisfactorily closed the question and brought peace."

To conclude, I take my stand with regard to the Christian Churches on the direction of the Lambeth Conference, "*All schemes of proselytism are to be avoided.*" I fully recognize the right of private judgment in individual cases of desire to join our communion; but a general policy of proselytism endangers not only your own, but all our English work in these lands, and is against Church order. Nor is it a real *locus standi* for Moslem work, nor have we any call to it. The hope of home reformation in these Churches, and their professed desire for unity, is no mere sentiment, if only nascent. I cannot consent to its being crushed; and I believe the Church generally holds this view, though (except in Assyria) it takes no action at present upon it. Step aside from this danger (listen to the Church, and conviction and success will follow obedience), take up the real and noble work to which you are called, which has no centre of interest equal to that in these lands, and I am with you heart and soul. I have never interfered with your "views," even where I do not share them; nor have I ever pressed any that *you* assert are mine upon any of your agents. But in the common bond of work let us have that accord and peace which yourselves, not I, have aggressed on. I am thoroughly, I think I may add notoriously, anxious to see and support genuine Mission work, wherever carried on faithfully by the agencies of our Church. I cannot waive the right of the Bishop to be in personal conference with his clergy in the prosecution of spiritual work. I cannot accept a presbyterian direction of your Missions; but there never has been, and I question if there ever would be, a breach of accord between the clergy and myself or my predecessors on Mission work. But I think no Bishop could consent to the present change: in view of its most sad consequences and dangers, I certainly cannot.

You know and see what will, with God's grace, bring peace to this Mission; may He give you grace faithfully to fulfil the same! I am persuaded that you know that no hindrance, but every active furtherance is to be looked for from myself under the aspect I have offered. You are aware that the C.M.S. work is not the whole, nor is it at present the main factor, of the large Mission in which I have charge in many lands. Ours is a ground too high for dispute; and neither you nor I need force upon each other our views of matters which the Church leaves open. I think I may say that if the Bishop observe this policy, no one working with him need aggress upon it. You will, I trust, allow that the peculiarity of work attaching to our intercourse with ancient Churches demands from me a liberality of action equal to that I observe towards yourselves, even if not in an exact direction with your own action. May the Head of the Church give us peace in the fulfilment of the mission of three-fold obligation towards Jews, Moslems, and sister Churches, which He has for the present set before

our Church ! May we not endanger it, or necessitate its commission by other hands, by our discord !

I remain, very faithfully yours,

G. F. POPHAM BLYTH, Bishop

I must ask leave to retire from further discussion of my Charge, requesting the insertion of this letter in your *Intelligencer*.

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NOTE ON THE ABOVE.

In printing, at Bishop Blyth's request, the above letter, we have no desire to continue the general discussion, especially pending the consideration of the matter by the Archbishop. But a few brief remarks are necessary.

1. The Bishop quotes our words that "there is no reference anywhere in the Charge to the truths of the Gospel of Christ," without their context. We made no insinuation that the Bishop did not care for the truths of the Gospel. We were stating that the points on which the Charge laid stress, "both in its criticisms on the missionaries and in its remarks on the relation of the Church of England to the Eastern Churches, are points of external service and ceremony." We should have thought our meaning was clear. It was this, that the Bishop did not say to us, "The Eastern Churches teach their people the same truths that the Church of England and the C.M.S. teach : therefore you are not wanted ;" but that he said in effect, "Do be more careful about your ritual, lest you offend these Churches ; abandon Evening Communion, because they do not practise it ; observe holy days more strictly, because they do." We think this justifies our remark.

2. The Bishop's statistics afford, in themselves, no evidence of the "general policy of proselytism" he complains of. There is nothing to show that the present C.M.S. congregations are the result of any such policy. Some 1700 souls of all ages, scattered over a wide extent of country, are a very different result of forty years' work from what there might have been had "wholesale proselytizing" been practised by the Society's missionaries. The majority of these were taken over from Bishop Gobat's independent Mission, and since the whole work came under C.M.S. in 1876, the increase, apart from the natural growth of population, is small enough to show that no more has been done than to receive families and individuals who have voluntarily joined the Churches in which they can get purer teaching and simpler worship than in their own. We do not now discuss whether a "policy of proselytism" is right or wrong. We only say that the Bishop's statistics do not show that it has been followed on the scale he suggests.

3. The Bishop, referring to the Missionary Conferences to which he is not invited, says, of the work they do, "You may call it 'financial business,' but it remains *spiritual work*." From what is the Bishop quoting ? We did not use the phrase "financial business." We said "business ;" but "business" is not always "financial." In point of fact there is a small Finance Committee at Jerusalem, different from the Missionary Conference to which the Bishop refers. Therefore we could not have correctly used the phrase he puts into our mouth.

Moreover the Missionary Conference is not what the Bishop calls it, a "Board," whether "mischievous" or otherwise. It is a meeting of a band of men to confer, by themselves and apart from all others, on the work they are sent to do. Is such a meeting unreasonable? It in no way prevents the Bishop from taking his own measures to call all his clergy, English and Native, together, to confer with himself.

4. The Bishop complains that we published the Committee's Memorandum of July without "adding" his "action" upon it. Had the Bishop's reply traversed its statements, we should of course have published that reply at the same time. But he simply declined to admit its statements, without giving reasons; and the Committee were obliged, in their rejoinder, simply to re-affirm them. It seemed quite needless to add fuel to the fire by saying this.

It appears necessary to say so much by way of explanation of our previous article. We carefully refrain from saying more under present circumstances.

Ed.

## ONE MAN'S WORK IN CALCUTTA.

REPORT OF THE REV. W. H. BALL,

*Acting Principal of the C.M.S. Divinity School, Calcutta.*

### I. *Retrospect and Prospect.*

**I**N writing one's last report before going on furlough, one naturally looks back to see how far the earlier anticipations and hopes of the work have been realized.

At first, nothing strikes a new arrival more than the readiness of the people to listen to addresses on religious subjects, and to talk about religion. He is apt to fancy that he is in the midst of what must result in a large ingathering of souls. But a longer experience modifies these expectations; it is not that the people are deceitful—they really do feel an interest in these things—but they are easily moved by whatever influences surround them. In the exciting atmosphere of a public meeting, and new truths forcibly stated, they are constrained to give expression to thoughts which rapidly evaporate in the less congenial surroundings of their daily life or the *zanana*.

Again, a closer acquaintance with the country reveals the awful sins which abound, and which, if not encouraged, are at least unchecked. The curse of idolatry and all its attendant evils rests upon the country, and there is an almost total lack of the sense of sinfulness.

The stranger comes into the country and goes on his way, fancying that he has mixed with the people, and knows

them; while he has had no more real intercourse with them than if they had been a moving panorama before him. It is not till one has sat with them and heard them conversing with each other and referring to things, before women and children, which for very shame are unspeakable among Christians, that one realizes in some small measure the awful sinfulness of the country.

Yet it must not be inferred that there are no signs of the nearer approach of the people to Christianity. Hinduism is not dying, but it is severely wounded, it can never be the same again. Caste is struggling for its very existence, upheld by the mutual fears and distrust of its supporters; strengthened on the one hand by the present prevalent national pride, which on the other hand will prove one of its most deadly enemies. Brahmoism is failing. Keshub Chunder Sen left twelve apostles, but no successor. Reformed Hinduism is outwardly religious, inwardly political, intensely hating all things Western, and Christianity as the religion of the Westerns, yet bound to draw all its political inspirations from the West, unwillingly compelled to follow the teaching of Christianity in its aspirations for freedom, and to trample upon Hinduism which it professes to reform and defend. But

all these movements are like the waves upon the ocean; the great mass of ignorant Hinduism and Mohammedanism underneath is unmoved by them. Existing rather than living, the arts by which the weaker can exist in the midst of the stronger, such as lying and deceit, being abnormally developed, their only pleasure is the gratification of the body, mind and spirit being crushed beneath the burdens of ignorance and the cares of this world. Neglected by their own Brahmins and Moulvies, these people, as far as they know us, recognize us as friends. They constitute both a hope and a danger for the Church: a hope because, if sufficient influence be brought to bear upon them, they must come over to us; a danger because they will come from mixed motives, and unless carefully taught, they will lower the tone of the Christian society.

The decrease of opposition to the baptism of converts, at least in Calcutta; the general rise, in the estimation of the people, of the Christian society as a whole,—are certainly signs of the times. It is no slight tribute to the intelligence and growing power of the Native Christian Churches that at the last National Congress, out of six hundred delegates, forty of them were Christians, and they had sufficient influence to prevent any meetings being held on Sunday.

Again, the number of those who believe in Christ, and who study the Bible, but have not the courage to face the ordeal of baptism, is undoubtedly very large. But still, with all this, the conviction grows, that the time for the ingathering of the masses is not yet; and turning to the Native Christian Church, we must frankly own that for many reasons it is not desirable. The Church is not in a position that it could bear a sudden influx of a large number of converts; we could not find teachers for them. The spiritual life of the Church is not robust or general enough to resist heathen influences and examples in its very midst. And above all there can be no doubt but that the missionary spirit has yet to be developed in our Churches; I do not say that it is not there, but as yet it is an exotic, and not of spontaneous and indigenous growth. I sometimes wonder at the lack of missionary zeal in our Christians, and yet when I consider the deadening, withering,

depressing influences at work in a country given over to idolatry, and how difficult it is for the missionary to retain his spiritual zeal, I am not surprised that these Christians—many of whom are poor and ignorant—are not full of love for the souls of their fellow-countrymen. Yet it must not be thought that the Church is not growing; in many ways improvement can be distinctly seen. Speaking now only of our C.M.S. churches, we can say that, compared with ten years ago, there is much improvement in the outward order and reverence of the services. The conduct of the people as a whole has improved, there are fewer cases of gross misconduct; the children are being better educated.

A decided improvement also can be seen in the agents. Ten years ago there were four Native pastors, since then seven more have been ordained; but as three have died, the total now is only eight. The standard for their admittance to Holy Orders is a fairly high one—with the exception of languages, being the same as that for Europeans. As most of the catechists and readers have had two or three years in the Divinity School, they have all a very fair theological knowledge, and I believe, as a whole, they can be spoken of as converted, educated, and earnest men.

Looking at the little band of European workers, we learn that God is independent of the help of man, for time after time have we seen the leaders removed, and yet the work goes on. God's faithfulness is also seen in the way in which He keeps His promises and revives His work, a consideration of which can only deepen one's faith in Him, and create a spirit of thankfulness that ever one was called to take part in this work. And we conclude our review by expressing our deliberate opinion that, though some of our earlier anticipations have not been fulfilled, yet God can be plainly seen working among the people and in our churches.

Everything is on the side of Christ and victory, everything calls us to redouble our efforts, for our labour is not in vain in the Lord; and who knows but that, sooner than we expect, "the sound of a going in the tops of the mulberry trees" will be heard, and the signal shall be given to march on to victory!

## II. *The Year's Work.*

Scarcely was the work of the year commenced, before I was laid aside with typhoid fever. I had been feeling out of sorts for some few days, but still did not think it was anything serious. However, one day in February I had to leave school in the middle of a lecture, and did not resume work again till the beginning of July. Still it was not entirely lost time; I trust much was learnt during that season of withdrawal from work, of the kindness and liberality of the Society, the kindness of friends; the loving, patient nursing of a wife to whose care, through the blessing of God, my recovery was chiefly due; and, above all, of the peace that Jesus can give to those standing on the brink of the river of death, with loved ones far, far away.

*The Work of the Divinity School.*—Owing to no new students having been admitted, there have been fewer men than usual in the school this year. Three men have been ordained from the school during the year. In the beginning of the year Dukulal Biswas was admitted to deacon's orders and Gopal Biswas to priest's orders, and on December 21st, Tushtu Tarafdar was ordained deacon. Two other men would have been ordained, but were kept back on account of debt, the Bishop of Calcutta having very wisely decided not to ordain any man who is in debt.

My subjects during the year have been chiefly Pearson on the Creed, the Prayer-book, parts of the Old Testament, and Stock's *Lessons on the Life of our Lord*, and the Acts of the Apostles. The men value Pearson very much. His notes entail a good deal of explanation of Church history, but the way in which he proves each point from Scripture, also shows that the foundation of all our teaching is the Bible. They find also that the book is of great help to them in the preparation of sermons. I have now taught this five times, and am at present engaged in re-writing it, with notes suitable for the students; and I hope when I return from my furlough it will be published.

The teaching of the Prayer-book entails a considerable amount of discussion, for there are two dangers which threaten the Church of the future, one of which is from ritualistic teaching, and this is a real danger, for what was formerly the S.P.G. Mis-

sion has, since it was handed over to the Bishop, become practically a part of the Oxford Mission, and the members of that Mission are withdrawing more and more from the work for which the Mission was originally commenced, and are engaged in Bishop's College, boarding-schools, and work among Native Christians. On the other hand there are some who reject a regular ministry, preach sinless perfection, and are generally opposed to all rule and order. Naturally these and various other subjects of Church government are discussed, but I trust fairly and temperately so as to help the men to judge what is the most Scriptural and suitable for themselves. Again, politics and race-feeling cause some to stand aloof from Mission work, and on the whole do not tend towards unity.

At present I believe the C.M.S. is easily first in numbers, schools for the young, and general organization of the Church, and in well-trained, efficient agents. Our weak point is in a lack of higher class Bengali workers. But if the C.M.S., which represents Evangelical truth combined with Church order, is to maintain her position, no effort must be spared to teach both young and old, and to keep them when taught.

For the first time I have taken Stock's *Lessons*, and gave the students the pith of each lesson as materials for sermons. These I feel have been very valuable as applying the teaching of the New Testament, and in making Christ more real to them; one feels that it is a great lack in all our men that they do not realize the living, vital power and personality of Christ. They preach a historical Christ, very rarely an experimental one. I trust these lectures have been helpful to them in this way, and that the men will be enabled to give more regular and systematic teaching.

Another great want in our men is the power of drawing spiritual lessons from Old Testament history. In my teaching on the Old Testament I have tried to help them in this way; but it must be remembered that our men have very few helps, and probably it is not every English clergyman who can teach as well as preach. On the other hand, considering the few helps they have, perhaps it is surprising that they do so well as they do; certainly most of them use every

help they can get, and are anxious to learn.

There is no doubt but that three years' continuous study in Calcutta has a great effect upon the men. Their minds are enlarged, the spiritual life is deepened, and they gain an intelligent understanding of what it is to be an Evangelical Churchman; besides which there are the refining influences of living in Calcutta, and mixing with Native Christian gentlemen.

*Evangelistic Work.*—We have had several inquirers during the year, but after a trial most of them proved unsatisfactory. Owing to illness, the few men, and other causes, the out-door preaching has not been kept up so regularly as in other years. In one place we have had a good deal of opposition from young Bengalis, but happily it did not prove anything serious. On the last night of our preaching before the closing of the term, we determined to preach at this place on account of the opposition we had received. On my way to the place, I was thinking over the fact that we had not had any convert this year from our preaching; but that night, while preaching, a young man came up to us, saying that once before in his own village he had wished to become a Christian, but that his friends had sent him to Calcutta, and up to the time he heard our preaching he had not met with any Christians. A few days afterwards he came to us an inquirer, and after two months' trial I baptized him on December 27th; so that after all the Lord set His seal upon our work, and I hope it is a real case of spiritual conversion.

Another case was that of an old man over sixty, who came several times earnestly asking for baptism. At length he left his home and came to school, but when I found that he had not told his son, I told him he must inform his son before I could baptize him. This seemed to frighten the old man, and a little while afterwards he left us, and did not return. Our men have been several times to his house, but could not see or hear anything of him. One sometimes fears that very wrong things are done in Hindu houses to those who make known their desire to become Christians. I believe the old man had a simple faith in Christ, and it is a comfort to know in these cases that not one of His *own* shall be lost.

The English preaching in the College Chapel to educated Bengalis has been encouraging, though it has suffered from the same causes as the out-door preaching; yet there is no doubt but that good has been done, and it is a matter of thankfulness that thirty or forty young men can easily be gathered together every Sunday evening to hear the Gospel preached. Most of these men are students. One feels that the C.M.S. is not doing its duty to this class of men in Calcutta, and yet we cannot, we must not neglect them. It is an awful thing to meet with a young B.A. who has been educated in a Government or Hindu College, knowing less about any religion than an average English boy eight or ten years old.

*Bible Society's Work.*—I have acted as Secretary for the Bible Society during the year. This work takes up a good deal of time, and as the issues of the Auxiliary are more than double what they were five years ago, when I first undertook the work, naturally the secretarial work has also increased; but as it is such important missionary work, I feel that I am quite justified in giving time and attention to it.

The Bible Society's Translation Committee has met each Tuesday night at my house. This Committee consists of about ten Bengali gentlemen and five Europeans, with Mr. K. L. Bannerjee as chairman. It is an attempt not only to give a faithful rendering of the original, but also to translate it into good, simple, and idiomatic Bengali. How far these aims will be successful it is not for us to say, but certainly it has taught the members of the Committee what a debt of gratitude is owing to those translators who have gone before, from Carey downwards. During the year the Gospel of St. Luke has been finished, and it will be published shortly for criticism.

*Literary Work.*—At the request of the Calcutta Tract Society, some few years ago I undertook to write a Companion to the Bible suitable for catechists and teachers. The first part of this has been published during the year, and the second part is nearly complete. These two books will be about 900 pages, and will be the largest theological work yet published in the Bengali language. But, besides size, it is hoped that it has other merits, and that it will be really helpful to

students, as it contains, among other matters, a full introduction to each book of the Bible.

The Gospel in the Old and New Testaments has also been prepared and published during the year. This is from a book by Major Giberne, and published by the Society for Distributing Scripture Truth, Eastbourne; and the greater part of the expense of publishing it in Bengali was borne by that Society.

A translation of the *Pathway of Safety* is in the press, and will be completed in a few weeks. Care has been taken to translate this into very simple Bengali, so that it may be read and understood by all Christians.

The *Catechist's Manual*, an explanation of the Catechism, Creed, Lord's Prayer, and Sacraments, is also in the press. This is a book for the use of pastors and catechists, to enable them to give systematic instruction in the doctrines of the Church of England, and for their help in preparing candidates for baptism and confirmation.

We have to thank the S.P.C.K. for a liberal grant in aid of the printing expenses of these two books of Rs. 250.

*The Circulation of Christian Literature.*—From the production of literature we pass on to an equally difficult work, namely, that of circulating it among Christians and non-Christians. This is not so popular a branch of the work as the other, and it is useless to deny the fact that the natural demand for Christian literature is small. People will not go in search of Christian books, they must be brought within their reach, and it entails a good deal of quiet push and perseverance to sell them to non-Christians. This work also cannot be made self-supporting, because many of the works have to be sold under cost price; and with the limited sales, the discount allowed to the booksellers is not sufficient to enable them to earn a living, so that in addition to the discount they have to be paid a salary.

*C.M.S. Book Depôt.*—Though this is called the C.M.S. Book Depôt, yet the C.M.S. has no responsibility for its working, or for providing funds to carry it on. It was established about nine years ago by the late Bishop Parker and the Rev. W. R. Blackett. It is the

only Christian book depôt in the Native part of Calcutta. It is both a means for the distributing of a good deal of Christian literature, and also a witness for Christian truth in the midst of educated Hinduism. The following list of sales from 1886 to 1890 will show something of what is being done in this way. This list includes only Christian books.

Year.	Bibles.	New Testaments.	Portions.	Tract Society & other Books.	Amount Received.
1886 ...	40	33	2247	2,271	Rupees. 1274
1887 ...	94	119	2410	4,395	1053
1888 ...	82	57	2648	3,034	1764
1889 ...	69	64	1090	3,656	2486
1890 ...	49	83	687	10,261	2783

In addition to this I have superintended the work of two Roxburgh colporteurs who work in connection with the C.M.S., being supported from a fund left to the C.M.S. by the late Colonel Roxburgh for this work.

I have had a more or less general supervision of the colporteurs of the C.V.E.S., and the entire supervision of the Bible Society's colporteurs, and also of that which is called "A Special Effort," because it is separate from the regular colportage work. This is supported entirely by the Bible Society. The Special Effort during the year has been the means of circulating 160 Bibles, 139 New Testaments, 12,361 portions, for which was received Rs. 482:4:6, and Rs. 544 paid as salary.

*Barrackpore.*—With the exception of the time during my illness, I have visited this station on the second Sunday of each month to administer the Holy Communion, and at other times to baptize converts.

This year has been very fruitful in baptisms, and in fact it is hardly possible to over-praise the excellent work that is being done there by Miss Good and her co-workers.

*Itinerating.*—For a short time I was out itinerating in the northern part of the Nuddea Zillah, where, two years ago, I preached the Gospel for the first time. I could see a good deal of difference both in the knowledge of the people and their attitude to Christianity.



## THE MISSION-FIELD.

## WEST AFRICA.



HE 28th Annual Report of the Sierra Leone Native Pastorate Auxiliary Association, which was presented at the anniversary meeting in April, 1890, has lately come to hand. The Rev. S. Spain, the Native African Tutor at Fourah Bay College, preached the anniversary sermon from 1 Cor. xvi. 13, 14. After alluding to the Church at Corinth as a highly-gifted Church, a liberal Church, and an impure Church, Mr. Spain dwelt upon the history and spiritual condition of the Church in Sierra Leone. Although the sermon is now a year old, the following extract deserves to be quoted, as all the more significant on that account. In the light of what has occurred since, words spoken at that time by an African clergyman have special interest :—

Though often perplexed about our affairs, often cast down, the Church Missionary Society have never been once in despair. And what are our present relations to our founders? Two noteworthy events during the past year have sharply defined our present position, viz., the entire withdrawal of their annual grant-in-aid of 300*l.*, which they had been gradually reducing by 50*l.* a year during the past six years, and our acceptance of a constitution for our Church. If the Church Missionary Society did not still retain their property in our churches and parsonages, we would have stood to-day on an entirely independent footing: although in any case their interest in us would continue. They have never at any time doubted our ability decently to support ourselves; they have in former years boasted of our liberality and held up our organization as a model to rising Churches. And if the recent crisis which we are now happily bridging had caused any to doubt our willingness, the generous and hearty response given to the recent earnest appeal from the Lord Bishop of the Diocese must set these doubts at rest. This generous response, as we all know, has been occasioned by the final passing and acceptance of a new set of rules defining the constitution of the Church.

But although our founders have divested themselves of the responsibility of our support, they, like St.

Paul with the Corinthians, are deeply concerned about our spiritual growth. Once and again during the past few years have they given practical evidence of their concern by sending out men either to stir us up and deepen our spiritual life, or to confer with us on questions affecting our daily Christian life and practice. They have heard with thankfulness of the growth, almost to completion, of the organization of the Church; of its freedom from doctrinal errors; of the outward manifestation of Christianity in the due observance of the Lord's Day; of the crowded attendance at church and at Holy Communion; and of the liberal gifts of its members: but they have also listened with deep anxiety to accounts of the high-handed impurity that walks almost unchecked in the midst of the congregation; of the powerlessness of our pastors to check and uproot this canker of moral corruption; of the motives of human policy which lead some pastors to overlook or to forbear to investigate charges of immorality alleged against their principal members; of the difficulties experienced by others in parishes where factions have been formed against them through the influence of important sinners, and where rebuked sin, instead of leading to godly sorrow and repentance, produced nothing but the world's grief,—anger, rebellion, resentment for detection and loss of reputation.

Bishop Ingham writes that the Church Fund is in a better condition than it has been since the Society's grant was withdrawn, and he anticipates the financial year being closed without debt. He says also that the letter which the Committee addressed in November to the Society's West African agents and congregations (see *Intelligencer* for December, p. 858) had marvellously quieted the people's minds, and had convinced them that the Committee are not animated by any race prejudices in their treatment of their African agents.

Miss Bisset, who is associated with Miss Dunkley in the Annie Walsh School, Sierra Leone, writes :—

Since you heard from me last, the school missionary-boxes have been opened. The sum collected by the children and teachers during the year amounted to 17l. 5s. The first sewing-class did some work for a lady in town, who sent in return a sovereign. As the girls had earned this money, they were asked what they would like to be done with it, and they all said, "Put it into the missionary-box." Another lady sent 5s. for some work done for her by the second class; this was also given to the same object. These sums raised the yearly collection to 18l. 10s., the largest amount ever sent in by the school.

The Y.W.C.A. members astonished us by the number of garments they sent in for the Mission stations. Including a few done by our fifth class children, we

got altogether over ninety garments. We did not expect anything like that number, and so were very limited in our promises of assistance to the various Native missionaries. But we were able to send a good-sized box of clothing to Mr. Alley at Port Lokkoh; two parcels for Mr. Elba at Makomp; two for Mr. Turner, Makori; the same to Mr. Boston, Bultom, and Mr. Bull at Quiah. They all sent letters of grateful thanks, which were read to the contributors at the next meeting, so as to encourage them to continue the good work this year.

The school is quite full this term. There are fifty in the house, including teachers, and thirty-four day-scholars. Two more boarders are expected from the Niger soon, daughters of Mr. Allen.

Of the Fourah Bay students who sat for various examinations of the Durham University, the following were successful. Thompson obtained the certificate of proficiency with first class in Scripture; and B. Barlatt, Jonah, Maxwell, and Smith passed the first year's examination in Arts. Soon after entering upon his duties as Principal, the Rev. W. J. Humphrey endeavoured to infuse new life into the College missionary meetings. He told them about the "Santals" (the band of young men associated for the promotion of missionary interest at St. Peter's, Tunbridge Wells, where Mr. Humphrey was curate), and they took up the idea of undertaking missionary addresses and papers, &c., with much enthusiasm. A list of speakers and subjects lately received from Mr. Humphrey shows that a good beginning has been made on the new lines.

The Government inspector made the following entry in the log-book of the Lagos Female Institution in December :—

Detailed report will be sent in due time. I can only at present say that there is distinct evidence of thoroughly conscientious and good work. Results generally are of a very sound and even character in every branch. Elementary subjects remarkably well taught. For the first time in my African experience, a class of high school-girls showed mastery of

the principles of the higher rules of arithmetic. Tone of a most cheerful character; there is clearly sympathy between teachers and taught. Girls seem bright, cheerful and happy, the result of good influence.

Miss Goodall and Miss Higgins have achieved very good results in Africa and for Africa, so far.

The Rev. J. B. Wood sends the following statement regarding recent events in Abeokuta :—

In January last, the Society's missionaries in Abeokuta were in some trouble. The cause of it seems to have been the somewhat strained state of feeling existing between the Governor of Lagos and the authorities of Abeokuta. The latter regarded the former as acting against them in various ways, and as being unfriendly to the interests of Abeokuta. The Egba chiefs sought to soothe their wounded feelings by

sending from Abeokuta the English missionaries, and ordering any Christians who did not agree with this step to leave with the missionaries. It is not quite clear whether the exclusion of the Society's white missionaries was intended to be permanent or only for a time. It was currently reported (and the report was credited by many people) that it was the intention of the authorities and those who sympathized with

them, that the houses of the white missionaries and of the Christians should be plundered as in 1867. To prevent a repetition of what took place in that year, the Christians armed themselves for resistance. The order for the withdrawal of the missionaries was

subsequently recalled. This was probably owing to the firmness with which the Christians acted in their negotiations with the chiefs, and their preparedness to meet any attack sought to be made on them.

Miss Tynan, who went to Lagos from Abeokuta in January, to give temporary assistance at the Female Institution after Miss Goodall's departure, reported that all was well when she left Abeokuta, and that further proof of the power of the Gospel over the people had been afforded by these events.

Dr. C. F. Harford-Battersby and Misses A. Clapton and A. Griffin, who sailed on November 22nd, reached Akassa, at the mouth of the Niger, at the end of December. Dr. Battersby was suffering from a sharp attack of blackwater fever, the most dangerous of the malarial fevers of Africa. Mr. Wilmot Brooke has received a letter by the same mail which brought the above intelligence, from Dr. Battersby himself, dated Obotshi, January 14th. The Rev. A. J. Robinson, who had hastened down the river from Lokoja on hearing the sad news, in order to render what assistance he could to the ladies, found Dr. Battersby at Onitsha, feeling quite strong again, and hopeful of being able to start at once to Bida, in response to an invitation which the Amir of that place had sent. Reports were current that the King of Kano was suffering from cataract, and Dr. Battersby hoped that, in God's providence, a door might thereby be opened to him and the Gospel to the greatest city of Central Soudan.

Mr. J. J. Williams, the Native catechist at Lokoja, sends an account of his visit to Bida in November. He was the special messenger referred to in Mr. Robinson's report (see *Intelligencer* for February, page 112), who was sent with a small present to the Amir, to rectify what was regarded as a discourteous omission on the part of the missionaries in sending a previous messenger, who in consequence only saved his life by flight. Mr. Williams says:—

I left Lokoja with this message, October 28th, in very bad weather, which prolonged my trip to seventeen days. Reached Wananji, November 7th; proceeded immediately to Bida. The Prime Minister received me gladly as an old friend of his. I read my instructions to him; we had an interview. He called God to witness between him and me three times, in order to satisfy him that these new *malams* (or ministers) were not inimical to them. He said to me, "You are responsible to God if you deceive us, but as a friend I trust you, and will do all in my power to make the king be pleased with you and your people. When you reached Egga, to send us a letter merely, and returned, made you appear like persons standing afar off throwing stones at us. Your people could not have done better than sending you as they do now—for our parable is, 'Send experienced men and not boys to repair rotten thread.' On your account I shall get the king from going to farm to-morrow, as he intends. I shall send a message to him this

evening. To-morrow morning you shall see him with your own eyes." My carriers, whom I left behind, entered; I then gave him the presents I had for him. He treated me very hospitably and lodged me. The next morning his messenger and I left with the presents to the king, who was very polite and kind to me. The messenger introduced me and my business formally to him. He expressed how pleased he was to see me and to hear from my people who own the *Linjila* (or Gospel news). I delivered the presents, with which he expressed his satisfaction, and said that he knows that we are poor *malams*. His heart is as white as paper for us. "Bring the white *malams* with you to see me as soon as you can, with the doctor too. You could go to any place in my country to teach the *Linjila*. You are true people; I am pleased to hear that you are wearing Nupe costumes. One hundred years hence I shall not forget what I now tell you." He dismissed me with twenty thousand cowries for my *chop* allowance. I had

leave from him to return in the afternoon. The Prime Minister presented me with parting gifts from the king, the reigning prince (or Kpotú) and himself,

expressing their good feelings towards us. He gave me his own people as carriers.

#### EASTERN EQUATORIAL AFRICA.

The Rev. H. T. and Mrs. Robson have come home on account of their health. Mr. Robson has been stationed at Shimba since his marriage in September last. The Rev. W. Morris, who is now alone at that station, has been chiefly engaged in itinerating, of which he sends the following account:—

Our labours amongst the very few people living here are anything but encouraging, and much grace and patience is needed in dealing with them.

My first journey was to Mwele, at the extreme south end of this range of hills, where Mbaruk was besieged by the Sultan of Zanzibar's forces for two months. His son is now there and invited me to go there, and then I was asked to visit the former celebrated outlaw at Gasi, where I was well received in open "baraza." I had hoped in returning to spend Sunday near a number of villages, but scarcity of food and water compelled us to make a night march home; in fact, owing to the famine now existing in the country, one's movements and length of visits to the people have been much interfered with. I have generally found them interested in the message one has to deliver, especially when the subject of the Resurrection is mentioned—as in nearly every district I have been the first white man to put in an appearance—and at that there is usually a great outburst of laughter at the idea of such a thing, and on more than one occasion have I been called a *mwongo* (liar). As I travel very lightly, rarely taking more than one or two men, and wear native sandals, except for long distances, sitting with the people Indian fashion, and sleeping in a small calico tent I made, the people often call me the "poor man," especially as I do not

carry many pice, so that is rather a good thing, and in consequence I am not troubled much. You may be interested to hear that my general name is the "Mtu wa bara" ("the man of the wilderness").

My longest journey was to Vonga, where I experienced some little difficulty in finding my way through the country between Mwele and Mwadunda, where Kubo, the chief of the S. Wa-Digo—a man who was able to hold his own against Mbaruk—lives, for little else but dense jungle exists in place of former flourishing towns and villages, destroyed during the fighting and raids of past years. I visited or took the names of some forty villages, and found that the children, who, as invariably happens at first sight of the white man, ran away, soon became friends, and in my walks I was always followed by a number of them. The people are certainly much more industrious than those in the neighbourhood of Shimba, who, I must confess, are lazy in the extreme, and are now consequently subsisting chiefly on wild roots, which at first are so bitter that it is necessary to boil and dry them four times before they can be eaten.

While in that direction I had hoped to get westwards and visit Ada, where the late Bishop Parker, when on his journey to Mamboya, found numerous villages with a large population, but all are now deserted owing to famine.

The Rev. A. R. Steggall sends some specimens of reading-sheets in Kichagga and Kitaveta, printed by him at his small Mission Press, and also, in the latter language, some Collects, the Lord's Prayer, the Creed, John iii. 16, the Ten Commandments, the General Confession, and Morning and Evening Prayers for Children. In a letter written from Mochi in January, Mr. Steggall supplements what he said in his Annual Letter from which we quoted last month, especially regarding Taveta. He says:—

My progress with Kichagga is not so good as I would wish. I can get hold of no one who is well acquainted with Kiswahili, and consequently I have reached a point beyond which I am all but unable to pass. I have been

through St. Matthew's Gospel, but from beginning to end there are at least 250 words for which I fail to find equivalents, and not so much as a single chapter is really complete.

With Kitaveta the case is different.

I have a boy with me, who is now able to read, who understands Kiswahili well, and is, moreover, both intelligent and studious. With his help I have completed a translation of the Gospel according to St. John, and would not hesitate to print it, or to ask for its being printed, if other smaller tasks were not before me, and if there were Natives of Taveta able to read. I enclose copies of some Collects, the Lord's Prayer, Versicles and Responses, Creed, Ten Commandments, and General Confession in that language; five or six hymns are also ready.

I was glad that you asked me my opinion about Taveta as a Mission station, for I feel very strongly on the subject, and could say a good deal.

Taveta has a bad name as a place of residence for Europeans. It is buried in a forest of large trees, and in all parts it seems possible to reach water three or four feet from the surface. In the rainy season malarious germs abound no doubt, yet such is the attitude of the people that it seems cruel to leave them without a teacher. From June to February inclusive I believe one would be as safe there as in any average spot in East Africa.

When I passed through Taveta, on my way here from the coast, in August, 1889, a boy asked to come with me, not at all, as he now tells me, with the idea of being taught, but simply taking a fancy to me. The attraction was mutual. He has been with me ever since, and is now able to read and write, and has learnt better things as well. His services to me as an in-

terpreter and translator have been invaluable. I hope to baptize him shortly, probably this month. His present name is Nene.

With Nene I have paid several visits to Taveta, all but one being very short—two, three, or four days. I begin to know the people, and like them more as I know them more. Some four or five more boys are under instruction at the place; and a cousin of Nene's, who has been with me since September, is now beginning to read. Just now Nene has gone to Taveta to teach the above-mentioned boys, and as soon as I can get away from building operations I will follow him down, supplement his teaching, and we will then return to Mochi together.

As the result of my acquaintance with Taveta I have no hesitation in saying that Mission work would grow there apace if it were taken in hand. The people are, I believe, naturally a religious people. They do pray, at times, among themselves, and are most attentive and interested listeners. What is wanted is another man at Mochi, so that one or other of us could always be at Taveta, except during the rains.

The French Romanist missionaries wished to occupy Taveta, and applied to the British East Africa Company's agent there. The reply given was that the Company wished for Protestant Missions. If Roman Catholic missionaries do not flinch from occupying Taveta, should the C.M.S.?

I have a small house at Taveta, and can easily get there or return thence in a single day.

Letters from Usambiro up to December 13th have been received. Bishop Tucker had his fourth attack of fever at the end of November, immediately after writing the touching letter on the 27th, from which extracts are given below. The following day, the 28th, a boat arrived from Uganda, sent by Mwanga, at Mr. Walker's request. On Sunday, the 30th, an ordination service was held, when the Revs. Douglas A. L. Hooper and J. V. Dermott were admitted to priests' orders, and Mr. G. K. Baskerville was ordained deacon. On December 4th the Bishop, with Messrs. Hooper, Pilkington, Baskerville, and Smith, commenced their journey across the Lake to Uganda, leaving the Rev. J. V. Dermott and Mr. D. Deekes with instructions to take up their residence at Nassa as soon as the necessary arrangements could be made.

The first letter is from the Bishop:—

*Usambiro, Nov. 27th, 1890.*

I am writing to you in the midst of sorrow and sickness, with clouds and darkness on every hand. And yet there is a wonderful power sustaining us. I want to bear witness to the might of

this power. Though possibly we are in more difficult and trying circumstances than (I was almost going to say) ever man was called to pass through, yet not a murmur, not a vain upbraiding has fallen from the lips of any of the dear

brethren whom it is my privilege to have with me here.

Three times have I been stricken down with fever. Hooper is very ill. Baskerville and Pilkington are still very weak. Hunt and Dunn have passed to their eternal rest. Smith and Dermott are the only two men of the party who are at present well and strong. But, as I know, there is a mighty power sustaining us, turning, oftentimes, our darkness into light, our sorrow into joy. It is the presence of the beloved Master Himself, who has sent us out here, and who will be

with us, according to His own promise, even though, like Mackay, Cotter, Hunt, and Dunn, we may be called to pass through the valley of the shadow of death.

Dec. 3rd.

This letter was interrupted by fever. I have, by the mercy of God, got through my fourth attack. The boat has arrived, and we leave to-morrow for Uganda. I cannot add more, as I am suffering from ophthalmia.

May God's blessing rest on you and your great work!

Writing the day before the Bishop's postscript, Mr. Hooper says :—

Dec. 2nd.

The Bishop has a touch of fever, and so is unable to write. We leave here (D.V.) on the 4th. He asks me to say, "Give my love to the Committee, and grateful thanks for so readily adopting my suggestions in regard to the work in Mombasa."

His ophthalmia is a little better, and we are hoping the blow on the Lake

The last of these letters is from Mr. Bishop Tucker, Messrs. Hooper, Pilkington, Smith and Baskerville left here on the 4th inst. in the C.M.S. boat *Kulekwa* for Uganda. The Bishop, Pilkington, and Baskerville, who had been unwell at Usambiro, were beginning to mend, and I hope the voyage across the Lake will have set them up again in health. You have no doubt heard the sad news of Messrs. Dunn and Hunt, both of whom were called to their rest. The little cemetery at Usambiro has now no less than five graves of men who have willingly laid down their lives for the cause of Christ in this dark land. Mr. Dermott, my bosom friend, who has been located here

will set him up. Pilkington is rid of fever, but very weak. Baskerville is strong again, and Smith continues to enjoy very good health.

Last Sunday we had a solemn ordination; Dermott and I were ordained priests, and Baskerville deacon. The Bishop had the use of only one eye, but got through the service with less strain than we feared he would feel.

Deekes, dated December 13th :—

with me, has very kindly engraved the name on each with a text of Scripture in Kiswahili; we have also planted a nice hedge of euphorbia round the cemetery, which is situated just outside the village. We are expecting canoes from Uganda to carry the loads of Bishop Tucker's party across the Lake. When these have gone, we hope to leave here for Nassa, which is well situated in the midst of a crowded population, and very healthy. This place we shall leave in charge of Malachi, a Christian Mganda. On our way to Nassa we hope to proclaim the good news of Jesus to the Wasukuma at each camp.

The letters from Uganda itself are separately printed at page 270.

#### NORTH INDIA.

The Rev. J. P. Haythornthwaite, lately Association Secretary for the South of Ireland, who sailed for India at the end of October, reached Calcutta at the end of January, having visited the Ceylon and Madras and Tinnevely Missions *en route* (see below). He will assume the acting Principalship of St. John's, Agra, on the Rev. G. E. A. Pargiter coming home for furlough.

The Rev. A. E. Johnston, Vice-Principal of the Allahabad Divinity School, who came home on short leave in the autumn, returned again with his bride (*née* Miss Cooper, of Dublin) in November.

The Rev. C. H. Bradburn has been transferred by the Calcutta Corresponding Committee, since Mrs. Bradburn's death, from the Calcutta Boys' Boarding-school, where, in conjunction with his late wife, he has done most excellent work for his Divine Master, to the similar but less onerous charge of the Taljhari

Boys Boarding-school. The Rev. F. B. Gwinn has succeeded him in his Calcutta work.

The Rev. H. Brown, of Burdwan, who had a serious illness from fever at the beginning of the year, has come home on medical certificate.

The *Statesman and Friend of India* has the following interesting reference to Dr. Pentecost's evangelistic meetings for Native gentlemen, and to one in particular which was held in the London Missionary Society's Institution, Calcutta, on January 30th :—

The deep interest evinced by the close attention paid to Dr. Pentecost's addresses night after night, shows that it is something more than mere curiosity that attracts them; while the character of the audiences is of itself highly suggestive. Not only have there been a large number of the student class present, but a considerable proportion of middle-aged and even older men, who have indeed been among the most attentive listeners. All grades of Native society have been represented among the audiences, and gentlemen of high social rank and professional standing have manifested the greatest interest in the services.

The address on Friday night was a closely and carefully wrought-out presentation of the Resurrection of Jesus Christ from the dead. This great and unique fact in the world's history, on which hangs the whole hope and salvation of man, Dr. Pentecost explained, was not a mere survival of the spiritual part of the man Christ Jesus, but the actual coming to life again of the body from the grave, where it had been buried after it was taken down from the cross. He showed that the resurrection of our Lord was neither an allegory nor a myth, nor the invention of a later period, but a reality and a fact, than which no fact ever recorded in history has been better attested or established by more convincing proofs. It was God's wise purpose that it should be thus attested and proved beyond the reach of cavil or honest doubt, so that men might have no excuse for unbelief.

Dr. Pentecost brought a most impressive and stirring address to a close

by solemnly averring that God had declared His decree to the effect that all heathendom and all princes and people and all the powers of this world must either surrender to the Living Christ or be dashed to pieces like a potter's vessel. He pointed out how all the heathen empires of the world which had resisted Jesus Christ had gone down under appalling calamities, and how all nations which, having once received the Gospel, subsequently closed the Bible, had, as by an irreversible decree, fallen steadily away from their former greatness and sunk into second and third class powers. He appealed to his Indian hearers not to put themselves in opposition to the Lord and His Anointed, reading the 2nd Psalm as the basis of his closing appeal to them. The interest of the audience was intense, and it almost looked as if some unusual movement would follow the appeal. It is impossible to estimate the full results of these meetings; but that the greatest interest is being manifested in them by our Indian brethren is an evident and palpable fact.

Dr. Pentecost's meetings in this city have clearly demonstrated the practicability of successful evangelistic work among the educated English-speaking Bengalees, besides showing that intelligent Native gentlemen are not averse to free, candid and earnest discussions of Christian truth, conducted in the spirit of these lectures. Dr. Pentecost has given away, we learn, during these meetings, between four and five hundred copies of the New Testament, to as many gentlemen as have promised to read it through.

#### SOUTH INDIA.

Writing from Madras at the beginning of January, the Rev. J. P. Haythornthwaite referred briefly to his impressions of the work which had come under his notice on the way to his location in the North India Mission, as mentioned above :—

I have indeed been greatly encouraged and strengthened by all I have

seen. On Christmas Day I preached at Cotta by interpretation. Next day I

reached Kandy, and accompanied Mr. Garrett on a little itinerating work, returning to Colombo for the Sunday, and preaching in Galle Face Church.

On Tuesday I sailed for Tuticorin, and made the acquaintance of Bishop Caldwell.

At twelve noon on New Year's Day I reached Tinnevely, and drove to Palamcottah. I was deeply impressed with the reality and magnitude of the work. On Saturday, January 3rd, I arrived at Nazareth by bullock-bandy, and saw the S.P.G. work there, preaching in the evening. The technical schools were specially interesting. Every student has to learn blacksmithing, carpentering, weaving, tailoring, drawing, &c., and the finished products are simply marvellous.

At 5 a.m. on Sunday, the 4th, I rode to Mengnanapuram. What a Holy

Communion service—264 communicants! And this below the ordinary monthly average! At mid-day I preached to about 1000, seated on the ground in front of me, all eagerly listening as I spoke of the New Year's duties and responsibilities. In the afternoon I gave Bible addresses to the members of Miss Thomas's Bible-class, and afterwards to the girls of the Sunday-school. At 5 p.m. Miss Thomas, Miss Vines and I rode over to Villanalvalei, three miles away, where a most enthusiastic reception was accorded me. I preached to a crowded church, over 1000 again.

It certainly is most stimulating to come into contact with these Tamil Christians—they seem so true and earnest. Since then I have spent a very happy day amongst the American missionaries at Madura.

We learn from the Rev. W. T. Saththianadhan, of Madras, that his son, Mr. John Saththianadhan, was admitted to deacon's orders on December 21st. He is working in the Mount Pastorate, Madras, in connection with the Native Church Council.

#### CEYLON.

We exceedingly regret to state that the Rev. J. Ireland Jones, whose arrival in Ceylon in November was mentioned in our February issue (page 139), had a serious illness at Kandy in January, and has had to return home.

#### SOUTH CHINA.

The Rev. T. McClelland arrived at Fuh Chow in December. Dr. and Mrs. Mears and Miss K. Power ("Sister Kathleen"), who sailed by the *Denbighshire*, reached Hong Kong on January 4th. Dr. and Mrs. Mears went forward to Fuh Chow on the 11th, but Miss Power remained a few days to nurse Bishop and Mrs. Burdon, who were both ill. The Bishop writes: "It was a kind providence that brought the *Denbighshire* here at that time. Miss Power was a very ministering angel in the house in a time of sore need." Several of the travellers refer to encouragements vouchsafed during the long voyage. Dr. Mears says:—

We generally had three services on Sunday and two or three meetings during the week, beside morning and evening prayer and a Bible-reading every day when practicable. The meetings were all well attended by the officers and men. Two of the officers and at least four of the crew decided for Christ, and several more were obviously influenced. An accident at Singapore, by which three of the men were nearly suffocated in the hold, had a great effect following upon previous impressions, which we fear a day's leave for the crew the day before had deadened. The decisions just mentioned were made, however, some time before this. During the voyage, texts were hung up in the cabins of all the officers and men,

from the captain to the Chinese firemen, and on our leaving we gave suitable Bibles to those officers and men who had none with them.

Will you join with us in hearty thanks to God for opening our mouths and giving us, not only ready hearers, but results so much better than we had dared to hope for, and in earnest prayer that the work begun in weakness may be carried on by God, the Holy Spirit, to completion?

At Penang we had a hearty welcome from the missionaries. At Singapore, a few of us who called at the mission-house were stirred up wonderfully. The work there seems entering on a new phase. The day before we called, a tea-meeting had been arranged for



the Chinese, of whom only fifty to a hundred were expected: 3000 crowded in, stayed to the after-meeting, listened eagerly to the Gospel from as many workers as could be got, and would not

go away till late at night. Here is a matter for praise and effort!

Also will you pray for us that we may be kept humble and empty, ever ready to do the will of God?

The Rev. H. C. and Mrs. Knox have come home in consequence of the former's ill-health.

The Rev. J. B. Ost baptized two women and a boy at Hong Moon on December 21st; and the following Sunday, at Hong Kong, he baptized two women and a girl, members of Mrs. Ost's Bible-class.

#### JAPAN.

Several of the Annual Letters from Japan are of great interest, particularly Mr. Buncombe's. Extracts are given in this month's *Gleaner*.

The Rev. A. B. Hutchinson writes to correct one or two errors, through inadvertency which we regret, in the Society's publications. In the August *Intelligencer*, page 558, the three adults baptized on April 20th are described as "the first-fruits of Mr. Hutchinson's work at Fukuoka," and the statement was repeated in the *Gleaner* for October. It should have been printed, "the first-fruits *this year* of his work," &c. In the *Intelligencer* for October, page 722, the words, "he had also," before "a few other candidates," somehow got omitted. These other candidates have since been baptized. Yet another error occurred in the Annual Report, page 225, where it is said that "the New Testament always forms part of the lessons" at the Native High School in Fukuoka, where Mr. Hutchinson gives instruction as a condition of being allowed to reside there. On the contrary, Mr. Hutchinson now explains, religious teaching is strictly forbidden by special clauses in the rules of such schools. The New Testament forms a part of the instruction given to such students as attend Mr. Hutchinson's classes out of school-hours.

#### NORTH-WEST AMERICA.

The arrival of the annual ship at York Factory, Hudson's Bay, bearing the supplies for the year, was unusually late last autumn. Archdeacon Winter writes, "We had scarcely anything left of our last annual supply when the ship came. The last barrel of flour was getting low, and all except a very little of the food suitable for our dear children was exhausted." The following are extracts from the Archdeacon's journal for September, October, and November:—

*Wednesday, Sept. 17th.*—Matters are really getting serious. It is worse than useless to surmise what is detaining the ship. The month is fleeting away, and the cold season is coming, although to-day the wind is blowing from the south and south-west. At eight o'clock every night we look out into the Bay to watch for rockets from the ship.

*Saturday, 20th.*—Owing to the remarkably fine summer, the potatoes and turnips have grown extremely well. In fact, it is unprecedented at York Factory, where the frost is so near the surface of the ground. Great excitement at 1.30. Some thought they saw the ship, and in a very short time the pilot-boat was under sail. Almost every one has been in a perfect

state of unrest all the afternoon and evening.

*Sunday, 21st.*—I am sorry to say that the congregation, especially the English, are always away, or nearly so, when there is a little excitement. It made no difference to the Indian morning service. There was some doubt about the ship until 3.15 this afternoon, when she was seen sailing in from the north, and in a very short time the pilot-boat was seen sailing towards her. Fairly large Sunday-school to-day.

*Monday, 22nd.*—The pilot-boat returned at mid-day, having left the pilot on board the ship. We got a goodly number of letters, and were thankful to receive excellent news from our dear ones. We also received long lists of splendid articles of warm clothing sent

out for our poor Indians. These are indeed most welcome gifts.

*Wednesday, Oct. 1st.*—Our good old ship has come up to her anchorage in front of the fort. Only once has she arrived as late as this, and now every one is working with might and main. Many Indians came down the river at a very unusual time, but their arrival is most opportune. The poor captain is rather depressed, owing to the lateness of the season.

*Saturday, 4th.*—As may be well imagined, the past week has been very unsettled; but how thankful we are to Almighty God for bringing the good ship with its precious cargo—the coming year's supply! Some of my Indians, including a family belonging to Severn, call to see me. One dear old man seems a good Christian. He begged a little warm clothing. I spoke to him of trying to "put on" Christ, and show to all around that he is one of God's redeemed ones.

*Sunday, 5th.*—The sanctity of this holy day has been greatly disturbed, owing to the desire of the captain to start for England. The men worked a few hours this morning getting ballast on board. I humbly trust that we are not wilfully breaking God's day. I think not. We are trying to avoid much suffering; for if the men have to winter in the country it will be fearful. The two morning services, English and Indian, were thinly attended, but the church was full at the Indian evening

service. After tea I went on board and held service with the men, all of whom, with the officers, attended. I took for my subject, "Burdens"—"Cast thy burden upon the Lord."

*Monday, 6th.*—I went on board this morning to say good-bye to our friends. The captain made an attempt to get out this afternoon, but when he got about six miles the wind fell, and he had to drop the anchor again. This must be bitterness to the entire crew.

*Tuesday, 7th.*—A boat came up from the ship to-day. The captain is almost despairing of getting to England this year. We unpacked a bale containing some splendid clothing for our poor Indians.

*Thursday, 9th.*—We have spent almost the whole day unpacking and arranging our annual supply. It seems a tremendous amount to look at, but there will scarcely be any left by this time next year. God be praised for filling our store! The ship is still in sight. The captain sent to the fort for snow-shoes, in case of being caught in the ice and having to use them in getting to a post. If such should take place, their sufferings would be terrible. We pray that all may go well.

*Saturday, 11th.*—The ship is at last out of sight. We shall now pray that she may arrive home in safety.

*Sunday, 12th.*—Splendid wind for the ship. Many prayers have been offered up to-day.

We regret to say that the ship did not get out of the Bay before the ice closed in. Archdeacon Phair wrote home in December last, as follows:—

A few weeks ago I arranged to have a leave-taking meeting of four young men going out to work among the heathen. The meeting was a new thing in Winnipeg. I invited a number of the clergy, who gave short addresses. These young men spoke themselves, one of whom had just arrived from Birmingham, and for whose outfit and passage-money a number of friends in that city had contributed nearly all that was needed.

These young men made such an im-

pression on the meeting, and especially on the members of a large Bible-class in one of the churches, that the Bible-class has since become responsible for an annual sum of 20*l.* towards the salary of one of the brethren.

After careful consideration I came to the conclusion that there should be a conference of the missionaries in Winnipeg, both to impart information about the work, and get the people more in touch with the work among the heathen.

On January 11th, accordingly, sermons were preached in all the Winnipeg churches, the Metropolitan himself occupying the pulpit in the chief church in that city; and on Monday, the 12th, a Missionary Conference was held, at which Bishop Machray, who presided, gave a sketch of the history of the Mission. Chief David Landon (see Annual Report for 1888-9, pages 224-5) also made an impressive speech, which was interpreted by the Rev. J. G. Anderson.

## NOTES ON OTHER MISSIONS.

**T**HE income of the SOCIETY FOR THE PROPAGATION OF THE GOSPEL during the year 1890 was much larger than it has ever been before. The gross total, including special funds, is 164,382*l.*, or 39,344*l.* larger than the previous year. The item, "Collections, subscriptions, and donations (exclusive of trust gifts) for the general fund," shows an increase of 4004*l.*, or more than 5 per cent. The principal increases are in the dioceses of Winchester and Liverpool, and in the "office list," which shows an increase of no less than 853*l.* More than 11,000 missionary-boxes were issued by the Society during the year.

Last October the S.P.G. was asked to accept the service of a missionary brotherhood consisting wholly of members of Trinity College, Dublin. The locality, even the country, was left absolutely to the decision of the Society; the members were to take no lifelong vows or pledges, but looked to lead a community life with a common fund providing what was necessary for simple and frugal maintenance. It was proposed that a portion of this fund should be supplied by fellow-members of the University, but it was expressly and voluntarily stipulated that no moneys were to be alienated from the ordinary revenue which the Society draws from Ireland, and that all support given in answer to the appeal must be considered as an additional offering to the work of the Church among the heathen. A suitable opening for such a community presented itself in the new diocese of Chota Nagpore, Bengal, and not fewer than four men whose qualifications are represented as being of the highest kind will, it is hoped, leave for Ranchi next autumn. The promoters of the scheme disclaim any desire to interfere with the T.C.D. Association, which lends its support to the C.M.S. Fuh-Kien Mission. "

It is sad enough when missionary societies have to chronicle their inability to respond to appeals to take up new work from lack of the necessary funds, but it is truly heart-rending to learn that the established and heroic Missions of the SOUTH AMERICAN MISSIONARY SOCIETY are in danger of having to be reduced owing to inadequate support at home. Besides its purely missionary labours, the Society carries on a very important work among the numerous English seamen at Pernambuco, Buenos Ayres, and Rio de Janeiro. It is extremely interesting to note that of the missionaries who have lately left for South America, Mr. Elkin is the son of a former chaplain of the Society, Mr. W. R. Gardiner is both son and grandson of missionaries of the Society, while in Mr. Lawrence's case father and son are returning to the mission-field together. Clearly the people who know most about it believe in the work of this Society.

Bishop Smythies, the head of the UNIVERSITIES' MISSION TO CENTRAL AFRICA, has returned to his work, accompanied by three clergymen and two ladies. Before leaving, the Bishop had an interview with the German Chancellor at Berlin, and was presented to the Emperor. The latter made the significant remark, "The Mohammedan religion is a very simple one and takes great hold on those who profess it. Surely in the face of it there is great necessity for Christian missionaries to act unitedly." The Mission appears to be stretching out cautiously but surely, a new station having been opened between Magila and Msaraka, at a place called Mlembule, where a Native agent has a school of about fifty children. Msaraka is a rising place and has a very hopeful aspect. There were 173 at the harvest thanksgiving, and earlier in the year thirteen catechumens were admitted. The work on the Rovuma is also extending.

The Hostel and Boarding-house in connection with the CAMBRIDGE MISSION TO DELHI are at present but rudimentary. It is clear, however, from the Rev. J. W. T. Wright's report, that they may, and will, become very important centres of influence. The Hostel serves as a residence for the Christian students in the College, the Boarding-house for those in the High School. While it is disappointing to Mr. Wright to have to record that not one of the Hostel students has as yet given himself to directly missionary work, such as would entail pecuniary loss or hardship or self-denial, he has reason to believe that they will

be a help to Christian effort and progress wherever they go; and it is fair to remember that, in every case, those who have gone out from the Hostel have been, or are, teaching in missionary institutions.

The Boarding-house is at present chiefly useful in supplying an education in connection with the Mission High School for the sons of Mission agents, an advantage which they might find it difficult to obtain elsewhere. There are great difficulties in the work, as the boys have to be taught to play as well as to work, and the Oriental habit of mind is a perennial puzzle to the European. But both these institutions seem to be doing a useful work in breaking down Native prejudices against Europeans, and bringing the rising generation into friendly contact with the missionaries. The latter, however thankful they may be for signs of improvement in character and conduct, greater earnestness, greater thoughtfulness, scarcely count themselves to have achieved anything until, by the power of the Eternal Spirit, they see their pupils regenerated in Christ and alive unto God.

The BRITISH AND FOREIGN BIBLE SOCIETY is sending out an agent to visit all the Mission stations of West Africa from the Senegal to the Cameruns, in order to see whether anything can be done to expand Bible work, both translation and distribution, in that part of the mission-field. He will confine his attention to Bible work solely, and it seems possible that his visit may prove the commencement of a new and important agency of the Society.

In a letter to the *Chinese Recorder*, dated December 26th, 1890, Mr. Hudson Taylor gives some interesting figures relative to the CHINA INLAND MISSION. He says that during the last twenty-six years, 539 persons have been connected with the Mission. Of these, 373 became "full members." The remaining 166 are (or were) probationers, having been less than two years in China. Of the whole number, 43 have died; 17 invalided home; 4 transferred to the home department of the work; 25 resigned; 14 requested to withdraw; 27 left on account of marriage or family claims. Of these 130, 44 were probationers, and the remaining 86 averaged six years of service. Deducting the 130, and also 122 who are still probationers, having gone out within the last two years, there remain 287 present full members of the Mission. The average service of these is seven years; but this average is unduly lessened by the fact that so large a proportion are recent recruits. Taking the older members of the Mission, the first fifty have already completed an average of seventeen years. Altogether these figures show a good record, both as regards bodily health and as regards perseverance in the work and fitness for it. The figures include wives, and a large proportion of single women.

Every friend of Africa will rejoice to hear that the venerable and truly apostolic MORAVIAN CHURCH has been led to start a Mission within the German sphere of influence in East Central Africa. It is particularly interesting to us to know that one of the links in the chain of providential circumstances which led up to its commencement was a letter written by Mr. Mackay more than three years ago to his friend, Dr. D. Baur, of Coblenz, inviting the Brudergemeine to begin work within that part of Bishop Parker's diocese which fell within the German sphere.

Mr. Mackay's proposal met with a ready response from the Elders at Herrnhut, but before any effective steps could be taken the death of Bishop Parker, and afterwards of Mr. Mackay, intervened, and the attention of the Board was turned to Nyassa. The exact part selected is the country of the Wakonde, at the north end of that lake. Thereabouts "every prospect pleases," and man does not appear to be particularly vile. The numerous rivers give to the Konde plain the appearance of perpetual spring, and the people, according to Mr. H. H. Johnston, are a contented, pleasant-dispositioned folk. We heartily welcome the new Mission to Africa, and only wish that they had been able to accede more nearly to Mr. Mackay's request, and occupy a part of the continent nearer to our own Missions.

Bishop WILLIAM TAYLOR, the American Methodist missionary in Africa, evidently believes in "one-man Missions," so, taking a leaf out of General Booth's book, he

has, during his recent visit to New York, abolished his Committee, and now he does not want even the semblance of a committee, and will not have so much as a treasurer as such, but has selected a banker to receive funds and pay them out on his order. He has, however, a secretary, and the banker and secretary between them are supposed to represent all that is really efficient in a committee. The Bishop proposes to personally select and commission all missionaries, returning every two years if necessary, and he has arranged with the missionaries in the field who need food supplies to make a list of their year's needs in advance, of which he will personally approve, and arrange for their supply either from Liverpool or from New York. In this way he alone will control the expenditure and receive the reports of the missionaries.

The Director of the Congo Railroad, who is a Roman Catholic, has offered Bishop Taylor's missionary at Vivi 3000 fcs. if he will put up a church. The offer is made on behalf of the company.

An interesting list is given in *Medical Missions at Home and Abroad* of medical missionaries holding British degrees or diplomas, with the Societies in connection with which they are working. The Free Church of Scotland heads the list with twenty-four; C.M.S. comes second with twenty-one. The L.M.S. and the English Presbyterian Church have thirteen each, and the United Presbyterian Church of Scotland has eleven, while twenty-five Societies have less than ten. There are thirteen ladies in the list, which comprises 139 names against 125 last year. In proportion to the number of its missionaries the English Presbyterian Church has the most medical missionaries. We are interested to note that one of the missionaries of the London Missionary Society is named "A. M. Mackay."

THE IRISH PRESBYTERIAN CHURCH has always given effective support to its Foreign Missions Committee. It is now trying a new experiment with regard to its agents. Up to the present its male missionaries in India have all been ordained University men, and their allowance has been about 350*l.* per annum. An influential section of the General Assembly have lately organized the "Jungle Tribes Mission," the agents of which are to be earnest, well-educated laymen, with allowances not exceeding one-third those of the present ordained missionaries. They propose to begin their work among the Bhils, and the first lay agent has already sailed. As the matter is purely experimental at this stage, it has wisely been arranged that the funds for the support of the Jungle Tribes Mission shall be raised by separate voluntary contributions, and not taken from the ordinary resources of the Committee.

THE METHODIST EPISCOPAL CHURCH appeals for help for its work among 3,000,000 Indians in South America, all of whom speak the Quichua language. These Indians are the descendants of that once famous race, the subjects of the Incas, who prior to the Spanish invasion were much farther advanced in civilization than they are to-day. It certainly seems that these people offer as fair a field for the Gospel as some of those fast fading tribes among whom the South American Missionary Society is labouring so devotedly. The Quichua language, moreover, is not a dying tongue; it prevails from Santiago del Estero in Argentina, to Quito in Ecuador, a distance of more than 3000 miles. It has dominated the Spanish and become the vernacular of the mixed race, as it is of the Indians, while in many parts it is generally spoken by the whites.

Although the name of the United States does not appear among the Powers whose "spheres of influence" and Protectorates are being so carefully marked out upon the map of Africa, the American "sphere of missionary influence" in Africa is neither small nor unimportant. On the North, in Egypt, the United Presbyterian Church has a vigorous Mission with over thirty-five missionaries from America, and over 3000 communicants in their churches. Their educational work is far advanced, and in the regions about Cairo and Assiout, Christian enterprises are successfully prosecuted. Down the West Coast, at Mendi, there is an American Mission, while in the Republic of Liberia (whatever its shortcomings may be) the Protestant Episcopal, Methodist Episcopal, and American

Presbyterian Churches are all hard at work. At Muhlenberg, on the St. Paul river, the Evangelical Lutheran General Synod has a prosperous work, whilst the Presbyterian Board is located at the Gaboon and Corisco. On the Congo the American Baptists find a congenial field of labour; while on the Lower river and in Angola, Bishop Taylor is established. To the South of Angola lies the West Central Africa Mission of the American Board, which, after only ten years of labour, gives promise of great efficiency. The work of the same Board in Natal, where it has been established for fifty-five years, is well known. It has now sixteen Churches with nearly 1200 members. To the north of Natal again, the Board has its East Central African Mission near Inhambane, whence it is proposed to push forward into the interior. There are in all nine American missionary boards labouring for the redemption of the Dark Continent, with 204 missionaries, 359 stations, and an annual expenditure exceeding \$237,000.

G. A. K.

[The above paragraphs are by a new contributor, who has now undertaken these notices. The Rev. J. P. Hobson, who had kindly furnished them for some time, having been appointed Tract Editor of the Religious Tract Society, was obliged to give up this work. The following paragraph, however, is a *remanet* from his contributions.—Ed.]

The eighty-first annual meeting of the AMERICAN BOARD OF FOREIGN MISSIONS was held at Minneapolis from October 8th to 11th, and called together the largest number of corporate members ever present at any meeting of the Board held outside New England, with the single exception of the session of last year at New York City. Most crowded and enthusiastic meetings were held. Sunday, October 12th, was observed as a missionary Sunday, no less than seventy appointments having been made in the churches of Minneapolis and St. Paul for clergymen who were guests in attendance at the meetings.

The report presented to the meeting contained the following items:—

In *Asiatic Turkey* the chief feature of interest was the revival in Aintab, which has proved to be the most widespread and effective which has ever visited the Churches of this Mission. Women's work is growing in dimensions and importance every year.

In *China*, the Hong Kong Mission reports enlargement of openings for preaching and schools. The Shansi Mission has enjoyed a year of fruit-growth. The Foochow Mission is systematizing and extending its evangelistic work. The North China Mission has maintained its work in spite of sickness and diminished workers.

In *Africa*, though the Eastern Mission has lost half its working force, it gives a good account of itself. Hereafter the work of the Mission will be confined to the Batswas. The Western Mission has thriven in peace. The Zulu Mission has done, in spite of inadequate numbers, a year of excellent work.

No special features mark the work in the Hawaiian Islands.

But little advance has been possible in the *Indian Missions* for want of means to maintain the work in hand.

The work in *Japan* feels the loss of Dr. Neesima, but the various enterprises of the Mission have been carried on with as much vigour as means would allow.

In the whole mission-field the number of missionaries, men and women, has increased from 514 to 533; the places opened for stated preaching of the Gospel from 1069 to 1402; new churches organized, 27; members received on confession of faith, 4554; giving an aggregate of 387 churches and 36,256 members. The number of Missions is 22, and stations 96. Secretary Clark, in making a survey of twenty-five years' work as secretary, sets out the following as the leading features, viz. (1) the organization of Women's Boards; (2) the withdrawal of a large portion of the Presbyterian constituency in the hope of adding new life and larger scope to foreign missionary enterprise; (3) the establishment of the Walker Home for missionary children; (4) the enlargement of the work by establishing 2 Missions in Japan, 2 in China, 2 in Africa, 2 in Mexico, 1 in Austria, and 1 in Bulgaria; (5) the advance in higher education; (6) a great advance in the direction of self-support in the Native Churches.

## EDITORIAL NOTES.

**I**T is impossible to forecast yet what the Society's receipts have been in the financial year which is closing as these pages appear. The figures up to the end of February looked decidedly favourable; but as the eleven months which end at that date only give us about half our Income, and the other half comes in during the one month of March, there is plenty of room for uncertainty. But about one thing there can be no doubt at all, viz., that the Expenditure of the year will show a very large increase. In the last Annual Report it was stated that the Expenditure of the year ending March 31st, 1890, had been less than was estimated, owing to several Missions not having drawn within the year the whole of the grants made to them. We may expect, therefore, on this account, that the foreign expenditure will be larger; and in addition, there is the increase in the missionary staff to be reckoned. It follows that even if the Income should show a satisfactory advance, there may be a serious deficit on the year notwithstanding; and if the advance shall prove sufficient to avert this, it will be a signal mercy indeed.

In view of the urgent calls for enlargement and extension everywhere, we may well, in simplicity and faith, ask the Lord to spare us from financial pressure. During the winter, the attention of the Committee has been much occupied by controversial topics. Controversy is often necessary, and is to be carried on firmly and fearlessly; but it is unquestionably a hindrance to the advance of a missionary society in its proper work of evangelizing the Heathen. Had the Niger and Palestine not needed prolonged and anxious deliberation, there would have been more time and strength for the primary objects of the Society. May it please God now to avert from us anxieties regarding funds, which would not only absorb precious hours, but have a direct influence in staying our progress.

But why should we fear this? When this number reaches the majority of our friends, there will yet be three or four days before the books close for the year. In those three or four days, our faithful and prayer-hearing God, Who knows exactly what we need, can supply that need to the fraction of a farthing. Let us ask Him.

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In a few days, probably, the "A" Sub-Committee, the most important of the three appointed to consider the suggestions of the Keswick Letter, will present its first Report. It is this Sub-Committee which has considered the question of missionary candidates, whence they should be drawn, how they should be trained, and under what plans sent out. We all hope that the result of its deliberations may be to encourage candidates to come forward in large numbers, provided they are those whom God is really calling to the work. But if so, it will mean further growth in the Expenditure. Let us be prepared for that. Meanwhile the Report of the "C" Sub-Committee, on Appropriated Contributions, has suggested some directions in which we may look for growth in the Income. These we have explained in an article at page 247.

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OUR friends are aware that in consequence of the action of the Bishops of the Upper House of the Convocation of Canterbury, upon the *articulus cleri* sent up from the Lower House, in referring that representation to the Archbishop of Canterbury alone, His Grace has undertaken to inquire into the matter, and proposes to associate with himself the Archbishop of York and some other Bishops. In this course, he is following the precedent set by

Archbishop Tait in the Colombo question. In that case the initiative came from one of the parties to the dispute, Bishop Copleston; in this case it has come from a purely outside critic, the Lower House of Convocation. The Society's Laws provide for a reference by the Society itself of "questions relating to matters of Ecclesiastical Order and Discipline," under certain circumstances and within certain limits, to the Archbishops and Bishops. This provision was inserted in 1841, when the two Archbishops and the Bishop of London joined the Society for the first time; but we believe there has never been occasion to resort to it. The adjudication in the Colombo case, important as it proved to be, was informal; and the Five Prelates gave only an "Opinion" upon it. That "Opinion" was not binding upon either party; but of course its moral weight was immense, and neither the Society nor the Bishop would have declined to accept it without very strong reasons. We apprehend that the present inquiry will be of the same kind. It is conceivable, though we are sure very unlikely, that the decision might be such as to compel the Society to refuse acquiescence—which it could not do if it had taken the initiative under Law XXXII. Of course, if the Society did refuse, it could not expect to retain the countenance and patronage of the Primate and his assessors; but one can conceive the solemn necessity of risking even that, if, in the judgment of the members generally, loyalty to the truth demanded it. "But we are persuaded better things," "though we thus speak." We have confidence in the essential goodness of our case, and therefore we believe that we shall satisfy the Prelates who may sit upon the question. And we have confidence in our Divine Master, that, whatever may be the issue, He will guard the interests of His own holy cause.

THE *Guardian* of March 4th answered the questions we put last month in a straightforward and candid way. Its answer cannot have been satisfactory to the extremest section of its own friends, who seem to object even to the evangelization of Jews and Moslems by the Church of England unless the converts are at once drafted into the Greek or some other Oriental Church. The *Guardian* "wishes most earnestly" that the Protestant congregations in Palestine "had never been formed;" "but," it adds, "this is a different thing from saying that they should be immediately 'disbanded,' or that their members should be at once 'advised to go back to the Churches they (or their fathers) formerly belonged to.'" So again, the *Guardian* regrets that there should be any Native Anglican clergy to be dealt with, but considers that "as things are, their case undoubtedly requires very careful and kindly consideration." Even to our question whether a Greek Christian, who comes to one of those clergy, and asks to be permitted to join the congregation, is to be refused, the *Guardian* is "not prepared to give a positive answer." "Certainly he should not be accepted as a matter of course; but neither, on the other hand, would we urge his rejection as a matter of course." Now if the *Guardian*, with its well-known views about the "Orthodox Eastern Church," finds itself able to speak like this, surely we, with our very different views on that subject, are amply justified in the position we have taken up. We do not, however, wish to discuss the general question again now.

The *Guardian*, however, proceeds to explain that its suggestion of the transfer of the C.M.S. Mission in Palestine to the S.P.G. was meant in a kindly spirit towards the Protestant congregations and clergy, who would be less suspected by the "Orthodox Patriarch" if they were not connected with "a Society which, rightly or wrongly, is associated with proselytism in his mind." We will only say that we are prepared to discuss the proposed



transfer whenever it comes to be a question of practical politics—which we take to be a distant eventuality.

Meanwhile, it may be well to inform the *Guardian* that the American Presbyterians, who are very strong in Syria, are only prevented coming southward into Palestine in force by an old understanding with C.M.S., which understanding would cease to exist if C.M.S. withdrew. Indeed one original object of Bishop Gobat in inviting C.M.S. to Palestine was that the awakened and enlightened Greek Christians whose minds were in revolt against the mockery of the “Holy Fire” and other superstitions, might have the Church of England to take refuge in rather than Presbyterianism. In providing that refuge, we cannot, of course, expect the sympathy of those who will not allow even the Christians who have been driven out of Spanish Romanism to have a Protestant Bishop of their own. But if we do not expect that sympathy, neither do we need it. To our own Master we stand or fall; and we believe we shall stand because His Arm will hold us up.

THE Archbishop of Canterbury has kindly consented to speak at the Annual Meeting. His presence will be a strength to the Society at this time. Of course it does not necessarily imply agreement on his part with all that the Society has said and done in regard to Palestine or any other Mission. Neither, by inviting its Vice-Patron to speak, does the Society surrender its liberty of speech or action. But the Archbishop will be understood, and rightly understood, as desiring to express his general sympathy with the world-wide work of the Society, and as openly repudiating the Ritualistic extremists who have made the Palestine difficulties a stick—and any stick would do!—to beat the Society withal.

OUR other Anniversary arrangements are still incomplete while we write. We have already announced that Bishop Bardsley of Sodor and Man preaches the Sermon at St. Bride's on Monday, May 4th. The President will of course take the chair at the Annual Meeting on Tuesday, and the Bishop of Cork will preside in the Evening. There will be the usual Prayer-Meeting at Sion College at 4 p.m. on the Monday; a Clerical Breakfast at Exeter Hall at 8.30 a.m. on Tuesday; and a Gleaners' Union Conference at the C.M. House at 3.45 p.m. the same day.

THE Breakfast usually given by Mr. Wigram on the Thursday morning, to the Committee, Hon. District Secretaries, &c., will not take place this year. The Thursday will be Ascension Day, and is therefore out of the question. Mr. Wigram was willing to entertain the friends on the Wednesday morning; but in view of the Bible Society's Anniversary, it is felt that even if the usual goodly company met at breakfast, few would stay for the subsequent Conference, and the purpose of the gathering would be missed. It has therefore been decided for Mr. Wigram, in his absence, that no invitations be issued this year.

WE regret to say that neither Mr. Wigram nor Mr. Lang is making the progress towards renewed strength that we could wish; but we hope we may see them after Easter, even if they are unable to resume full work. Mr. Fenn has returned, in fair health, thank God! Mr. Wigram's new Assistant-Secretary, the Rev. W. Mitchell Carruthers, has come into the House.

AN unexpected recognition of the importance of missionary advocacy has been given by the Bishop of London's including in his first selection of

"Diocesan Readers" some who are specially appointed with a view to their giving missionary addresses in churches. But the whole scheme is an unlooked-for development of that lay agency which the founders of the C.M.S., in their original prospectus, cautiously, and with careful reference to ancient Church precedents, proposed to employ.

The establishment of the new office of Diocesan Reader, with episcopal sanction (so far as it can be legally given) to take part in "extra services" in consecrated churches, is the outcome of the deliberations of a strong Committee of the London Diocesan Conference upon the subject of lay ministrations, which held many sittings in the year 1884. That Committee comprised, among others, the then Bishop of Bedford (Dr. Walsham How), the late Canon Capel Cure, Prebendary Harry Jones, the Rev. Sir Emilius Bayley, the Rev. H. W. Webb-Peploe, the Rev. W. Walsh (now Bishop of Mauritius), the late Mr. W. E. Shipton, Mr. Gawin Kirkham of the Open-Air Mission, Mr. Eugene Stock, and Major Seton Churchill. After prolonged consideration of the subject, extending over many months, this Committee *unanimously* adopted a resolution affirming the principle that selected laymen should be permitted, under the sanction of the Bishops, "to take part in the conduct of services within the church." The death of Bishop Jackson, and other circumstances, led to delays in bringing this up to the Diocesan Conference itself; but it was adopted by that body, almost unanimously, in 1887, the word "extra" being inserted before "services." How to carry this resolution into practical effect has been a matter of much consideration since then; but at length, in 1890, Bishop Temple announced his intention of instituting the proposed new order or office, and he appointed a "Readers' Board" to prepare regulations and examine candidates. Upon the recommendations of this Board he is now acting.

Several candidates for the new office were examined by the Board, and of these eight were accepted. The Bishop also appointed four gentlemen who were not "candidates." Of these four, the writer of these lines is one. Then subsequently, the Board invited nominations from C.M.S. and S.P.G. of gentlemen specially qualified to give missionary addresses. The C.M.S. Committee authorized the Secretaries to mention names, and Mr. Sydney Gedge, M.P., and Mr. Philip Vernon Smith were accordingly appointed. There are seventeen "Diocesan Readers" altogether.

It will be understood that the Bishop can give no powers under this scheme which all laymen do not already possess. What is lawful they may do without episcopal sanction; what is not lawful, episcopal sanction cannot legalize. What a layman really can do legally, nobody seems to know. The present writer has on several occasions spoken in churches after afternoon or evening service. He did so at the incumbent's request, and the incumbent was responsible. But there can be no doubt that, assuming it is not illegal, the Bishop's formal sanction will make the practice more welcome both to the clergy and to their congregations; and it may be expected that lay evangelistic addresses and lay missionary addresses will quickly become common, both at additional services and after (but not *in*) the regular services.

In view of Easter, we go to press too early to report the "admission" of the new Readers at St. Paul's Cathedral on Saturday, March 21st.

WE are thankful for the firm attitude taken by the recent important Anti-Opium Convention. We do not shut our eyes to the difficulties of the question. They are real difficulties. But they must be met by men who put the honour of God and obedience to His commands first, and all earthly interests, however important, second, and who seek His guidance in all their ways. The leaders in the late Convention are men of this stamp, and though states-

men and journalists may despise and ignore them, their strength will be in the reflection, "If God be for us, who can be against us?" and in that strength they will prevail.

THE following have been accepted by the Society for missionary work :—  
The Rev. Robert Buchanan Marriott, B.A., of St. Catharine's College, Cambridge, Curate of St. Clement's, Nechells, Birmingham; and Miss K. Sachs.

THE late Dean of Wells, Dr. Plumptre, bequeathed one-half of his residuary estate to be equally divided between the C.M.S., the S.P.G., the S.P.C.K., the C.E.T.S., and King's College Hospital.

WE are pleased to note that the Rev. E. D. Stead, Incumbent of Christ Church, Richmond, has been appointed Rector of Stanmer-with-Falmer and Domestic Chaplain to the Earl of Chichester. Mr. Stead is widely known as an active friend of the Society, and has given much valuable help in Deputation work.

THE remarkable letter from Bishop Ridley mentioned in our last number, which is printed in the *Gleaner* of March and April, has had at once one striking result. He gives a touching account of an Indian chief who came to him for a teacher and had to be sent away to his distant tribe without one. This immediately elicited gifts of money, and inquiries what could be done, from many readers. On March 17th, a telegram was sent to the Bishop telling him that money was provided, and authorizing him to engage a teacher on the spot (Colonial or Native) and send him to that waiting tribe.

THE issue for 1891 of the *Official Year-Book of the Church of England* is as wonderful as ever. Each year it becomes more complete. Its Foreign Mission sections are very well done; and nowhere else can one get the same summaries of information concerning the Colonial and Missionary Dioceses, and the work carried on in them. The book is simply indispensable to every clergyman, and to every layman who wishes to keep himself abreast of Church life and progress. We can only thank the Honorary Editor, the Rev. F. Burnside, with the same warmth as in former years.

IN a delightful book entitled *The Glorious Land*, which will be published by the Society this month, Archdeacon A. E. Moule gives a most vivid account of China and the Chinese. We hope all our friends will read and circulate it. It will be ready shortly, price 1s. Archdeacon Moule has also prepared a new edition of the excellent little book long issued by the Society, *China as a Mission Field*, which we hope our readers know well.

AN excellent *Manual of Prayer* for Missionary Meetings, Conferences, and Services, has been compiled by the Rev. J. B. Whiting, and can be had at the C.M. House, in three Parts, One Penny each. We believe this Manual will be greatly valued.

AT the Committee Meeting of March 17th, Mr. and Mrs. G. Wilmot Brooke were taken leave of on their return to Africa, together with Mr. Reginald Callender and Mr. W. H. Roberts, the two Cambridge men who are now joining the Soudan and Upper Niger Mission. A striking address was given by the Rev. H. W. Webb-Peploe. The date fixed for the sailing of the party was March 28th, from Liverpool.

A CHURCH Missionary Loan Exhibition will be held (p.v.) at the Drill Hall, Bromley, Kent, on April 15th, 16th, and 17th. The Archbishop of

Canterbury has allowed his name to be used as patron. The Exhibition will be opened on the 15th by the Archdeacon of Maidstone, and on the 16th by the Dean of Canterbury.

THE C.M.S. Loan Exhibition and Sale of Work at Derby (November 5th—8th), as noticed in our December number, was very successful. The Committee have since issued a report and balance-sheet, from which it appears that the proceeds (241*l.* 2*s.*) have been allocated thus :—200*l.* to C.M.S., 25*l.* to the Missionary Leaves Association, and 16*l.* 2*s.* to C.E.Z.M.S. The missionary publications sold realized 22*l.* 19*s.* 6*d.*

OWING to the Easter Holidays, this number of the *Intelligencer* has to go to press on March 20th, and therefore contains no news later than that date.

## A REQUEST FROM THE EDITORIAL DEPARTMENT.

### *To Missionaries and other Friends.*

WE shall be very grateful for the assistance of our missionary brethren and sisters, and of any other friends, in improving the pictures in our illustrated magazines and papers. Our staff are full of new plans, but we want more material. The following suggestions are submitted :—

#### HINTS ON PHOTOGRAPHS FOR ILLUSTRATIONS.

*Subjects.*—Choose subjects of interest, i.e. scenes characteristic of native life and customs, individual converts, typical scenery, &c. Large groups of people, and photographs of churches are (except in special cases) of little use.

*Expense.*—The Society will gladly defray any reasonable expense incurred for copies of photographs sent in response to this appeal.

*Transmission.*—Photographs, whether mounted or unmounted, should be carefully packed, as any injury necessitates their being re-drawn, adding considerably to the expense.

*Photographs in Albums.*—We have arranged specially for the care of these, and take the utmost pains about their safety. They only pass through the artist's hands, and are never sent to the workshops. An album can be returned in about three weeks.

*Single Photographs.*—Where possible, send us a copy which need not be returned. It saves trouble and expense. Good clear printing is important, but when the subject is good, we can re-draw from a faded photo.

*Return of Photographs.*—Any sent us for return will be carefully packed and sent to any address in the kingdom. We cannot undertake their transit abroad.

*Original Drawings.*—These are invaluable, even if rough and inartistic. They can be readily reproduced, and will, if it is desired, be returned as the photographs above.

*Explanatory Notes.*—Never write on the back of photographs, except in faint pencil. It will help greatly if illustrative notes are sent with each photo or drawing.

## TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the funds supplied for the Society's wants during the financial year now closing. Prayer (up to March 31st) that they may prove to have covered the expenditure. (P. 297.)

Prayer for wisdom and grace to be vouchsafed to the Archbishop of Canterbury and all concerned in the consideration of the Palestine difficulties. (P. 297.)

Prayer for a blessing on the preparations for the Anniversary.

Prayer that the members of the Society may be led by the sacred messages of Good Friday and Easter Day to care more for the Evangelization of the World.

Prayer for the Derajat Mission (p. 257); for Uganda (p. 270) and all the work in Eastern Equatorial Africa (p. 286); for the Calcutta Divinity School and the work attached to it (p. 278); for Fourah Bay College (p. 284); for Hudson's Bay (p. 291).

## A DEPUTATION IN THE SNOW-STORM.

ONE of our Honorary District Secretaries in Devonshire had a rather trying experience during the late storm. He went to a parish some nine miles distant from his home to preach two C.M.S. sermons and give an address to the Sunday-school on March 8th, and speak at the Annual Meeting on the following day. Snow began to fall on the afternoon of Monday, and as Devonshire people do not like going out in snow, it was thought advisable to postpone the meeting till the next week. Our H.D.S. started on the homeward journey with his horse and trap at a few minutes past six o'clock.

The first two miles of the road were got over in fifteen minutes, and the next mile, which was up-hill all the way, took about the same length of time. Then the troubles began. The snow came down thick and fast. The wind blew furiously. The carriage lamps went out, and all attempts at relighting them proved useless. Complete darkness came on at once, but with the white snow one side of the hedge could be seen. Meanwhile the snow was drifting from the fields at gateways, and forming mounds across the road several feet high. The snow was not like ordinary snow, but rather like very fine hail, as fine as table salt, which, getting into one's eyes, had a most blinding effect. The feeling was that farther from the moor and nearer home it would be better, but instead it was getting worse. The drifts increased in size, and several times the carriage got stuck and the horse had to be helped to pull it through. At length a drift, almost perpendicular and about six feet high, stood across the road, rendering farther progress impossible.

A cottage had been passed some little distance back, and he hoped that by retracing his steps, shelter might be obtained there for the night. There was greater difficulty than ever in getting back, but the cottage was at length reached. A shelter was willingly given to him, but there was none for the horse. It had therefore to be tied at the sheltered side of a hedge. In the course of conversation he then discovered that he had taken a wrong turning about half a mile farther back, and had been going in quite the wrong direction. But this was the guiding of Providence. The right way was completely blocked—a large tree lay across it, and there was no house there where he could have obtained a shelter. Had it not been that this wrong turning was taken, the night must have been spent by the roadside. It was 8.40 when the cottage was reached, which meant that two hours had been spent in getting over two miles of road.

He was kindly treated at the cottage, and his clothes to some extent dried by the fire, but a restless night was passed owing to the cold and exposure. Next morning at daybreak, the horse was the first consideration. He was found standing surrounded by about three feet of snow, and shivering from head to foot. The road was reconnoitred and it was thought that it might be possible to get home. The carriage, of course, had to be left behind. He started at six o'clock, leading the horse by the bridle. It took two hours to accomplish the journey home of four and a half miles.

But what an experience! Most of the way was blocked with snow as high as the hedge, except a path by the side, a foot or two wide. Many times for long distances three or four feet of snow had to be ploughed through, and sometimes drifts of even six feet high were plunged through. The horse seemed to realize the situation and know just what to do. When getting through a drift, sometimes the master would get stuck, and the horse, plunging at his side, would stop at a word, till his master got free and gave him the word to go on again.

Having arrived at home, a hot bath and some hot tea produced warmth, and no ill-effects have been felt except the inconvenience of the initial stages

of frost-bite on the hand and round the neck. Rubbing and the application of oil have made this almost right again.

It was God's care and guiding which led him to where shelter for the night could be obtained, and it is hoped that the opportunity thus given of sowing the seed also in the wayside cottage may bring forth fruit to life eternal.

THE H.D.S.

### ANALYSIS OF SALES OF WORK

*Held in behalf of the Church Missionary Society in the Year ending  
March 31st, 1890.*

BY A CAMBRIDGE UNDERGRADUATE.

County.	Parishes supporting C.M.S.	Sales of Work.	Ratio. Sale. Parishes.	Order.	Total amount of Sales.	Average amount of Sales.	Order.
					£ s. d.	£ s. d.	
Bedford . . .	52	16	1 in 3½	2	187 12 7	10 9 6	36
Berkshire . . .	52	10	1 " 5½	12	245 17 10	24 11 9	12
Bristol . . .	62	21	1 " 3	1	373 14 8	17 15 11	22
Buckingham . . .	70	13	1 " 5½	14	79 6 4	6 2 0	40
Cambridge . . .	59	15	1 " 4	7	198 3 11	13 4 3	32
Cheshire . . .	112	14	1 " 8	28	181 3 3	12 18 9	33
Cornwall . . .	59	7	1 " 8½	31	43 11 5	6 4 5	39
Cumberland . . .	72	9	1 " 8	28	306 13 2	34 1 5	3
Derby . . .	98	16	1 " 6½	18	421 15 11	26 7 2	8
Devon . . .	144	27	1 " 5½	13	447 9 1	16 11 5	26
Dorset . . .	84	11	1 " 7½	26	132 7 6	12 0 8	34
Durham . . .	141	15	1 " 9½	36	502 17 9	33 10 6	4
Essex . . .	154	25	1 " 6½	20	454 11 11	18 3 8	21
Gloucester . . .	110	24	1 " 4½	10	276 2 7	11 10 1	35
Hampshire . . .	189	31	1 " 6½	18	1075 3 5	34 13 7	2
Hereford . . .	46	4	1 " 11½	37	40 15 9	10 3 11	37
Hertford . . .	85	23	1 " 3½	4	470 18 7	20 9 6	15
Huntingdon . . .	37	5	1 " 7½	23	14 6 6	2 17 3	41
Kent . . .	216	53	1 " 4	7	1362 17 8	25 14 3	11
Lancashire . . .	366	28	1 " 13	38	849 10 5	30 6 9	5
Leicester . . .	94	12	1 " 7½	27	360 19 0	30 1 7	6
Lincoln . . .	149	16	1 " 9½	35	303 5 9	18 19 1	19
Isle of Man . . .	26	0	1 " 0	42	Nil.	Nil.	42
Middlesex . . .	245	63	1 " 3½	6	1637 18 4	25 19 11	10
Monmouth . . .	19	3	1 " 6½	21	50 16 7	16 18 10	24
Norfolk . . .	264	31	1 " 8½	33	631 11 10	20 7 5	17
Northampton . . .	74	10	1 " 7½	23	144 0 5	14 8 0	30
Northumberland . . .	83	6	1 " 13½	39	94 4 4	15 14 0	28
Nottingham . . .	101	11	1 " 9½	34	145 16 6½	13 15 1	31
Oxford . . .	56	11	1 " 5	11	169 13 10	15 8 6	29
Rutland . . .	15	1	1 " 15	41	20 7 8	20 7 8	16
Shropshire . . .	73	11	1 " 6½	22	96 18 6	8 16 2	38
Somerset . . .	207	35	1 " 5½	17	631 19 4	19 9 8	18
Stafford . . .	118	14	1 " 8½	31	232 6 4	16 11 10	25
Suffolk . . .	159	21	1 " 7½	25	332 15 5	18 4 6	20
Surrey . . .	171	46	1 " 3½	5	1326 7 4	28 16 8	7
Sussex . . .	99	28	1 " 3½	3	1238 9 1	44 4 7	1
Warwick . . .	114	14	1 " 8½	30	243 14 9	17 8 2	23
Westmoreland . . .	28	7	1 " 4	7	182 14 9	26 2 1	9
Wiltshire . . .	85	6	1 " 14½	40	96 18 2	16 3 0	27
Worcester . . .	51	9	1 " 5½	15	173 2 8	19 4 8	14
York . . .	484	83	1 " 5½	16	1855 18 8	22 7 2	13
Aggregates . . .	4923	805	1 in 6½		17,714 19 6	22 0 1	

## LOCAL ASSOCIATIONS AND UNIONS.

## THE LEAMINGTON ANNIVERSARY.



HE Anniversary of the Leamington Association just held has been the most successful ever held. It began with a meeting for prayer on Saturday afternoon, March 7th. The Annual Sermons for the C.M.S. were preached on Sunday, March 8th, in six of the Leamington churches, the Deputation being the Ven. Archdeacon Maundrell and the Rev. W. R. Blackett. On the following day the meetings were inaugurated by a Lunch given to the clergy and principal supporters of the Society by Miss Berrow and Miss Holy. The Bishop of Worcester and Lord Leigh and about sixty friends accepted invitations. At the meetings, both at 3 p.m. and 8 p.m., very large audiences were present, especial interest being felt in the presence of the Lord Bishop of Worcester. The Bishop presided at the afternoon meeting, and gave a valuable address. At the close of the afternoon meeting, Miss Holy again provided tea at the Town Hall for a large number of local friends and for those who had come from a distance. At the evening meeting the Mayor of Leamington presided, and the Bishop of Worcester again spoke. The collections at the close of the meetings amounted to 44*l.* 17*s.* 7*d.* J. G. W.

## NORFOLK C.M. UNION.

Our twenty-fifth gathering of Norfolk Hon. District Secs. is past; our work has again been overhauled, and once more set agoing for another year. We had a full gathering, two only absent, and poor McArthur, about whom and whose condition our hearts are very sore. Earlham Hall of course received us, and I realized again the largeness of the contribution to our work in the noble kindness of Canon and Mrs. Ripley. *O si sic omnes!* But alas! still, as of yore, "the nobles put not their necks to the work." There are plenty whose large houses and their surroundings all over the land could help us, if they would, and they would be the gainers by it too. I am certain I never could have carried out these five-and-twenty gatherings without such valuable aid. The Vicar of Islington kindly came and addressed us, and admirably he did it with that sound, sober judgment, and good marshalling of the facts of our C.M.S. situation, which we should expect from him.

The second day was, as usual, a meeting of all the members of our C.M.U., now in its thirty-sixth year, if I remember; and the Ladies' Union, to our great profit and pleasure, joined us. Once more Mr. Barlow's address was truly valuable and provocative of active zeal, and we thank him for it. I see no signs of decadence, but strong indications of a desire of a renewal of life and vigour and activity among the younger members, who must soon take the place of us elders, and carry on, as I trust, the old work, with its old and well-tried principles. I am more sure than ever that meeting one another, conversing with one another, praying with one another, aye, and dining with one another under some kind friend's hospitable roof, does real good, helps to quicken old interest and stir up new. One thing I still miss, and desire to see more earnestly thought of and used—direct definite prayer for the outpouring of the Spirit upon the world to open it and prepare it for the Church, upon the Church to set it all afire with zeal and activity and liberality in God's blessed cause. Our unions, if anything, are unions for prayer, and for definite prayer about definite things. Our need is the Spirit. That Spirit is promised in Josh. 2. *That promise we must plead.* It must be nearing its utmost fulfilment, as the Master draws near. Signs not a few indicate that coming. When He comes, will His work be found completed—our portion of it not neglected? ED. LOMBE.

Swanton Morley, *March 6th*, 1891.

Accrington.—The tenth anniversary of this Association was held on February 15th and 16th. Sermons were preached in aid of the Society in Christ Church and St. John's, also Baxenden, Clayton-le-Moors, Church. Kirk, and

Oswaldtwistle. The Deputation consisted of the Revs. J. Bates (Ningpo), W. Thwaites (Punjab), J. G. Haworth and R. Dandy. On Monday evening the annual meeting was held in Christ Church School, when there was a large attendance. The chair was occupied by Mr. H. H. Bolton, Jun., in the absence of the President, Mr. G. Walmsley, J.P., C.A., who was unavoidably absent in consequence of indisposition. The Rev. I. Downham (Hon. Dist. Sec.) read the report, in which it was stated that the total amount remitted to the Parent Society was 136*l.* 0*s.* 8*d.* as compared with 126*l.* 2*s.* 6*d.* in the previous year. I. D.

**Bath.**—A Missionary Exhibition was held in Bath in the second week of March. No report has been sent to us, but we must mention that the Bishop of Bath and Wells inaugurated it, and that it was highly successful notwithstanding the snow-storm, which came on the very day of opening.

**Birmingham.**—The St. Silas', Lozells, Church Missionary Association held its Anniversary on Sunday and Monday, February 22nd and 23rd. The Rev. A. E. Ball, from Hyderabad, preached both morning and afternoon, and the Vicar (Rev. C. G. Baskerville) in the evening. On Monday evening was the annual tea in the schoolroom at six. At 7.15 a short service in church, conducted by the Revs. G. H. V. Greaves and Martin Hall. At eight the chair was taken in the schoolroom by the Vicar. The meeting was very crowded and enthusiastic. Mr. Clegg, Box Secretary, read the list of missionary-boxes, which for the year have brought in 115*l.* 5*s.* The Vicar then gave an address and a statement as to the Association funds: sermons, 21*l.*; mission-room, 18*s.* 4*d.*; tea-meeting, 12*l.*; subscriptions, 20*l.* 15*s.*; meetings, &c., 6*l.* 11*s.*; sale of work, 46*l.*; total for the year, 222*l.* Mr. Eugene Stock then gave a telling address, and at 9.30 the meeting closed with a song of praise to God for a most happy and blessed anniversary. C. G. B.

**Birmingham: Sparkbrook.**—The Annual Meeting—preceded by a tea—of the Christ Church, Sparkbrook, branch, was held on Tuesday evening, February 24th, in the Mission Hall, Dolobran Road. The Rev. G. N. H. Tredennick (Vicar) presided over a numerous attendance. The annual report of the branch, read by Mr. Bell (the parochial missionary secretary), set forth that the receipts might be put down at 120*l.* 7*s.* 6*d.*, though some of the accounts were not yet completed. The total on closing last year's accounts was 136*l.*; but this was due to one or two rather outside sources of income, such as a donation of 10*l.* by a working man, being a tenth part of his income. During the year a local branch of the Gleaners' Union had been formed. The Rev. A. E. Ball, from Karachi, India, gave an interesting account of missionary work in that part, where he has laboured for the past ten years.

**Bootle.**—The Simultaneous Meeting in January was in every particular an unqualified success. *Laus Deo!* We were favoured by the presence of the Bishop of Liverpool (who presided) and the Mayor of the borough (a Presbyterian) and all the clergy (with one exception, and he a supporter of the C.M.S.) from the five Bootle churches—from Seaforth, Litherland, Waterloo, Blundellsands, and Crosby. The meeting was opened by a hymn, prayer by the Rev. Canon Jones, and reading of the Scripture by the Rev. F. C. Master. Then followed the address of the Bishop, in which his Lordship gave the tone to the meeting by urging us to try and realize what it must be to live and to die a heathen. Mr. Eugene Stock and the Rev. E. A. Stuart followed with addresses of great point and power. The solemn stillness prevailing the hall was an unmistakable proof of the Divine Spirit's presence; and after an earnest speech from the Mayor, who gave a genuine testimony to the work of the Church in the borough, the meeting closed with a few earnest words from the Rev. E. Snowden Smith (brother to the Primate of Australia) and Mr. T. W. Cropper. The results of the meeting can be fully known only to God, but the offertory (18*l.*), one offer for service, and the general testimony afterwards, all showed that God's blessing abundantly rested upon the effort, and that the effect of the F.S.M. in Bootle and district will abide for "many days." J. D. T.

**Carlisle.**—The Half-yearly Meeting of the C.M. Union for the Archdeaconry



of Carlisle was held on Tuesday, March 3rd, under the presidency of the Rev. J. A. Fell. The proceedings began at eleven o'clock, with an exposition of Psalm cxviii. by the Rev. Canon Phillips. The Rev. F. N. Eden then shortly told of the need for more men to strengthen the Lower Niger Mission. The Rev. A. C. Pittar, Rector of Melmerby, read a most useful and suggestive paper on parochial organization of missionary work, which was followed by discussion. After luncheon (which was provided by a friend of the Union) the members met for business, at the close of which the Rev. V. W. Harcourt gave a very interesting account of C.M.S. work in Tinnevely, with special reference to female education and evangelistic itinerancy, the two departments in which he has personally been engaged.

The Carlisle Ladies' Association held their tenth Annual Sale of Work in the County Hall on Thursday and Friday, March 5th and 6th, which was opened by H. Dobinson, Esq. The Rev. V. W. Harcourt gave two addresses each day on missionary work. The sum of 177*l.* was realized as the result of the sale after paying all expenses. L. C. C.

**Hull.**—On Tuesday, February 3rd, a united service was held in St. John's Church, and a searching sermon preached by the Rev. Canon Nash. The engagements of the following day began with a breakfast of the Junior Clergy Union—the members of which during the last season of Advent gave missionary addresses at the week-day services at several churches in the town,—and after this an address was given by Mr. Eugene Stock on the unique position which the call to missionary work occupied in the Gospels and the Acts. In the afternoon a meeting for ladies was held in the Royal Institution, at which two most practical addresses were given, by the Rev. G. Everard and Mr. Stock, and a C.M.S. Ladies' Union was formed. In the evening a public meeting was held, and again addressed by Mr. Stock, who made an appeal to the young men which, by God's grace, will not soon be forgotten; after which the Rev. G. Everard impressed upon us six motives in missionary work. Although our meetings were not so largely attended as some of us may have anticipated in a town which in past days has manifested such interest and liberality in Missions, and which now numbers some 215,000 among its inhabitants, still we are persuaded, from the earnest spiritual tone of the meetings, of the interest aroused, that a new era of prayer and help may be looked forward to. J. F. S.

**Leeds.**—Thursday, February 5th, was the day set apart for F.S. Meetings in Leeds. The proceedings commenced with Holy Communion at 8 a.m. in St. George's Church. The Rev. C. L. Williams gave a thoughtful address upon the Holy Communion office in its missionary aspects. Attendance, between forty and fifty. This was followed by breakfast at the "Queen" Hotel, at which about seventy guests of the Leeds C.M. Committee were present. In the absence, through illness, of the Rev. H. E. Fox, of Durham, the Rev. C. L. Williams kindly gave the address. At 11 a.m. service was held in St. George's Church; preacher, the Ven. Archdeacon Hamilton. This was followed by a conference in the People's Hall at 3 p.m., and a meeting at 7.30 p.m. The speakers were Archdeacon Hamilton, Sydney Gedge, Esq., M.P., and Miss Davies, a zenana missionary. At the evening meeting the Lord Bishop of Ripon presided, and in a speech of much power and eloquence advocated the claims of Missions, insisting much upon their reflex benefits to our country and our Church. The meetings were well attended, the evening one particularly so; the speeches were excellent in tone, all tending to raise the great subject to its proper level, and the interest was well sustained to the end. Parochial meetings were held in several Leeds parishes during the week. B. L.

**Manchester.**—A very interesting Anniversary of the Manchester Auxiliary took place on March 7—9. We are sorry not to have received a report.

**Paddington.**—The Annual Meetings were held on March 10th. At the first, in James's Lecture Hall, at 5 p.m., the Rev. Walter Abbott, President of the Association, took the chair, and the Rev. Prebendary Moore, Rural Dean, offered

prayer. The Treasurer, Lieut-General Crofton, announced the income of the Association for 1890 as 2986*l.* 15*s.* 6*d.*; being, as the Annual Report pointed out, 288*l.* in excess of that of the previous year. The meeting was addressed by Sir Charles Bernard, K.C.S.I., the Rev. G. S. Karney (the new Vicar of St. John's), and the Rev. R. W. Stewart, from South China. The second meeting was held in the church-room adjoining the Lock Chapel, at 8 p.m., the Rev. F. S. Cook, D.D., being in the chair. Prayer was offered by the Rev. G. W. Lawson, and in spite of the inclement weather, the Revs. W. H. O'B. Hodge, S. M. Young, and Gen. Touch, and Messrs. W. H. Burn, C. E. Nichols, J. Vinter, and P. V. Smith and R. F. Measor (Hon. Secs.) and others attended the meeting. Dr. R. N. Cust was prevented from keeping his engagement to speak, but the Rev. R. W. Stewart gave another very interesting address. The collections at the meetings were 9*l.* 2*s.* 8*d.* and 3*l.* 9*s.* 3*d.*

**Reading.**—The Half-yearly Meetings of the Berks C.M. Prayer Union were held in Reading on Monday, March 2nd. Archdeacon Moule kindly attended, and spoke thrice during the day. At the noonday Communion Service, he expounded Zech. ix. 9, 10, in the light of heathen lands and missionary experience; and at the three o'clock prayer-meeting he spoke from 2 Thess. iii. 1—5, on the prayer for the missionary (ver. 1), and the prayer by the missionary (ver. 5). Tea and conversation followed this meeting, and the members of the Union had a pleasant opportunity of interviewing the Archdeacon, and having questions answered and information given. At the evening meeting, 7.30 to 9 p.m., a most interesting address was given on thirty years' experience of the work in China, entitled "Looking Backward." The grand opportunities in the past, and the pitifully small use made of them; the wide-open doors in the present, and the loud call to enter them; the rich blessing on the small sowing of seed,—were the underlying thoughts emphasized throughout. H. B.

**Stanstead Abbots.**—The Annual Meeting of the Stanstead Abbots Branch of the Church Missionary Society was held in the Schoolroom, Stanstead Abbots, on Tuesday evening, February 24th, at which Mr. T. F. Buxton presided. The Rev. J. P. Hobson read the report, which, he said, was a very satisfactory one, the sums raised during the year making a total of 126*l.* 12*s.* 1*d.*; which was 1*l.* more than the sum for last year (which was the largest contribution they had ever sent up), and they had still the collection of that evening to go in. The Chairman said he was very pleased to see so large a gathering. The meeting had two special points of interest to every one in the parish. In the first place it was the last of a series of Church Missionary meetings which Mr. Hobson had organized, and which had been a success more and more year after year. The second point which made that meeting a very interesting one was that they had sent from the parish a large party of missionaries to the mission-field in Japan under the charge of his son, the Rev. Barclay Buxton. The Rev. B. Baring-Gould addressed the meeting at length, urging the great need there was for sending missionaries throughout the world. At the conclusion of the meeting the Rev. J. P. Hobson was presented with a handsome writing-desk and a cheque by the parishioners, on the occasion of his resigning the vicarage of the parish. There was a large attendance of parishioners.

**Stockport.**—The Annual Meeting of the Stockport Branch of the Society was held in the National School on Monday evening, February 16th. There was a good attendance, and Mr. A. H. Sykes, J.P., presided. The Rev. T. T. Smith (late missionary in North-West America) and the Rev. C. B. S. Gillings (late missionary in West Africa) were the Deputation. The Rev. R. W. Gordon read the local report, which was of a very encouraging description. With regard to the finances, the collections at the churches showed a decided advance on the previous year. The Chairman and the Deputation then addressed those present.

**Windsor.**—The Annual Meeting of the Windsor Auxiliary of the C.M.S. was held in the Town Hall on Monday evening, February 14th, when the new Dean-Designate, Canon P. F. Eliot, presided. He spoke of the necessity of an increased

practical interest in the work of Missions; and Archdn. Maundrell, who attended as a Deputation, gave an interesting account of the work in which he had been engaged in Japan. Mr. F. Layton, Treasurer, stated that, during the past year 100*l.* had been sent to the Society from Winūsor.

**York.**—Under the auspices of the York Auxiliary an address on Missions was delivered by Mr. J. A. Wray, missionary from Taita, East Africa, in the St. Lawrence schoolroom, on Monday evening, February 23rd; the chair being occupied by the Vicar, the Rev. F. W. Harper, jun. Mr. Wray earnestly urged the necessity for more missionaries. On Wednesday afternoon, the 25th, Mr. Wray addressed a meeting in connection with the Juvenile Branch of the Society in the Savings' Bank Room, Blake Street. In the evening the Annual Parochial Missionary Meeting of St. Paul's, York, was held under the presidency of the Vicar, the Rev. T. J. Clarke. The report, read by the Chairman, showed that the total amount contributed last year was 112*l.* 13*s.* 4*d.*, against 112*l.* 11*s.* 8*d.* the preceding year. Addresses by the Rev. H. E. Eardley (Assoc. Sec.) and Mr. J. A. Wray were subsequently given. Similar addresses were delivered by the same speakers in the Micklegate Bar Schoolroom on Thursday evening; and on Friday night Mr. Wray addressed a gathering in St. Michael-le-Belfrey Schoolroom, Stonegate.

In addition to the above, the Society's cause has been pleaded during February and March, by Sermons or Meetings, or by both, at Allerton, Nether Broughton, Melton Mowbray, Warham, Owermoigne, Sheffield (St. Mary's), Fakenham, Gosport, The Lye, Portsea (St. Mary's), Foulton, Oxburgh, Tiverton, Southampton (quarterly), Wirksworth, Corsham, Keynsham, Topcroft, Hincley (Holy Trinity), Barnack, Mapperley, Bideford, Staverton, Sandhurst, Ickleton, High Wycombe, Gerrard's Cross, Loughborough (Holy Trinity), Castleton Moor, Welshpool, Isham, West Norwood (St. Paul's), Stockton, Billington, Hove (Juv.), Trowbridge, Padstow, Hyde (St. George's), Aldershot, Bromsgrove (Parish Church and All Saints'), Somercotes, Hitchin, Tattenhall, West Chelsea (St. John's), Ingoldsby, South Heigham, Horsley, Codford St. Mary, Cannock, Lutterworth, Great Baddow, Filton, Worlington, Bromyard (St. Peter's), Woodford (All Saints'), West Bromwich, Richmond (Surrey), Bentham (St. Margaret's), Newchurch (Isle of Wight), Levenshulme, Poole (St. Paul's), Stony Stratford, &c.

**SALES OF WORK.**—Very successful Sales of Work have taken place during February at Hardingham, Loddon, Margate (Juv. Assoc.), Dorchester (70*l.*), &c.

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, Feb. 17th, 1891.*—The Rev. Henry Edward Heinikey, London College of Divinity, Curate of St. Paul's, Stratford, was accepted as a Missionary of the Society.

On the recommendation of the Ladies' Candidates Committee, Miss Kate Sachs was accepted as a Lady Missionary of the Society.

The Committee took leave of the Rev. J. Taylor Smith, proceeding to Sierra Leone as Canon-Missioner. Miss M. Brewer and Miss L. Stubbs (accepted Lady missionaries) were introduced to the Committee. Mr. Smith and the two ladies were addressed by the Honorary Secretary and Archdeacon Richardson; and Mr. Smith having replied, prayer was offered by the Rev. S. A. Selwyn.

The Committee also took leave of Miss F. Patching, proceeding to Gaza. The Instructions of the Committee were delivered by General Touch (Acting Secretary), and prayer was offered by Archdeacon Richardson.

On further consideration of the questions recently before the Committee regarding the Niger Mission, the Committee, in view of the Rev. F. N. Eden's approaching return to the Mission in the position of Secretary, adopted a resolution expressive of their full confidence in him, and particularly in his ability, in the strength of the Lord, to carry out the difficult duties assigned to him, and of

their assurance of his possessing that faith and patience which constituted the highest qualifications for his office.

On the recommendation of the Sub-Committees in charge of the Missions in West Africa, Niger, Palestine, North India, Punjab and Sindh, Western India, Travancore and Cochin, South China, Mid China, Japan, North-West America, and North Pacific, various arrangements were agreed to with regard to those Missions.

*Funds and Home Organization Committee, Feb. 20th.*—The following Resolutions were adopted regarding the organizations of the Local Associations in connection with the Society:—

(a) That in all arrangements for the Society's Home Organization it is important to maintain the independence of that organization, and of those great Local Associations which have been its main strength for at least sixty years, from being absorbed into official Diocesan organization, it being always understood that its supporters and advocates will act with loyalty to the Church of England and due respect to the Church authorities.

(b) That it is important to acknowledge the ancient liberty of Local Associations to organize themselves in their own way, whether by counties or towns, or dioceses, or archdeaconries, or rural deaneries or parishes, or other geographical divisions.

(c) That as regards the Society's own officers (as distinct from the officers of Local Associations) it is desirable (1) that the Association Secretaries be appointed for such districts as the Committee shall determine, the divisions being by county (as in Kent and Surrey) or by diocese (as in Suffolk), as may be found most convenient; and (2) that the Honorary District Secretaries be appointed either for rural deaneries, or for other geographical divisions, as may be found convenient in each case.

(d) That the following plan be adopted for the arrangement of the Contribution List:—

(1) The present arrangement of counties in alphabetical order to be retained.

(2) In the case of a county parts of which are comprised in two or more dioceses, as in Lancashire, Yorkshire, Kent, Surrey, and Suffolk, the dioceses or sections of dioceses to be adopted as subdivisions.

(3) Within the foregoing areas the parishes to be arranged on either of the two systems at present in use, viz. alphabetically, or by rural deanery, as may be arranged by the Central Secretary and the Lay Secretary in correspondence with the Secretaries and Treasurers of Local Associations, or (in the case of districts without organized Local Associations) in correspondence with the Association Secretaries.

(e) That an appendix be printed at the end of the Contribution List, showing the totals received from the different dioceses, with references to the pages at which the details will be found.

The Rev. C. D. Snell was appointed to act on the Deputation Staff in the Rev. A. H. Arden's district, namely, Wales and adjoining English counties, Mr. Arden having, in addition to his own honorary services, offered a contribution of 100l. per annum towards the support of such Deputation.

*Committee of Correspondence, March 3rd.*—A Report was presented from the Islington College visitors, communicating the resignation of the tutor, the Rev. H. W. C. Geldart. The Committee expressed their sense of the valuable services rendered by him during his tenure of the office, and appointed as his successor the Rev. W. J. Moran, B.A., of Merton College and Wycliffe Hall, Oxford.

The Islington College visitors further reported the death of Dr. G. Allan, the medical attendant of the College. The Committee received this intimation with deep regret, recalling the valuable services rendered for many years by Dr. Allan as medical attendant at the Islington College, and also at the Children's Home, when it was situated at Highbury.

The Rev. Robert Buchanan Marriott, B.A., St. Catharine's College and Ridley Hall, Cambridge, Curate of St. Clement's, Nechells, Birmingham, was accepted as a Missionary of the Society.

The Committee took leave of the Rev. J. and Mrs. Ilsley, returning to the Ceylon Mission. The Instructions of the Committee were read by the Rev. G. Furness Smith. Mr. Ilsley having replied, he was addressed by the Chairman (Mr. Henry Morris) and the Rev. A. Oates, and commended in prayer to the favour and protection of Almighty God by the Rev. H. C. Squires.

On the recommendation of the Sub-Committees in charge of the Missions in West Africa, Yoruba, Eastern Equatorial Africa, Palestine, Punjab and Sindh, and South India, various arrangements were agreed to with regard to those Missions.

*Funds and Home Organization Committee, March 16th.*—The Secretaries reported that the Hibernian Auxiliary had appointed the Rev. James Haythornthwaite, B.A., of Trinity College, Cambridge, Association Secretary for South Ireland, in the place of his brother, the Rev. J. P. Haythornthwaite, who had lately gone out as a Missionary of the Society to India. The Committee confirmed this appointment.

*General Committee, March 10th.*—A letter was read from his Grace the Archbishop of Canterbury, addressed to the President, stating that the Lower House of Convocation, having requested the Bishops to endeavour to remove difficulties which had arisen between the Church Missionary Society and Bishop Blyth, and to promote the interests of Mohammedan Missions in Palestine, and that the Bishops had referred the matter to himself. He proposed to invite Bishop Blyth to visit England with a view to an inquiry into the matter, and expressed his assurance that the Committee of the Church Missionary Society would assist him with any information and views upon the topics under discussion, also intimating his belief that it would be agreeable to the Society's wishes and practice that he should ask the Archbishop of York to aid him, and perhaps some others of the Bishops. After full discussion the following Resolutions were adopted:—

(a) That the sincere thanks of the Committee be conveyed to the Archbishop of Canterbury for his kind letter, and they beg to assure his Grace of their earnest desire that the difficulties which have arisen between the Church Missionary Society and Bishop Blyth may be removed. (b) That the Committee will gladly render to the Archbishop every assistance in order that full information upon the topics under discussion may be brought to his notice. (c) That the Committee, however, desire to guard themselves from the admission of any right on the part of Convocation to control their action in regard to the conduct of their Missions.

The Committee directed that the Rev. J. R. Longley Hall be invited to come to England with a view to the Archbishop's inquiries.

A letter was read from Bishop Royston, late Bishop of Mauritius, drawing attention to the new Government Education Code (Mauritius), and its effect upon the Society's work. Dr. Walsh, the present Bishop of Mauritius, being present, and having spoken, it was resolved:—That the President of the Society be requested to represent to the Secretary of State for the Colonies the injurious and altogether unexpected blow which the new Mauritius Educational Code by its "language" requirements would inflict upon the Society's numerous elementary Indian schools in Mauritius, with a view to apply such a remedy as may best meet the circumstances of the case.

The Committee took into consideration the desirability of sending a Deputation to the Colonies for the purpose of encouraging the missionary spirit. After discussion it was resolved:—That the Secretaries be instructed to inquire if a suitable clergyman and layman can be found to go as a Deputation to the Colonies, and that the Deputation be sent with the hope of stirring up a missionary spirit, and to consult with friends on the spot, as to the best means of bringing them more closely into sympathy and united action with the Parent Committee, and as to finding suitable candidates for missionary work, and that the Deputation report to this Committee upon these matters.

A letter was read from the Hon. Secretary of the Readers' Board of the Diocese of London, requesting the Committee to recommend three persons well qualified to give addresses upon Foreign Mission work, from whom the Board might select and nominate two to the Bishop of London, to be commissioned as Diocesan Readers for the purpose of giving such addresses in consecrated buildings in the Diocese of London. The Committee, while not seeing their way to nominate such persons officially, directed the Secretaries to suggest names of gentlemen likely to accept the office.

## NOTES OF THE MONTH.

## ORDINATIONS.

*Eastern Equatorial Africa.*—At Usambiro, on Nov. 30, 1890, by Bishop Tucker, the Revs. D. A. L. Hooper and J. V. Dermott to Priests' Orders, and Mr. G. K. Baskerville to Deacon's Orders.

*Mid China.*—On Christmas Day, 1890, at Hang Chow, by Bishop Moule, the Rev. Nyi Liang-Ping to Priest's Orders.

## DEPARTURES.

*Palestine.*—Rev. C. B. and Mrs. Nash, Miss Savage, and Miss Patching left London for Port Said on Feb. 26, 1891.—Rev. F. F. Adeney left London for Jaffa on Feb. 26.

*Persia.*—Dr. H. M. and Mrs. Sutton left London for Baghdad on March 12.

*Ceylon.*—Rev. J. and Mrs. Ilsley left London for Colombo on March 12.

## ARRIVALS.

*Eastern Equatorial Africa.*—The Rev. H. T. and Mrs. Robson left Mombasa on Feb. 3, and arrived in London on March 5.

*North India.*—The Rev. F. T. and Mrs. Cole left Calcutta on Feb. 12, and arrived in England on March 12.—The Rev. A. H. and Mrs. Bowman left Calcutta on Feb. 5, and arrived in England on March 14.

## BIRTHS.

*North India.*—On Feb. 7, at Mirat, North-West Provinces, the wife of the Rev. A. E. Bowlby, of a son.

*Punjab.*—On Feb. 24, at Hampstead, the wife of the Rev. T. Bomford, of a son.

*Japan.*—On Feb. 27, at Nagasaki, the wife of the Rev. J. B. Brandram, of a son.

## MARRIAGE.

*South India.*—On Feb. 27, at Masulipatam, the Rev. J. C. J. Pavey to Rosina Richardson (of Clifton).

## DEATH.

*New Zealand.*—On Dec. 17, 1890, the wife of Archdeacon E. B. Clarke.

## PUBLICATION NOTICES.

A NEW BOOK by the Ven. ARCHDEACON MOULE, entitled *The Glorious Land*, giving a most vivid account of China and the Chinese, will be ready on April 1st. Crown 8vo, with illustrations. Cloth, gilt. Price 1s., post free, direct from C.M. House.

*Annual Letters of C.M.S. Missionaries, 1890-91* :—

Parts III. and IV. are now ready. They contain letters from—

(Part III.)—Persia, North India, South India, Travancore and Cochin, Mauritius, South China, Japan, and N.W. America Missions.

(Part IV.)—West Africa, Palestine, North India, Punjab and Sindh, Western India, South India, and Ceylon Missions.

Price Threepence each Part, post free.

MONTHLY MISSIONARY LETTER TO SUNDAY-SCHOOLS. The existence of this most valuable help to Sunday-school Superintendents and Teachers does not appear to be generally known. It may be used for reading from the Sunday-school desk, or in the Sunday-school class, or for distribution among the scholars.

No. 18, April, 1891, Mrs. Hinderer, Part I.

Price 6d. per dozen, or 3s. per 100, post free. Single copies, 1s. per annum, post free. Single copies of Nos. 1 to 12 may be obtained, post free, for 6d. A specimen copy will be sent free to all friends wishing to make themselves acquainted with these Letters.

Copies of the *Index* to Vols. I. to XV. (1874 to 1888) of the *Gleaner*, prepared by the Hornsey Rise and District Lay-Workers' Union, may still be had from the C.M. House, price 4d. post free. It will be found very useful for reference purposes, and for obtaining connected histories of C.M.S. Missions.

The following recent books bearing directly on the Society's work may also be obtained from the Book Room, Salisbury Square :—

*Mackay of Uganda.* (7s. 6d.) Supplied for 6s. 3d., post free.

*My Third Campaign.* By Rev. W. S. Price. (6s.) Supplied for 5s. post free.

*Brief Sketches of C.M.S. Missions.* By Emily Headland. Part I. (Africa, &c.), Part II. (India), with blank pages for MS. notes. Paper covers, 1s.; cloth boards, 1s. 6d.; post free. Part III. in preparation.

Orders should be addressed to "The Lay Secretary, C.M.S., 16, Salisbury Square, London, E.C."

# THE CHURCH MISSIONARY INTELLIGENCER.

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## TELLING ZION'S TOWERS.

### MISSIONARY THOUGHTS ON PSALM XLVIII.\*



It is a common observation that human feeling is much more readily touched by particular objects than by generalizations, however sublime these may be. It is not enough that a truth be presented abstractedly. However unassailable, it will meet with but a chilly reception. It fails to *bite*. Convincing the reason, it yet does not rouse the man; does not set his heart aglow, and make him buckle on his armour to do battle in its behoof. Truth must be embodied, must breathe and live and walk amongst us, or her votaries will be but few. To possess a soul is not enough. She must have a body. In the abstract she touches the deeps of no human soul: she affords matter for philosophic speculation; but effects no conquests, transfigures no lives. Personified she does this.

Consider the sentiment of patriotism. Cold modern thought may see in this only a corporate selfishness, and may invite us magnanimously to regard the wide world as our country. And yet the grandest deeds in history were but patriotism in action. Patriotism gives devotion a definite object. Men will die for their country, when they would not lift a finger for the abstract political principles, the conflict for the maintenance of which has put that country in jeopardy.

Now with God's ancient people patriotism and piety were closely bound up together. Their national existence had begun and was sustained through their direct relations with God, the God of Israel. They were taught to regard themselves as the chosen of Jehovah, their land as His peculiar possession, the rest of mankind as not only foreigners, but "strangers from the covenants of promise." To become a believer in the true God involved becoming a Jew; proselytes were not only united to the faith, but, in a peculiar manner, to the nation which embodied the faith. The very names of localities obtained a spiritual significance. Events in the nation's career were invested with mystic import, grew into the scenery of a whole Pilgrim's Progress, gave to religious truth a form, a face, a voice. An Israelite spoke of loving Jerusalem and loving Jehovah in the same breath. With us the historic facts of the faith are removed to an awful distance, are viewed through a shimmering haze of poetry, uninvaded by the prose of common life. With the people of God in the olden time it was otherwise. These facts lay at their very doors. They saw reminders of them in the daily walk. They imbibed their influences

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\* An address delivered before the Manchester Church Missionary Clerical Union, March 9th, 1891.

with the air they breathed; they heard of them through mediums that did duty for our daily press and postal delivery. Life for them teemed with tokens of the unseen and the eternal. The enemies of Israel were the enemies of Heaven. Every war was a crusade; every battle an act of religion.

It seems difficult to regard all this in any other light than as being part of the appointed means of training the religious instincts of men. For a time the love of home, of country, was linked with the love of God. And let us mark when and why this union ceased. It ceased when a higher and diviner embodiment of spiritual truth took its place. Religion ceased to be a localized thing, when in the Incarnate Son it found a new inspiration for its hopes, and a new motive for its endeavours. In Jesus Christ—the Truth—we see truth's highest embodiment. Here is a loftier, more enkindling motive-force to generate action than mere patriotism. The old faith did indeed include allegiance to a Person, but it was to a Person without proximity, to One who dwelt afar, and whom to approach was death. The new faith centred round a Person who has come near to us, has walked amongst us, lived amongst us, died amongst us. In the Christ truth approaches us, not in dim, symbolized, emblematic abstractions, but in the concrete of a tangible, realized personality. Then "Jerusalem above" becomes "the mother of us all." Then our "citizenship" is "in heaven." Then symbolism vanishes in the experienced joys of communion, as rushlights pale before the dawn. And no longer from one partially-loved and cared-for land, but from every land under the skies, the unsatisfied hearts of men turn to the bosom of their God and Father revealed in His Son, to hide themselves in the shelter of its love and be at rest.

Some such thoughts as these are suggested by this 48th Psalm. Mention is here made of localities, of events in national annals, and these are woven into a song of praise, chanted to-day in all the churches of Christendom. Zion, girded by her mountains, guarded by her ramparts, glittering with her palaces, crowned with her temple, is spoken of with enthusiasm. Battles with allied kings, in which they are overthrown, navies sunk with the blast of the breath of God's displeasure, these things are named as we Christians should name in thanksgiving conquests over the foes of the soul, victories won over self and sin.

Christianizing all these local references, we are accustomed to refer them to the Church of Christ, and the divine dealings with her. Towards that Church we feel as the Jew felt towards his own land. Israel was the Church. It is not the Church of England that kindles our enthusiasm. If the Church localized on our beloved soil died to-morrow, the Church of Christ would still be alive. That Church possesses a vitality which is independent of accidents of locality, idiosyncracies of nationality. Its grand catholicity makes the confident expectation of its one day becoming "the joy of the whole earth" no fond trusting to a chimerical dream. "According to Thy Name, O God, so is Thy praise unto the end of the earth: Thy right hand is full of righteousness. Let Mount Zion rejoice, let the daughters



of Judah be glad, because of Thy judgments. Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following. For this God is our God for ever and ever; He will be our guide even unto death."

To some of the defences, the towers and bulwarks of our Zion, our thoughts are to be directed to-day, directed by those who have done more than "go round about them," who have had, under the direction and with the blessing of the Master-BUILDER, no slight hand in rearing or in strengthening the outworks.

The widened prophetic reference of this and kindred passages of his own Scriptures the Jew of the days of our Lord refused to welcome. It is hard to break down strong national prejudice. Between the Court of the Gentiles and that of the Women in the Temple ran a low partition wall, half a man's height. What more natural thought, than that this wall was destined one day to come down? What more natural wish? Yet we know nothing was further from the thought or the desire of the Jew. The opposition to the Apostolic mission of extending the application of the new Covenant to the Gentiles lingers on to the close of that earliest of Missionary Intelligencers—the Acts of the Apostles.

It might seem almost incredible to us, did not history speak too loudly to be mistaken, that the Church should for centuries have recognized no special duty to the heathen world. We cannot indeed wonder that this sacred trust was neglected in some epochs of the Church's history. The loss of any part of the holy deposit of truth is sure to blind the mind to the obligations of practical duty. Again, ages of controversy, of heated religious strife, are unfavourable to the expansion of our sympathies, which ought to embrace the wide world. Besides which, at such times Christians are apt to think that they have enough to do to settle and consolidate their own faith, forgetful of the potency of direct work for the Master to bring about this settlement more effectually than the wordy battle of the schools.

We may not therefore judge too harshly the absence of the missionary spirit from our own communion at the period of the Reformation when our spiritual liberties were secured to us. It is, however, most interesting to note even then, here and there along the seafaring annals of the time, the early indications of the quiet influence of this spirit. One or two incidents may suffice to afford evidence that the sense of our evangelistic responsibilities was not altogether absent, though still imperfectly, feebly developed.

Sir Hugh Willoughby is about to sail for the Arctic Circle, with dreams of the wondrous "Islands of Cathay," to be caught instead amid the drift-ice of frozen seas, and perish. Ere he sails, the young king, Edward VI., urges him not to forget the sowing of the seed of Christianity "as the chief intent of such as make an attempt at foreign discovery." Similarly, we may quote the instructions of Sebastian Cabot for the direction of his voyagers to the West. To the same tenor are those of worthy old Hakluyt, the originator of geographical societies.

It is a painful reflection upon the open opposition to Missions to our Eastern possessions displayed later by prominent members of the old East India Company, that when Queen Elizabeth in the year 1600 granted a charter to "the Governor and Company of merchants of London trading with the East Indies," she expressly alluded to higher duties than those of commerce as incumbent upon all who had business relations with the idolater. When the first English colony in America was founded by Sir Walter Raleigh, the work of converting the natives of Virginia was zealously prosecuted by one of his colleagues, Heriot. The first baptism is registered as having taken place on the 13th of August, 1587. Raleigh himself is reported to have left behind him, as a parting gift to the Virginian Company, the sum of 100*l*. "for the propagation of the Christian religion" in the settlement. But instructive as it is to recall these passages, we have to move forward to the opening of the present century to encounter any general efforts to roll off from the Church of our forefathers the reproach of Meroz. Then men were raised up who saw with clear-sighted faith the plain obligation to make our evangelistic enterprise coextensive with our commercial, to carry the Gospel whithersoever we carry the flag and trade of England.

The position of our country among the nations of the modern world renders Mission work singularly easy. Each colony planted in the heart of paganism becomes at once a base of operations from which to push our advances into the enemies' territory. Recent events, indeed, suggest that at no distant date we shall cease to hold that colonizing ascendancy which has heretofore belonged to us, and this to a degree which might almost constitute a monopoly. France has been grasping her Tonquin and Formosa. Germany is elaborating wide schemes for appropriating vast regions in Central Africa. But what evangelistic efforts are likely, as far as we can venture to forecast the future, to accompany the colonizing activities of these countries? Has France so firm a hold upon her own corrupted creed as to trouble to propagate it vigorously by means of her colonial influence? Let the secularization of her Parisian Panthéon reply. Religious frivolity and open scepticism divide between them the volatile instability of her gay and careless people. Is Germany likely to be more energetic for the truth among the races of Africa? She is no longer, alas! the home of religious earnestness, of strong devotion, of reverent Biblical research. In former days she gave creeds and confessions to emancipated Christendom. She now gives the rationalism of her Hegel, the sneers of her Strauss, the gorgeous profanities of her Goethe, the philosophy of her Kant. Of the monopoly of our colonization we are likely sooner or later to be deprived. We could wish we were as likely to be deprived of the monopoly of our evangelistic enterprise. No; we have to look mainly, if not exclusively, to England's endeavours to continue in the future the grand work to which she has been girding herself for the past two generations, of furthering God's purposes of mercy to His redeemed earth, of pointing men and women of every clime and colour and tongue to the Cross of the Redeemer that salvation may be theirs.

And with shame and self-abasement it has to be confessed that, along with the extension of our empire, other influences of a very different nature are at work besides that of our purified faith. The missionary has other work to do side by side with that of pulling down the alien strongholds of heathenism. Others, reared by English hands, and of materials fetched from English quarries, have to be assailed, if the walls and towers of our Zion are to stretch over the earth. If the Christian evangelist had not a single idolatry to attack, not a single benighted devotee to enlighten, his presence on the outskirts of the empire would be fully justified. He would have his task assigned him if nothing lay before him save to undo what the betrayers of English Christianity are doing. Ask the educated young men of Madras, of Bombay, of Calcutta, what kind of literature they are reading. Their answer will be an abundantly sufficient justification for missionary labour if this be viewed only as a counteracting force against the harm that is being wrought there through the tens of thousands of infidel pamphlets which the prostituted presses of our country are pouring into India's lap every year.

But the days of missionary apologetics are, we trust, numbered. No time or strength need be spent to-day in defence of Missions to the heathen. The past generation or two has witnessed a remarkable revulsion in public opinion on this subject. Opposition from this source has been compelled quietly to lay down its weapons. At the close of the last century, in 1793, a Director of the East India Company stated publicly that, "were 100,000 Natives converted to Christianity, he should hold it the greatest calamity to India." In the same year a member of the Court of Proprietors declared at the India House "that the sending of missionaries to our Eastern dependencies was the wildest, most extravagant, most unjustifiable project that was ever entertained by the most visionary speculator, and that the enterprise would affect the ultimate security of our Eastern possessions." The extension of the Episcopate to India was viewed with such alarm that it was argued that, if this "wild scheme" were carried out, "our empire would not be worth a day's purchase;" and when finally, in 1814, the first Bishop of Calcutta was consecrated, the publication of the sermon preached on the occasion was forbidden, as being fraught with peril. That was seventy-seven years ago; and to-day we have one Provincial Governor of our Indian Administration after another testifying in his public utterances to the political, as to the social and moral, value of the influence and labours of Mission agents in the land.

It is hardly germane to our present gathering for me to offer any statistics to illustrate the progress made within the past few years. Let it suffice to observe that a sober calculation, based upon the contingency—a very unlikely one—of the ratio of advance itself not advancing, affords us the assurance that the Christians will equal the population of our Eastern Empire in one hundred and fifty years from the present time. Arrest evangelistic efforts in all other parts of the globe; let all our agents be recalled from Africa, Japan, China, and North-West America; let no accessions to the Church of Christ take

place for a century and a half from any part of the world save the quarter in question—India, Burma, and Ceylon—and the number of professing Christians in the world at the beginning of the twenty-first century will be nearly double the number living at the close of the nineteenth.

We would not, however, rest our confidence in the ultimate success of Mission work upon the statistics supplied by the baptismal register. They who are best qualified to say, assure us that these afford but an inadequate measure of the real ground gained. Voices come over to us from that great Eastern world—voices hollow with decrepitude, faint with weariness; voices of an unsatisfied humanity, tired of seeking rest where it is never to be found; voices that cry out of the very tombs of the dead, in which the poor error-blinded adherents of false systems have for ages sought for the Living God and found Him not. Educated Italy and educated Greece were rationalistic when the first evangelists offered them the Gospel. Educated Hindustan is the same to-day. Outward conformity to Native rites often veils inward contempt. Lucian wears only a thin disguise, which will soon be threadbare.

Reflecting upon these things, we may well find it difficult to over-rate the responsibilities laid upon the Home Church. Twelve years ago the late Archbishop Tait thus wrote:—"The time has gone by when we could rest contented in our insular position. . . . We English Churchmen are learning more and more to realize once again that great idea which was of old so powerful to stir men's hearts and make them help each other—that there is a vast community cemented by Christian faith and principle, which amid all national and other special differences joins together the whole body of those who worship God in Christ."

Can anything, let us ask, be better calculated to foster that "great idea" than the diffusion of a true missionary spirit? While Christian zeal delights to go forth beyond the inner circle of the Church's more straitened activities wherever the way lies open for her more distant operations, while missionary enterprise strives to embrace an ever-widening field, they who tarry at home learn to aid and tend the brother, the sister, more lovingly, with a larger, kindlier heart, a more comprehensive sympathy than before. Contact with the great hungry soul of unevangelized humanity must go far to silence the barren clamour of polemics. Familiarity with the supreme needs of the heathen, and appreciation of the capabilities of our holy faith to supply those needs, will help in no inconsiderable degree to tighten our grasp on the great abiding fundamentals of that faith, and at the same time will ensure a readier cognition of the legitimacy, even the need-be, of "diversities of operations" and "differences of administrations," will enable us the more wisely to discern between Truth's person and her "changeable apparel," between what cannot be compromised without betraying our trust, and what cannot be insisted on without dwarfing our love.

In the light and strength and peace of realized membership with our risen and ascended Lord, be it ours to do our little all towards

the pulling down of the strongholds of the foe, whether at home or abroad, and the rearing of the defenses of Zion in their room, "fighting for the good instead of railing at evil," endeavouring to make God's redeemed world a trifle better, safer, brighter, a trifle more like its Owner's and its Purchaser's world, for our being in it, growing ourselves the while towards the measure of the stature of our dear Lord. Be this the sum of our ambitions, our aspirations, our aims, until we pass hence, and the ministries of earth are replaced by the higher ministries of heaven.

ALFRED PEARSON.

### THE INDO-CHINESE OPIUM TRADE.



THE Church Missionary Society yields to none in persistent protest against the wrong done by the Indo-Chinese Opium Trade in its past history and present operation, not only to China, but to the fair Christian name.

And once more—would to God that it might be for the last time!—we return to the sad subject; now that by a concurrence of circumstances the slumbering or half-awake consciences of Christians in England are startled into life.

The previous apathy of Christians, with, thank God, many notable exceptions, has been so great and so long continued as to produce two fatal effects. In the first place it has *condoned the apathy on the part of the Government at home and in India*. A Government such as ours cannot advance far in front of public opinion. The nation, not the Government for the time being, is responsible in this case; more especially so since by the election of 1857, sustaining Lord Palmerston's policy, the nation deliberately assumed that responsibility. And when such a practical financial difficulty meets the Government as the supply ready to hand of a substitute for a net annual revenue, varying during the past fifteen years from eight to four millions sterling (and that in a country taxed, as is generally supposed, to the furthest limit of endurance), the problem can be attempted only after a loud and unmistakable expression of the nation's opinion. We are too ready to upbraid this Minister or that, this party or the other, as criminally responsible for a policy which can be reversed only by the energy of the nation of which we individually form a part. And instead of throwing stones and dirt, we should do better to agitate and act. The extreme difficulty of the question is emphasized by the fact that statesmen the most eloquent on this opium subject, when out of power and irresponsible, have been silent, inoperative, or actually hostile to the anti-opium movement when in office. It is, nevertheless, dishonest and ungenerous to assume that ourselves, the opponents of the trade, the monopoly of integrity and moral sense. Statesmen and financiers, and eminent men who know from personal experience the difficulties of governing India, are not to be branded as disingenuous or immoral because they see more clearly than we do, perhaps, the grave difficulties in the way of practical remedy. That

view may indeed lead them to minimize much too readily the evils of the trade ; but it does not deprive them of their Christianity and of their integrity.

Then the second baneful effect of this long delay is manifested in China. Not only has the use of opium enormously increased, as I can testify from personal and daily observation in many cities, towns, and villages of Central China, during the past thirty years ; not only has the growth of native opium, in defiance of prohibitory laws, been vastly extended—the red blush of the poppy appearing in countless plains and upland terrace gardens, where to my certain knowledge it was unknown twenty years ago ; but further, within the past twelve months *the Chinese Government has taken the grave step of repealing the prohibitory laws* ; and it is as legal now to grow the poppy in China as to grow rice and maize and sorghum. The fascination of the seductive drug is affecting all classes in China, rich and poor ; (and the poor go down before the vice very rapidly). Men and women, old and young, all give way to it. And the fascination of the revenue derivable from the taxation of the drug is affecting the minds of the Government and of the satraps in the great empire.

And with the growth of the trade and of the habit, an ominous change is coming over the whole question. The use of opium is, indeed, still regarded by Chinese moralists as a *vice*, however small the quantity consumed may be. But the habit is becoming so general that its whole character may before long be altered, if some drastic reform be not speedily applied. The moral protest in China is, without doubt, moderating in tone. It is very common now in large shops to offer the opium-pipe to rich customers or callers, instead of a cup of tea. If opium becomes thus fashionable, and lifts its head from its shame ; if it takes the place in China of a mere stimulant (by the surrender of the outposts of moral reprobation) ; if it comes to be smoked in moderation as well as in excess, even as alcohol is used moderately and innocuously as well as for shameful drunkenness ;—then woe be to China ! unless, indeed, all the rules and warnings of pharmacy are at fault. I mentioned this possibility to an English physician a short time ago, and he regarded it as a prospect of the utmost danger for the country.

And if the question be asked as to the *results to individual smokers* thus far, or as to the *influence on the population at large*, the answer is, I fear, simple and uncompromising. With the exception of the rich and well-to-do Chinese, who may for some time resist the evil effects of the habit by good food and by wine, opium-smoking is disastrous for other classes in China. It is a very expensive habit. It wastes a large amount of time. It damages a man's character. Mr. H. A. Giles, H.M. Consul at Ningpo, whilst protesting against exaggeration on the subject, gives this short advice : "If your servant smokes opium, dismiss him." And it is rare indeed to find an opium-smoker who does not long to be free from the habit, however feeble his resolution may be.

With reference to the *population of China* ; it is difficult when living and moving in the densely peopled cities, and when watching

the overflow in emigration, to believe that the people are really plagued and decimated by a poisonous drug. But to what are we to ascribe the ominous decrease in the population of the empire? The official census before the T'ai-p'ing Rebellion gave 414 millions as the population of China proper and of her dependencies. The highest estimate now is, I believe, 360 millions. Baron Richtofen, after his extensive travels and careful investigations, was disposed to reduce it by nearly 100 millions. But to pass from the total estimate to items of population. In the province of Cheh-kiang the population was reckoned at 26,000,000, thirty years ago. It has fallen to 11,000,000, three years ago. Is it conceivable that the devastations of the T'ai-p'ing Rebellion, and pestilence and famine, can account for such a falling off? In the province of Yün-nan the population has fallen from 8,000,000 to 1,000,000. Terrible as the murderous suppression of the Panthays may have been, other causes must have been at work to account for such a diminution; and in Yün-nan native opium has been grown and largely consumed for many decades of years past.

The question then arises, *Is there any hope? Are we too late?* Am I writing a mere article for a magazine, to be read, or omitted, or skimmed over, and then to be thrown aside, without result or action? I venture, though with much anxious anticipation, to say No! God forbid that it should be too late to ameliorate or to remove a great wrong and a dire evil! And in attempting to expound some of the reasons for hope, and the encouragements to prompt action, I shall do best if I enumerate important points for consideration, one by one, without extended exposition or carefully elaborated link of connection. It is most desirable to abandon all needless impediments if we are to attempt an onward forced march, and to avoid encumbering our case by exaggerated or unfounded statements.

1. I venture to assert therefore, first of all, *that the question of the forcing opium upon China is a mere question of words.* Without challenging the integrity and accuracy of the eminent men who have described the interview between Lord Elgin and the Chinese plenipotentiaries (June, 1858), and the refusal of the latter to exclude opium from the tariff of imports, the conclusion drawn from these facts, that the Chinese voluntarily and of their own unfettered choice admitted opium, is surely an ungenerous and unworthy argument. How could the representatives of a power humbled and shattered by two disastrous wars, brought on, as Lord Elgin himself stated, in great measure by the disputes about opium, be regarded as unfettered in such a question? "It must be remarked," writes Sir Thomas Wade, "that nothing that has been gained was received from the free will of the Chinese." "The present duty on opium," wrote Li Hung Chang in 1881, "was established not from choice, but because China submitted to the adverse decision of arms." It is a dismal fact that the best apology for the action of England and of Englishmen during the first half of the century, and during the closing years of the eighteenth, so far as the opium trade was concerned, lay in the fact that Chinese officials in numerous cases connived at the smuggling of the contraband drug into their ports, for the sake of gain; and that in many provinces of

China, even in those early years, the poppy was grown. We do not forget the vexatious and persistent suspicion and exclusiveness of the Chinese; but the apology for England's action as regards opium is from an English, not to say a Christian point of view, a sorry one.

2. But, secondly, *it is equally indefensible to assert that England is now forcing opium upon China in the sense, and at all in the manner, of earlier days.* The Chinese Government themselves proposed the agreement of 1885, and declined further modification. By this agreement it is arranged that, after paying a largely increased import tax (eighty taels instead of thirty), and after the Chinese purchaser has paid the *li kin* inland impost, Indian opium shall be freed from bond and exempted from all further tax when circulating through the country. Our great quarrel now is not so much with the forceful introduction of a dangerous drug (for other than medicinal purposes), as with the production and sale under special Government sanction, license, and management, and indeed in any form or manner on British territory, for the Chinese market. The abandonment of the monopoly, and the raising of the revenue by direct taxation, would rather aggravate the evil by removing the present restriction on the growth of the poppy. It may be pleaded, indeed, that the surrender of the monopoly ought to throw the trade open, and that in these Free Trade days it may be impossible to suppress the supply of a demand. We can only reply in the words of the Merchant Company of Edinburgh, thirty years ago, that the traffic is placed beyond the pale of the operation of Free Trade principles, and that it ought not to be made a source of public revenue in any form, but ought to be prohibited by every Government, as are other trades which are contrary to the moral sense of mankind. The Chinese opium-smokers, indeed, *want* opium; but we know that it is vastly injurious; and the reflection that other nations will supply the market should not deter us from ceasing to pander to a dangerous habit, if not to a positive vice. This is the clear issue.

3. There are two considerations which may well encourage the promoters of the present agitation. In the first place, the net annual revenue of the Government of India derived from the opium trade with China (and including the taxation on Malwa opium), amounts now to little more than four millions sterling. Fourteen years ago it nearly reached 8,000,000*l.* The decrease is ominous for the trade. Indeed, in a recent trade report (China Overland Trade Report) we are told that "the foreign opium trade with China is now threatened with something like extinction. The import in 1888 was 82,613 piculs; in 1889 it fell to 76,052; and the imports of 1890 were expected to show a further decrease. India has wrested the tea trade largely from China; and now China, by her legalized and vastly increased native growth, seems disposed to capture the opium trade from India." Dismal news indeed for those who have built our Indian revenue on this foundation of sand! But it is encouraging thus far to know that the problem of raising the revenue which will be lost if we abandon the trade, is far simpler than it was fifteen years ago, though still double the sum which Lord Shaftesbury urged England to



guarantee forty years ago, and thus to shake herself free from the incubus. The argument that the "silver shower of blessing" for the poor Indian ryots will cease to fall if the Indian Government gives up the monopoly, and ceases the liberal annual advances on the crop, cannot detain us here. If we are doing wrong to China, the argument is almost grotesque in its inconclusiveness. If we are doing wrong, we cannot bless with a cursing hand. But most surely the poor ryots must not suffer; and "vested interests," and "compensation for withdrawn licences," in such a case will be conceded probably by all political parties. I am aware that the difficulty of the problem is increased by the comparative stagnation of the Indian revenue, and the small progress of trade, notwithstanding the great increase of the population, as shown by the census just now completed. I tread softly here, however, and do not presume to suggest ways and means for restoring the abandoned revenue; for missionaries have the credit of being the most ignorant of all people in the world in matters of finance and practical statesmanship.

The second point for encouragement is that which at first sight seems to stultify our whole contention; and I freely admit that it is an alarming and perplexing phenomenon. The Chinese Government, as I have mentioned above, has at last legalized the growth of the poppy in China, and has determined to tax the drug. This, of course, does away in theory with China's moral protest against the trade; but it may be the means of gradually abolishing it altogether. And for this reason. By the agreement of 1885 it was recognized that China may levy further internal taxation upon foreign opium, up to the limit of a prohibitory tax, if only she agrees to tax native opium in an equal degree. At that time China declined to recognize native opium at all, (though the local magistrates drew large sums from its taxation). Now it is openly recognized and subjected to taxation; and China has the power in her hands, especially if encouraged by strong public opinion in England, to tax both foreign and native opium so heavily as to render both prohibitory, and so to abolish the evil. Whether such a power *will* be exercised is another question, but the very idea is surely one of encouragement.

4. Finally, we cannot but deplore the fact that it is altogether too late for England to retire from her position with dignity and honour. Had she acted fifteen years ago, when the revenue was so large, and the trade so firm, her action would have been regarded as disinterested and worthy of a Christian power, awakened though so late to her wrongdoing. Now the best we can do is to "execute a strategic movement to the rear." But better so than to do nothing. Dignity and honour seldom accompany the confession of sin, except in the estimation of King Saul. And yet it is not quite too late to free the Christian name from the disgrace so unjustly attached to it, and so long.

And oh! how freely we should breathe in China were this great reproach removed, were the air cleared once more—not by the clamour of war, not by the thunders of God's judgments, but by the deliberation and well-concerted action of China and England.

These great nations are friendly now outwardly by the supposed necessities of common policy. Would not that friendship be confirmed and established by a great act of international philanthropy and long-delayed morality?

While I write comes the news, most unexpected, but none the less welcome and significant, that on April 10th, in a house of nearly 300 members, Sir Joseph Pease's motion was carried by a majority of thirty-one. The motion ran thus: "That this House is of opinion that the system by which the Indian Opium Revenue is raised is morally indefensible; and would urge upon the Indian Government that they should cease to grant licences for the cultivation of the poppy and sale of opium in British India, except to supply the legitimate demand for medical purposes; and they should at the same time take measures to arrest the transit of Malwa opium through British territory." This motion, moved by a Liberal and seconded by a Conservative, though opposed by the Government, chiefly on the ground that a gradual and not a drastic reform is to be expected, was supported by 161 votes and opposed by 130. The matter cannot rest there. We are brought within striking distance of a great, and hitherto almost inapproachable enemy; and the attack must be pressed home. The question is lifted out of the range of party politics, both by its essentially moral character, and also by the words and actions of politicians of all parties in the past, as well as in the recent debate and division. And we must not risk failure now by debasing it to a mere electioneering cry. But nevertheless it is of the utmost importance, in the near prospect of a general election, probably within twelve months, that careful and sober and reliable information on the subject be circulated amongst electors, and supplied to all candidates for election. For surely, unless the whole matter be a dream, a delusion, and a sham, it very closely concerns the high honour and great name of the England which all Englishmen love so well.

ARTHUR E. MOULE, B.D.,  
*Archdeacon in Mid China.*

## OUR NATIVE CLERGY AND CATECHISTS.



OW that vigorous efforts are being made to increase the staff of our European missionaries, there seem special reasons for an investigation of the present state and prospects of our Native agency, with a view to its further organization and healthy development.

We have in the field a goodly band of 286 ordained Native clergy, and 3057 Native catechists. They are the fruit of great pains and much prayer in the past. Indeed, almost every missionary has contributed something to this result. During the last five years the average number annually ordained has been twelve, and the average annual increase of our Native catechists, twenty-three.

Considering, however, the extent of the Mission-field, and the time that has elapsed since the work was commenced, these numbers can

hardly be thought satisfactory. Moreover, they are mainly derived from a few of the most flourishing centres, whilst in many Missions there is, in this respect, all but a total stagnation. In these last, the same one or two Native names recur in the Annual Report for many long years, without advance or reinforcement, and at last, perhaps, drop out of sight, unreplaced.

It would seem, therefore, that in some Missions at least, new vigour needs to be infused into this department. In it we deal with one of the largest factors in missionary calculation. We must, ultimately, look to the Native Churches, rather than to ourselves, for a diffusion of Gospel light co-extensive with the countries where we have been allowed first to kindle it. Besides which, there could be no such unassailable proof of true success as that presented by the fact of a multiplied number of godly and superior men, raised from the Native ranks themselves to the position of defenders and propagators of those truths which they have been taught.

But the immediate urgency of the subject is due to the fact that an opposite tendency of opinion exists at the present moment. There have been bitter disappointments and failures, and cases of flagrant wrong coming to light where there had been implicit confidence and sanguine hope; so that there is a disposition in some quarters to speak disparagingly of these agents, to view them generally as inefficient, indolent, and unaggressive, worse than useless, unless under the closest European surveillance, and actuated by none but the most sordid motives; so much so, that their salaries are doled out to them with suspicious and grudging hands; whilst some would almost seem to think that a paid agent is necessarily an unworthy one. Such an estimate would, it need scarcely be said, be as unjust as it is ungenerous.

It is ungenerous, since it is not the one which we apply in our own case. It forgets that, in the position of these Native converts, the acceptance of a stipend may indicate the very reverse of a mercenary spirit, giving evidence of an indissoluble resolve, a lifelong consecration; or, at the least, they may conscientiously view it as a pledge of such undivided care, interest, and toil, on their part, as could not be claimed from an unpaid and self-supported worker. How ungenerous, also, is it to overlook the bright instances of devoted talent not seldom to be found among our Native assistants; and, worse still, to ignore the patient, unobtrusive labours of a large proportion of these men; to forget their consistent conduct, their good temper and submission to our rule, and their contentment with a career which presents so little to gratify ambition. This ill-estimate takes no account of our obligation to their knowledge of the language, habits, and religious systems of their respective countries, an aid which is almost as indispensable to the senior as to the junior European. Indeed, it might furnish a lesson little flattering to our vanity, could we put ourselves for a moment in their place, and conceive the estimate that must sometimes be formed in the mind of one of these sedate and experienced Natives, of a newly arrived young missionary, full of zeal indeed, and stirred by his novel responsibilities, yet at the same time not only ignorant of the lan-

guage, but unacquainted also with the national customs and courtesies, and, it may be, not sufficiently impressed with the importance of attending to them.

Moreover, this low opinion of our Native agents is strangely unjust. It neither pays regard to the unavoidable mixture of the evil and the good in the visible Church, nor to the peculiarity of the position of these men. It takes little account of the temptations which surround them, or of the disdain and hatred they must often confront. It forgets the strength of national custom, national attachment, and deep-set prejudice, together with the propensities to vice inherited through long generations. It ought to allow, and does not, for the infancy of their new principles, nor for the meanness of circumstance under which they see the Christian Church represented. This comes to them as an intruder, subversive of all their habitual sentiments, with a handful of followers, an unknown system from an unknown distant land, demanding their soul, their life, their all; though, without it, their fathers, and their fathers' fathers, were well content to live, and to die. Our blame of them is the more unjust since in many cases it should be transferred to ourselves, inasmuch as the failure has been often caused by our own wrong handling. To some of these men we gave an imperfect and intermittent training: in some we placed too easy a confidence; in others we dwarfed and enfeebled the powers they possessed by neglecting to exercise them in the principles of self-reliance and natural honour.

Any general acquiescence in such depreciation of our Native staff would issue in the most disastrous results. What could more surely retard and paralyze the work of Missions as a whole? How small would be the incentive to press onward and seek for new openings, when not a Native catechist could be trusted to occupy one of them! Student-training would be abandoned or carried on without heart or hope. The posts at present filled would soon be vacant, for when their occupiers became superannuated, there would be none in readiness to succeed them; so that unless a European was always ready to step in, the only way to fill the blank would be either that humiliating one of taking a Native teacher who had been rejected by some other society, or else the unfair and irritating process of luring away by the bait of a higher salary an agent whom others are employing. But we must beware, lest, worst of all, this low estimate of our Christian helpers should do deep dishonour to the Gospel itself, and to the grace and gifts of the Holy Ghost. If not so, it at least throws overwhelming discredit upon all our own methods of bringing that Gospel to bear upon those amongst whom we have laboured so long.

A practical disproof would, however, be the happiest counteraction of every injurious surmise. The subject requires impartial scrutiny. The utmost pains should be taken to obtain accurate information. Every ill-odour should be traced to its source, and what is amiss corrected. All progress should be noted, and new energy imparted to existing institutions for training Native students; other methods that are in operation should be considered, and new ones proposed, until a well-digested system be arrived at, the adoption of which should

be generally practicable, and insisted on. This has been partly done in the recent instance of one great Mission; and the same effort extended to all would be well-timed and highly beneficial, so that these mischievous aspersions might be overruled for the furtherance of the Gospel.

Some particular topics in regard to which inquiry would be well repaid may be specified as follows:—

(1) As to training colleges: how the spirituality of their tone can be best maintained; how to define more clearly the time to be occupied in preparing for deacon's orders, and how long to qualify as catechist; marking the number added during the last five years by each college to the missionary force, and the number who have chosen secular callings.

How to encourage the further prosecution of study for priest's orders, and to point out to the respective Bishops the advantage of not delaying to admit to ordination both students and catechists, where no disqualification is alleged.

How to establish a training institute on a larger or a smaller scale in every Mission.

(2) How to supplement the colleges, and utilize the services of older men among the converts, without the delay of a residential training, by means of a prescribed course of study, and periodical examinations.

How to form bands of domestic or travelling students (where colleges do not exist, or in connection with them where they do), to be under the constant care and teaching of an European missionary.

How far our medical missionaries can in a similar way utilize the service of Natives.

How to provide (as by affiliation with a like institution) that the training of any student once begun may never be intermittent or broken off through the removal or absence of a missionary; so that (except through his own fault) each student may rely upon the due fulfilment of his course at the pre-arranged time, and on being then appointed to a post of work. Those who have had experience will own the importance of this point.

(3) What arrangements should be made for selection of candidates for the ministry or for the office of catechist.

How to set the standard of qualification aright, as to piety and ability; using the best instruments already available, yet praying continually that, if it be His Will, God may give us those of the highest type.

How to decide the rate of stipends, and to derive them as far as possible from Native resources (a great safeguard against deception).

How best to attract the services of converts who by their position in life might gain access to the upper classes of their countrymen.

(4) Study the amount of European supervision requisite in the case of catechists and ministers already in the field. How to incite them to fresh diligence, and advance them in purity of doctrine and holiness of life.

The best means of carrying out such inquiries with a practical

result, would need full consideration. If it were found possible and desirable, one of the Secretaries of the Parent Society, assisted in the correspondence by a selected Committee, might become responsible for watching over and generally furthering the development of our Native agencies. It would be his duty to collect information as to the methods already in use by our own and other Societies, and in differing localities; to tabulate present agents and agencies, and observe their progress and actual results from year to year; and to press upon Native Councils and Conferences the necessity of closest attention to this branch of work, that it may not be allowed to stand still, but be a subject of believing prayer and continuous endeavour. With the knowledge thus acquired, a system of general application could be carefully framed for the consideration of the Society, and when approved, its adoption might be made obligatory throughout all our Missions.

In the meantime a correspondence from experts might be permitted in the *Intelligencer*, and suggestions offered. Few of the heavy labours undertaken in Salisbury Square would be more fruitful than this. So far from diverting attention from the call now made for more European missionaries, the two efforts would be a mutual stimulus, and if, with the thousand additional helpers now asked from home in the next five years, there could be an increase of five thousand faithful Native helpers, with a corresponding growth of spiritual life amongst the Christian congregations, the whole work would make a symmetrical and noble advance, and the holy fire spread fast.\* D.

[\* \* The "correspondence from experts" suggested by "D." will be welcome.—ED.]

### MASULIPATAM AND ITS SCHOOL.



MISSIONARY work assumes divers forms in divers places. There are portions of the field where our efforts are chiefly expended in itinerating, so reaching chiefly, though not exclusively, the lower classes. "To the poor the Gospel is preached." In other places the medical missionary is the pioneer. Education, again, is the most prominent agency in some parts. These and other means of moving the heathen masses are of course frequently combined in the same locality, but it generally

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\* It is encouraging to see in the recent Report of the Special Niger Committee (where the chief causes of anxiety have arisen) the statement that "The Sub-Committee would emphatically urge the indispensable necessity, with a view to any successful evangelization of the country, of the raising up a spiritually minded Native agency, indigenous to the various districts." And for China, Archdeacon Moule writes this:—"I have a strong affection amongst other methods of work for that agency which by many earnest workers is deemed discredited and superseded now,—I mean the old-fashioned out-station with a resident catechist, with a street chapel, and itineration far and wide, vigilantly and constantly superintended by the missionary in charge." The Archdeacon need not fear the superseding he speaks of. The "earnest workers," whatever they are, have no right to wish to do all the work themselves, and will soon find how very little of it they can do.—D.

happens that one or other of them takes the lead and seems to characterize the work in each of our most noted missionary stations.

Masulipatam is known chiefly as a seat of education. Not that other work has not been carried on there—we have frequently had a missionary devoted to itineration around the town as a centre, and to visitation and other activities within it. But the Robert Noble School has overshadowed these, and has made the name of Masulipatam famous in the Church. We can scarcely say that the anticipation of Sir C. Trevelyan, when, as Governor of Madras, he visited the school in 1859, has been accomplished, that “Masulipatam bids fair to become to the northern circars more than Oxford and Cambridge have been to the United Kingdom.” Less than fifty years is not enough to build up a reputation that can challenge comparison with that of our ancient universities. But there is at all events in existence the nucleus of a seat of learning, and if it can only be developed so as to advance with the times, future generations of Telugu Christians will venerate the C.M.S. even as Eton does her founder,—

“Where grateful science still adores  
Her Henry’s holy shade.”

It is no small matter to have missionary work thus associated in the minds of successive generations of Hindu people with all that is high and honourable in the cultivation of human minds. A nation is being born, not in a day, but in a few generations, a nation that will differ as widely from the old Sanskrit-taught and vernacular-speaking India as the English nation of to-day differs from the Saxons of the Heptarchy. As yet education has touched but the surface, and developed only a discontented and noisy class. But these, it must be remembered, do really monopolize the vitality of India, and the process of development can only be carried on safely by widening the class till it comprehends the country, at the same time preserving it from corruption by the antiseptic power of Christianity. Thanks be given, therefore, to Him who ruleth all things, for that He has associated Christianity with the awakening of the Indian mind—with the infusing of the taste for Western learning, and with the inauguration of the most efficient agencies for the diffusion of it. But in this matter it is requisite that the Church of Christ shall to itself be true, lest the education begun from on high on Christian lines should be supplanted by instruction from beneath, on principles wholly secular. If the Noble School is not developed as the Noble College, it will be deserted by the growing Indian mind as an old-fashioned and unpractical institution.

Two years are yet lacking of half a century since the time when Robert Noble first set up his Anglo-Vernacular School. He went out with his friend Henry Fox in the year 1841, and had not long been settled at Masulipatam before he was impressed with the feeling that the great want of the station was an efficient school, specially adapted for the upper classes. He only waited to pass his examination in the Telugu language, and then, on Nov. 21st, 1843, he opened the school. He greatly felt the need of a schoolmaster, but as he had no trained man, he set to work himself, with Mr. Sharkey to help

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him. It was a work of faith: the first day he had only two boys, but in four months the numbers had risen to thirty-eight. Thenceforth there was a steady increase, not unchecked indeed, but keeping pace on the whole with the development of teaching power. As in most such cases, the men to do the work have been the chief want, as indeed they are still. At one time Mr. Noble received a good deal of help in the school from Henry Fox, but the death of that noble missionary, in 1848, seemed to cut off all hope of assistance in that way. And yet this very loss was changed by the good hand of God into a permanent gain; for, in order to perpetuate Fox's memory, a fund was instituted in Rugby School for the support of a missionary helper in the institution at Masulipatam, by which a large part of the stipend of the "Rugby-Fox Master" has been supplied ever since. This is a remarkable instance of what we have experienced again and again, that the influence of an earnest and self-denying missionary in promoting the great cause by no means ceases with his life. The blood of the missionaries, martyrs in will if not in fact, is indeed the seed of the Church, and especially of that section of it which is engaged in active service. "One goeth, and another cometh," and God often makes use of the blank left by the departure of one to call out others to His work.

The usual alternations of success and apparent failure have been felt at Masulipatam, as in most missionary schools. The baptism of a convert has frequently resulted in a sudden emptying of the classrooms; but a little patience has sufficed to see them once more filled up. Thus in 1847, from this cause more than twenty of the forty-six boys were withdrawn, but in a little while longer there were sixty-four. And again in 1852, owing to a like occurrence, from ninety the number was reduced to thirteen, and a general assault was made upon the buildings, in which some damage was done. But gradually the frequency of conversions has reduced the excitement resulting from them, and though occasionally a baptism, like a gun-shot in a rookery, produces a vast amount of protestation and a temporary flight, yet the scholars soon settle down again in their accustomed places, and the school continues its quiet work. In some cases the parents have a sort of fatalistic acquiescence in the ultimate prevalence of Christianity. In others they have full confidence in the efficacy of home influences to resist the force of Christian teaching. And so the missionary educational institute pursues its unobtrusive course, effecting a vast change in the habits of thought of its pupils and their connections, even where it does not draw them over to the Church. Sometimes the religious authorities perceive this, and make convulsive efforts to stop the work altogether. Thus in 1884 the Mohammedan leaders at Madras put forth a "fatweh," or decree, by which they forbade any Mussulman to allow his children to attend a missionary school. In consequence of this the Harris School was practically emptied of its Moslem pupils, for whom it had been established. But, on the whole, our educational missionaries have learnt to disregard the temporary excitements caused by baptisms and similar events among the pupils and their parents. Patient continuance in good works, which offer manifest



advantages to many, is too much for the fitful and wholly negative zeal of anti-Christian religionists, counteracted as this is by the worldly selfishness of the natural heart. And so, in spite of opposition, private and public, the Robert Noble School has continued to flourish and to grow.

When Robert Noble died, in October, 1865, his coffin was borne to the grave by Christians of divers origins—English, Eurasian, Mussulman, Pariah, Sudra, Vellama, Brahmin. Here was a testimony to the effectiveness of his work, such as is not granted to all. Some of his converts are well known as ministers and missionaries—amongst others, the Rev. Jani Alli, who is working so earnestly among the Moslems at Calcutta. But the indirect results of the work he began and carried on for twenty-four years without a furlough are not to be measured so easily. Boys who have gone out from the school apparently unmoved by its Christian teaching do yet invariably remember it with interest, and welcome in their villages the itinerating missionary, thus ensuring for him a numerous and attentive audience. And they can hardly continue to sleep the sleep of superstition, contented with their old and multifarious deities, and having their consciences lulled by the ancient pujas. Many have been driven to Monotheism in some form or other, and others have searched out the grains of true morality in the abounding mud of their Shastras. The influence of a life like Noble's, and of the school he set on foot, will only be revealed by ages, or by eternity.

The Noble School is now carried on in a large building, formed partly out of the house in which its founder used to live, but with large alterations and additions. The original school buildings were destroyed in the terrible cyclone of 1864, when several teachers with their families and a large number of pupils were drowned by the tidal wave which flooded the country for many miles to a great depth. Buildings are always an expensive item in India, where all plastering needs to be renewed every four or five years, independently of the sudden ruin produced occasionally by some disastrous hurricane. But the present school buildings have been pronounced by the Government educational authorities to be the best and most suitably arranged in the whole district; and this is an important matter, both for the prestige of the institution and for the comfort of the workers. There is a hostel for the reception of pupils from a distance, where careful Christian superintendence affects their home life in the right direction. A hall has been built as a memorial to Bishop Poole, late of Japan, who was Rugby-Fox Master from 1878 to 1882. This is occupied partly as a book dépôt for the dissemination of Christian literature, and is most useful also as a reading-room for the better-class Natives, who resort to it a good deal. The different schoolrooms can accommodate 500 boys. Several branch schools serve to feed the institution, and add to its efficiency in spreading Christian culture. An institution for the training of schoolmasters and catechists is also in vigorous operation, besides a boarding-school for Christian girls—a most important means for supplying fit and sympathetic wives for converts and young Christians.

Mr. Noble was succeeded in the Principalship by the Rev. J. Sharp, who carried on the work from 1865 to 1878. When he retired the masters and pupils contributed or collected money enough to establish two "Sharp Prizes," as a memorial of his labours. The next head of the school was the Rev. E. N. Hodges, now Bishop of Travancore and Cochin. He held the post until considerations of health compelled him to seek another climate in 1885, with the exception of a short period in 1883, during which the Rev. W. G. Peel was Acting Principal. Mr. Peel, who was the Rugby-Fox Master, also occupied the same position from 1885 till 1887, when the Rev. C. W. A. Clarke arrived to relieve him. Mr. Clarke is still at the head of the institution, and shows great zeal and energy in the endeavour not only to keep it up, but also to expand it so as to increase its usefulness. He has been anxious for several years to raise its status and make it a college instead of a high school, in order that the students may remain here instead of going to Madras to complete their course for the B.A. degree. It is much to be wished that this step in advance may be taken without delay. It would have been accomplished ere now but for obstacles arising from the Education Department of the Government at Madras, which has had its policy with regard to colleges in general under consideration for some time. But if the Robert Noble High School is to become a college, and a successful one, the staff must be kept up in full strength. It will not do to have merely one efficient Principal, even with a good Rugby-Fox Master to assist him. This is the barest *minimum* of the staff, and these could scarcely get on with none but native assistants, however well qualified. But even as guns are never sent into action with only just horses enough to draw them, so a working institution in the field of the Lord's battle requires, in India at all events, to be so manned as to provide for casualties. If the Principal gets fever—and that is always probable in India—the next master must act for him, and his place again must be filled by any "scratch" missionary who can be found. Consequently, there is a large percentage of failures in the B.A. or F.A.—First Arts—class for that year. Consequently, again, students fall off, because they distrust the teaching power of the institution. An undermanned school is sure to be a failure in respect of examinations, and so of numbers—and therefore likewise as a missionary agency, because it ceases to have a numerous body of intelligent young men on whom to exert its proper Christian influence. Hitherto the High School has obtained good places for such of its students as have gone in for the examinations of the Madras University. But the same staff which has secured this result will not be sufficient to carry on the classes further, to the B.A. examination, as they will have to do when the school becomes a college. We must be prepared to enlarge the staff, and keep it up with a supply of efficient educational missionaries. May the Lord of the harvest thrust them forth!

The educational missionary sees but little of the supposed romance of missionary life. His work is not exciting. And yet surely it is a "delightful task," to form the opening mind by Christian principles,

and "to teach the young idea how to shoot" up to Christ. Many weeks of patient drudgery will be amply compensated for by one quiet interview with a touched and awakened student—to say nothing of a baptism. And if such moments of triumph come but seldom, yet to go on sowing the seed, in faith that in Christ it cannot be in vain, will never be a dreary or disheartening work. Faith in the Lord "makes drudgery divine." It needs, however, the grace of patience, and the eager enthusiast who burns to storm the stronghold of Satan will not be the man for a missionary school. Neither will the scholastic mill-horse, who is content to hammer his subject day by day into more or less intellectual heads, scarce heeding the wants of their hearts and souls. But God has the right man in store for all the needs of His work.

Meanwhile, the Robert Noble High School pursues the even tenor of its way, drawing out now and then an individual from the mass of heathenism, but leavening the mass unceasingly with elements of morality and spirituality wholly foreign to the old religion. A schoolmaster who had been trained in the school, but remained a Hindu, frankly told the Principal not long ago that he owed his hatred of lying and love of right to the Bible-teaching he had there received. And it is a striking fact that schoolboy honour begins to be discernible among the students. Honour in this sense is one of the half-lights of Christianity, and few things strike a European so much as the utter absence of it as an effective force in Indian Native society. Its dawn among schoolboys is a matter of happy augury for the coming generation.


But indeed that coming generation in India is to the Christian heart an object at once of kindling hope and of earnest anxiety. Schools like this at Masulipatam cannot but exert a vast influence in differentiating future Hindus from their fathers. But such centres of light are few and far between, and education without the salt of Christ can only set up the ferment of corruption. All the more reason this why Christian institutions should be kept in the highest state of efficiency and developed to the utmost of our power. We may thank God for what He has done through the Robert Noble School, but we must at the same time take courage to go forward with the Robert Noble College, that it may be the centre of an ever-increasing impulse for Christ among all the Telugu people.

W. R. B.

## BISHOP HODGES' FIRST REPORT.

REPORT OF THE TRAVANCORE AND COCHIN MISSION FOR 1890.

*Cottayam, Feb. 16th, 1891.*

 OTTAYAM District Church Council.—In connexion with this Council there are six pastorates, including that of Cochin, together with twenty-seven out-stations in all.

Archdeacon Koshi is in charge of

Cottayam Church, but owing to his time being chiefly occupied in Bible revision, the main duties fell upon Mr. Chakko, whose proper charge is Arpukara. I hope soon to ordain a deacon to the Cottayam Church and release Mr. Chakko to renew his important work at Arpukara. The regular paro-

chial services and classes have been steadily kept up, together with bazaar-preaching twice a week. Special efforts were made at the agricultural show held here in March, when thousands of people attended from the villages around, and had opportunities of hearing the Gospel and receiving tracts. There has been an increase to the Church of fifty-three adults during the past year.

The educational work carried on at the College and the Cambridge Nicholson Institution will be reported on separately by the Principals, as also the girls' schools, which Mrs. Thompson superintends.

*Pallam* is four miles south of Cottayam. The pastor, the Rev. J. Chandy, has given an interesting report which shows there is active work going on at Pallam and its eight out-stations. There has been a large increase from the lower orders, but not a corresponding increase of spiritual growth. The members of the Y.M.C.A. here, as elsewhere, have done much to stir up the slothful and promote real godliness of life.

The first Sunday in the month is observed as a Missionary Sunday, and at the morning service the pastor enforces the duty of Christians towards the heathen around them, while in the evening he gives them missionary information, an excellent plan which may well be imitated by others. They have restored their church, which now needs only plastering and seating. A new church and agent's house is needed in one of the out-stations. When I have a more thorough knowledge of all the varied local needs, I shall have the joy of helping from my Diocesan Fund where I see it is most needed. Meanwhile, I am holding my hand save where I have personal knowledge. All the schools in this pastorate receive Government grants-in-aid, and are inspected and reported on monthly. There is great need of evangelistic agents in this district. The total number of adherents in this pastorate is 1887.

*Olesha*. — The Christians here are nearly all of Syrian origin. There is an Anglo-vernacular school attended by Syrians, Hindus, and Roman Catholics, and the Word of God is being hidden in the hearts of the young and watered by prayer, so that we look for fruit when it has received "the early

and the latter rain." There are five out-stations, but the people are very difficult to reach, being day-labourers, and rarely to be found at home. Bible-women are much needed, for they can get at the women at home, and if they are won the men will follow.

*Arpukara* has six out-stations, the furthest is thirteen miles distant; one of the candidates for ordination is in charge at present, till Mr. Chakko is relieved from Cottayam. The Christian community is composed almost entirely of Pulayans, and hence of the lowest scale socially and intellectually. Sunday is the only day in which they can be taught, as they leave their homes very early for work. This pastorate is yet in its infancy, and much opposition has to be met both from Syrians and Roman Catholics, who seem jealous that this despised and oppressed people should become raised and enfranchised with the liberty with which Christ is setting them free. It is the usual custom of their masters to appropriate to themselves any small bits of land the Pulayans may have cultivated for themselves. Under their deep poverty these poor Christians have subscribed liberally for the maintenance of divine service, but churches and schools are much needed. Hence the pastor gratefully acknowledges the help he has received from the Henry Venn Fund, whereby he has built a house, and is building a small but substantial church at one of the out-stations.

*Changanashery* is about twelve miles south of Cottayam. As elsewhere, the converts come almost wholly from the lowest classes of society, the Pariahs and Pulayans, the reason being, no doubt, that no special efforts are being made to approach the higher classes, who are harder of access and harder to be won, and hence less attractive to the evangelist, but none the less in need of the Gospel.

What we need is a band or bands of evangelists, led at least by, if not composed of Europeans, who shall set to themselves the definite purpose of evangelizing the upper classes, and shall *patiently continue* in that work, not allowing themselves to be diverted into the much easier paths of approach to the Pulayans or other low grades of the people.

We have plenty of Native agents who are able to do this latter work, but very few who can do the former,

and in too many cases the European missionary, who at least might have fitted himself by careful study of the language and religion of the people to win a respectful hearing of the higher classes, allows himself to drift down into the position which a Native pastor can fulfil better than himself. What is required up and down the country is an evangelistic agency of Europeans for the educated classes, with picked Native agents linked with them, on a parallel to our educational agency, to follow up and clinch its work. If this were provided and steadily continued, God would bless it, and reward our honest efforts to mend our acts. We must beware of quoting Scripture as a cloak for sloth, or applying as a cause what is given only as an effect. The "not many mighty" implies a comparison which rests, at any rate, upon a few, but neither the few can accept nor the many reject what they have never heard.

*Cochin.*—This congregation is in the curious position of being under the jurisdiction of the Bishop of Madras, but in connexion with the Cottayam District Council, and so far under my jurisdiction. There is nothing particular to remark in the pastor's report. Little effort is made on behalf of the thousands of heathen in the town by this congregation, but the regular services of the church are, as a rule, well attended, as also the special Lenten services.

An interesting and hopeful feature is the Christian Young Men's Prayer Union, which has thirty members. An account is given of the fourth annual meeting, held on All Saints' Day. The medical officer to the Cochin Government, Dr. Elcum, presided, and the Director of Education, A. F. Sealy, Esq., who for more than twenty years has shown himself a warm friend to Mission work, and to each successive missionary, offered prayer and gave an address. Mr. David Massillamany, B.A., Sub-Registrar of Cochin, also spoke a few earnest words to the members. He reminded them that prayer had power to keep us from sin, as sin had the power of keeping us from prayer. The second object of the Union is to extend the Kingdom of Christ by personal labour, and though not as much has been done as could be desired, yet heathen boys have been taught on Sundays, and open-air

preaching has been conducted occasionally.

This concludes a brief summary of the work of last year in the six pastorates of the Cottayam District Church Council. On the whole there has been a decided advance, but as yet the evangelistic work touches effectively only the very lowest of the lower classes, and this is not satisfactory. We want a new and higher evangelistic agency to preach the common salvation to the upper classes as well. The adherents have increased by 503. Contributions from Native sources, Rs. 500.

*Mavelikara District Church Council.*

—The report of this pastorate, Mavelikara with seven out-stations, is full of interest. The congregation consists of eighty families, scattered in ten villages. A Church Committee of twelve has been formed this year, which meets once a month. It has done much to unite the scattered people and to bring out some good men.

It is a cause of great satisfaction to find that there are so many ready volunteers in the work. The pastor tells of eight men in one village who take turns in going two and two on Sunday afternoons to preach among the heathen. Two masons collect their fellow-workmen on Sundays to read God's Word, and a few slaves (Pulayans) who have been taught to read, visit among their fellows to instruct them. A certain blind man is read to by four friendly Nairs, two of whom are secret believers.

There are meetings among the women every Sunday in three villages. In Chepatt, one of the out-stations, by much self-denying effort they have finished a substantial church. Here, a husband and wife, formerly foremost in vice, are now foremost in virtue, so that they have become a marvel unto many of the power of Divine grace. A little Malayalam family Prayer-book seems to have been one of the means of their conversion.

At Anary a new church has been built and roofed in by the free labour of the people, some of whom came to their work swimming through the flooded fields, as they had no boat.

Karthigapally is an important centre of Hinduism. An intelligent Hindu in this place, a student of the Bible, is not ashamed to defend Christianity among Hindus and Mohammedans.

Our agent here preaches once every Sunday by invitation in the Syrian Church, and it is pleasing to note that the Syrians are being provoked into love and good works, instead of to strife and ill-will and litigation, in which it would seem they have hitherto spent their chief energies, one against the other.

This year the Syrians at Mavelikara have started two Sunday-schools, and have given liberally to the Bible Society, and have even appointed two young men as evangelists to the heathen. Such signs of spiritual awakening among the Syrians are as welcome as they are rare. But perhaps the present afflicted state of the reforming party under Mar Athanasius will turn out to their spiritual good and the furtherance of the Gospel.

Two evangelists and two Bible-women are steadily working in the important town of Karthigapully, and the patients in the Government hospital are visited, and Scripture texts hung on the walls of the hospital.

There is a Mission bungalow at Mavelikara, which has for a long time been empty. Is there no one who will come and occupy it in the name and for the sake of Christ? "The old fort of Mavelikara is full of high-caste Hindus, and the petty palaces of rajahs who thirst for a caste school for girls. Near relations of the royal family are ready to welcome a Zenana lady in their midst. Please ask some to come over to lead them to the blessed Saviour." Thus writes the pastor, and nothing that I can add would strengthen his appeal.

*Putthupully* with two out-stations, and *Kattanam* with three out-stations, are both under the charge of one pastor. He reports that the regular service and pastoral work have been conducted as usual; and that the daily service during Lent was well attended. The people have given liberally. The hand-fuls of rice brought by the women were double the amount of the previous year. A new item in the Church accounts at Krishnapuram is "Church cocoa-nuts," being the produce of one tree in the garden of each family. An old woman gave Rs. 28 for communion vessels, which are now in use. Another left at her death Rs. 70 to each of the Churches at Putthupully and Krishnapuram.

A Gleaners' Union has been formed

in connexion with the Y.M.C.A. The prayer-cards are in daily use, and a weekly meeting held, when missionary information is read and discussed. The young men conduct Sunday meetings, and sometimes join the reader in open-air preaching. One young man, who is well-to-do, has presented a bell for the church, and has been most indefatigable in promoting peace and goodwill.

Kattanam sadly needs a pastor of its own, but they are unable to provide for themselves, and so the work is languishing.

*Mallapalli and four out-stations.*—

This is a hilly and very fertile country. The people are agriculturists, and generally well-to-do. The River Manimala divides this pastorate, and at times makes it difficult for women and children to get to church. A new church is, however, being built on the other side of the river for the convenience of the people living there. The congregations here are made up chiefly of Syrians who have joined our Church. It is the largest of all the pastorates in number, being over 2000, and there has been considerable increase both in numbers and in contributions during the past year. Here, too, a Gleaners' Union has been started in the hope of rousing the young men to more earnestness.

Education is flourishing. There are nine schools, and that at Mallapalli has been raised to the Middle School standard.

*Koduvallangi and six out-stations.*—

All the pastoral agencies are in full work, and there are evident signs of blessing on faithful labour. A Y.M.C.A. was formed on the second day of Mr. Karney's visit in 1887, which is flourishing. Several of the young men, as in other places, help in open-air preaching.

A remarkable case of continuing instant in prayer, and its reward, is given. A Christian widow was forced by her heathen relations into a marriage with a heathen man. Though much distressed she did what she could, and prayed for his conversion without ceasing, and now the whole family of twelve persons are catechumens through her influence.

The sanctity with which the Lord's Day is kept in our Church is one of its most honourable distinctions amid the laxity of Syrians and Romans, and often strikes the heathen favourably.

The following instance is interesting. Some Chogans made a vow that they, too, would keep the Sabbath. The opportunity has been seized to have Bible-readings for them, and some of them attend, listening as quietly and reverently as any Christian audience. Surely the Lord is confirming the word of His servants with signs following, and these "proselytes of the gate" shall become "proselytes of righteousness," and shall "enter into the fold by the door of the sheep, and shall be saved, and shall go in and out and shall find pasture."

*Kannit and four out-stations.*—The pastor thus begins his report: "After three years of never-ending quarrel, I have been permitted to see the past year without any quarrel." At his earnest request a special mission for three days was held by Archdeacon Koshi, assisted by the Revs. T. K. Joseph and M. C. Thoma, with great benefit to the people, where it is hoped peace and harmony will henceforth be the rule instead of strife and confusion.

*Gnakanal*, the largest of the stations, suffers from lack of fit agents.

*Igyerookala* is a new station, opened at the request of certain Kuravars (a low caste), who have put up a temporary school where service is held for them every Sunday. There is, moreover, a splendid opening here for reaching the Sudras, who are very willing to hear, but hitherto they have been neglected, and the very fact of our Mission labours being so exclusively directed to the lowest classes is sufficient in many cases to account for the suspicion and hostility of the higher castes; and yet there is an uneasiness and a growing conviction among them, which now and again finds expression, as to the final triumph of the Gospel over all sorts and conditions of men. Witness the following. An influential and rich Sudra asked me one day, "Why are you so anxious about our conversion? Only wait ten years, and by that time no man with tufts shall be found, but all will be Christians." (The *tuft* refers to the peculiar mode of wearing their hair.)

This station affords a good instance of the way in which the Gospel spreads from place to place and gets a footing. A petition or deputation is sent to the pastor. He goes to see the place and people, tells them as best he can what

Christianity means, and preaches the way of life in Christ. If they are in earnest he offers to send a teacher to open a school if they will build one. This does not mean very much—four mud walls, a few bamboos, and some palm-leaves for thatch completes it. The school is opened for the children daily, and on Sunday the adults meet for instruction. A blind woman, after being present for two or three times at the Sunday services, remarked to her father, "Father, we had Onam only once a year, but now every Sunday is Onam." (Onam is the name of an annual heathen festival.) Thus the light and joy of the Gospel feast is breaking forth among the hills of this Southern Pastorate, and the blind are being led by a way they knew not. It was in this district that Archdeacon Caley made a tour last year, referred to in his letters and reports. Before long I hope to pay my first visit to exhort and confirm the disciples in the faith, and to set in order the things that are lacking. The pastor says the work suffers from the character of some of the workers.

*Talawadi and five out-stations.*—There is an Anglo-vernacular school here with ninety boys; a Y.M.C.A.; and a Gleaners' Union with female members, the first instance yet recorded, due to the energy of the pastor's daughter. She and her mother also teach the girls sewing and singing.

At *Karikuri*, one of the out-stations, the people are highly commended by the pastor. They are building themselves a small substantial church of stone, which has already cost Rs. 300, and will require Rs. 300 more to finish it. While the men are doing all they can to raise money to pay the masons, the women are finding means to feed them at mid-day.

Here again we meet with similar testimony from a Sudra as that just recorded above. "There are not a few who admit in secret the truth of Christianity. I met one such who could repeat the Ten Commandments and knew all the essential truths of Christianity. He told me he did not go to any heathen temple, or make any oblations to the gods. He said, further, that Christianity is the one religion destined to rule over all India, and that the time is not far away when such would be the case.

Much opposition at Edatural, as else-

where, was raised by the Roman Catholics to the evangelists who seized the opportunity of a great concourse on St. George's Day to preach the Gospel of the Kingdom. Disputation, then abuse, then stone-throwing, then beating of tom-toms were the methods resorted to, the last being the most effective; but, says the pastor, "we closed the day with songs of praise, and special prayers for our persecutors and listeners."

*Elantur and eight out-stations.*—There is a flourishing Anglo-vernacular school and Y.M.C.A., which is very helpful. A very successful Bible-class roused such an alarm among the Chogans in Ereswaka, that they started a counter meeting on Saturdays for reading the Hindu Sastras, and forced two or three catechumens to attend; but the result has been that they appreciate the Bible all the more.

Some respectable Hindus seeing a band of young men preaching boldly in the name of Jesus at a fair, could scarcely believe their own eyes. "They were spell-bound, as it were, by their fervour and earnestness."

Two new stations have been lately opened in this wide district, where there are still many thousands in ignorance of the Saviour. Teachers and evangelists are badly needed throughout.

Mention is made of the conversion of a head-man and priest of the Korwars, a man of independence and force of character. For a long time he withheld himself, although he showed great interest in the school, but on Christmas Eve he joined openly with his family. He is very steady and has brought seven others as inquirers.

One of the churchwardens of Elanthur has given to the Church two compounds (gardens), and a school built for Rs. 300 at his own cost. This is a worthy example for imitation.

This completes the review of the work of the past year in connexion with the seven pastorates of the Mavelikara District Council. The pastoral work has been well maintained, the schools are progressing in numbers and standard. There is abundant evidence of real spiritual life, and the voluntary work of the members of the Y.M.C.A. is specially pleasing and hopeful. But as yet the evangelistic agency is very inadequate, and it touches only the lowest classes. In a country like this, where caste is the spirit, and caste

customs the body of their religion, it is not likely that we can approach the high-caste people through an agency save such as they will respect, whether by position or education, not that they are as yet absolutely untouched, but they have not been effectively grappled with by an evangelistic agency. The adherents in this district have increased by 583. Contributions from Native sources, Rs. 328.

*Melkavu and eight out-stations.*—This is a Mission pastorate among the Hill Arrians, a work second to none in interest, and rapidly developing. The pastor is deservedly beloved by his people, because he is full of love and devotion to them. He writes, "The heathen around look upon the true light that shines here with a keen and wonderful eye." The church at Melkavu has proved too small for the increasing numbers. A special feature here are the Saturday meetings for fathers, mothers, and young women at different hours of the day. The young men have a meeting on Sunday evening; they number seventy-six, of whom thirty-four are "Gleaners." They go in groups to conduct meetings for devotion, and also teach in the Sunday-school. Occasionally they also preach in distant villages. One instance of results is given. An old man who had been spoken to several times, showed much resentment, which was increased when he found that his son desired to be baptized. This he prevented. Soon after the son fell ill and died, but before his death he bitterly reproached his father as being the cause of the loss of his soul. The old man felt this so keenly that he fell sick the same day, and died after fifteen days' illness. On the last day of his life the young men visited him. His friends were bidding them depart, but the old man stopped them and asked the young men to pray for him, which they did. While they were talking of sending for the pastor, the dying man called them to him and said, "My time is now gone, there is no need to trouble the pastor," and so he died. But the result has been that his daughter, her husband, and sixteen relations have been baptized, and his wife and many others are now catechumens. So life has come to that family out of death.

Of the eight out-stations some are very small. The largest has 294 adherents; the smallest has only fifty-



four, but there are signs of true spiritual life among these scattered congregations. The attitude of the heathen towards them is changing. They hold them now in respect. "Our people often go about preaching the Gospel to men who were formerly their masters. There are many inquirers." So writes the pastor in his report, concluding with praise and glory to God, who has abundantly blessed the work. The adherents have increased by 132. Contributions, Rs. 103.

The above report does not include the Alwaye Itinerancy, of which Mr. Romilly is now in charge, nor the work at Alleppy and the Tiruwella district, which are under the charge of Mr. Richards. Of the Itinerancy, Archdeacon Caley, now on his way to England, will report in person. I had the great pleasure of laying the foundation-stone of a church at Alwaye in January. The position is beautiful, on the top of a hill, and the church will be a landmark for many miles. It stands behind the Mission bungalow, with a burial-ground on the opposite slope of the hill, which I dedicated at the same time. It is a venture of faith and hope on the part of the Archdeacon, a preparation for the ingathering which is sure to follow faithful, continuous service, and in the years to come Alwaye will doubtless be the centre and source of light and life to all the surrounding districts. May God spare the Archdeacon and Mrs. Caley, whose loss is now so keenly felt, to return and rejoice

over fruit of which they have sown the seed.

Mr. Painter has written direct the report of his work in the Mundakayam district. We shall miss him, too, from our staff of active workers; but he has been overworked during the past year, and is about to go to England on medical certificate, to recruit his shattered health. His report speaks for itself as to the devotion he has shown in the Arrian Mission, and the success with which God has blessed it.

Mr. Bower will doubtless have given a report of Trichur and Kannunkulam, in the State of Cochin, of which I have no particulars at hand.

Mr. Thompson is carrying on the work of the Cambridge Nicholson Institution with much zeal and energy, and his report has also been forwarded.

The College has done very well in the University examinations, and the Principal and Vice-Principal have already won the respect and confidence of the boys' parents. The annual report will soon be published, which will speak for itself as to the present state and prospect of the College.

This, my first report, is given under the shadow of domestic sorrow, but there is light in the cloud, there is joy in the work, there is gratitude for unmerited favour, there is hope from experience, a hope that maketh not ashamed.

E. NOEL HODGES, Bishop.

## CHINESE CLERGYMEN ON THEIR WORK.

### REPORTS OF NATIVE PASTORS WITHIN THE BOUNDS OF NINGPO FU CHURCH COUNCIL.

Translated by Bishop G. E. Moule, of Mid-China.

#### *List of Chinese Clergymen in the Che-Kiang Province.*

- Rev. Sing Eng-teh, Priest, Pastor Sanpoh (Z-ky'i North), resides at Kwun-hæ-we, forty miles north of Ningpo.
- Rev. 'Ō Kwōng-yiao, Priest, Pastor Z-ky'i (Z-ky'i Hsien), resides in Z-ky'i city, fifteen miles north of Ningpo.
- Rev. Wōng Yiu-kwōng, Priest, Pastor Ningpo West (Fu West), resides in Ningpo city, north quarter (*see note to Report*).
- Rev. Dzing Ts-sing, Priest, Pastor Ningpo East (Fu East), resides in Ningpo city, centre quarter (*see note to Report*).
- Rev. Dzing Teh-kwōng, Priest, Pastor T'aichow Church, resides at Da-zih, T'aichow, leaving his family in Ningpo.

Rev. Nŷi Liang-p'ing, Deacon, Assistant Pastor Chuki. At present his family resides in Hang-chow, till an abode in Chuki is found.

Rev. Sing Tsae-seng, Priest, Native Headmaster, Ningpo College.

#### DISTRICT CHURCH OF NORTH Z-KY'I (SANPOH).

[By the Rev. Sing Eng-teh; 30 to 50 miles from Ningpo.]



URING the twelvemonth from the ninth moon of last year to the eighth of the current year, the pastor, wardens, and Christians of North Z-ky'i have, through the protection of God, enjoyed peace and prosperity both in body and estate. I beg all my masters to give thanks with us therefore.

(1) With respect to the work of *Evangelization*, in all parts of the Sanpoh, near and far, there has generally been a readiness to listen. Although few have believed and embraced the Gospel, there has not been a single case of opposition. Not only so, there has been in places a general approval of the Gospel, and in places a deeply respectful assent to it. We shall surely see, as a result, a wide spread of the Gospel and the decay of Satan's power. This is my earnest hope, and, I doubt not, all my masters entertain a similar hope.

As to the evangelists, besides myself (the pastor), the Missionary Society has always had two preachers detailed for work in Sanpoh in concert with me as evangelists, and also to give some help in Church matters. There are also two schoolmasters who teach the young; and sometimes the missionaries themselves have visited Sanpoh, and preached with us. Thus the advantage to our District Church of North Z-ky'i has accrued from the united assistance of many helpers, to whom we owe more thanks than we can express.

As to the assistance of our Church members, at one time they shared no concern in evangelizing, but this year a warden in *Kwun-hæ-we* city has very zealously preached the Gospel, and at *Ming-ngoh-dziang* [large town four miles from Kwun-hæ-we] there are members who, with the same zeal, join in the preaching. These cases are the results of God's grace. Oh! may the Lord grant that all the Christians of North Z-ky'i may emulate that zealous warden's and those zealous church members' example, and with heart and strength take part in preaching the Gospel! Also may the Lord strengthen these zealous men, that they may have more and more success in their evangelical

work. Further, this year at *Ming-ngoh-dziang* a service has been (for the first time) held every evening, which is regularly attended by several tens of hearers; the smallest attendance being over ten. Before and after prayer, there is general exposition of the truth, to which many listen gladly, and some are seeking salvation. The schoolmaster of the place, and the two missionary evangelists (Society's) take turns in speaking. Although at present but few have been baptized, there is enough to occasion great hope of results, if the Lord's grace is bestowed. I beg all my masters to pray for this work, that there may be an hundred-fold increase.

(2) As to the number actually baptized in Sanpoh this year, there have been twelve, six adults, six infants; and there are now eight applicants for baptism.

(3) As to *contributions to the Church Fund*, North Z-ky'i suffered severely last year from floods and consequent scarcity. The Bishop promised means to relieve the needy for three months, till spring restored activity. The spring crops have given a fair return, and the autumnal harvest has not been bad; though our Christians have by no means all alike had a large ingathering. Last year's scarcity closely preceding this year's good harvest, makes it difficult to hope for very large collections. However, we are earnestly exhorting our people, and if they do but accept the exhortation and give gladly, we may hope this year to take more than last year.

This is the annual statement of North Z-ky'i District Church. I beg you, my masters, in your prayers to ask God's gracious protection on its behalf, that our Christians, year by year, may increase in zeal and energy, that our members may grow, and our contributions be enlarged. Might it yet be!

(Dated) Kwong-seu, sixteenth year, eighth moon (October, 1890).

(Signed) SING ENG-TEH, Servant of the District Church of North Z-ky'i.

## DISTRICT CHURCH OF Z-KY'I HSIEN.

[By the Rev. 'Ō Kwōng-Yiao; 5 to 25 miles from Ningpo.]

We once more present a brief statement of a year's dissemination of the truth in the District Church. We grieve to say that, though labour has been expended, we see little results. We feel our exceeding deficiencies, and have no excuse to make to our respected friends. Still we hope on from year to year, and now make our report both of Church matters and things outside the Church for the twelvemonth ending this eighth moon of the current year. When I reflect and question myself, I find my plans are futile. Holy Scripture says, "If ye have faith as a grain of mustard-seed, you shall be able to pluck up a sycamore and remove it to the sea." Doubtless my reason of failure is lack of firm faith, my mind is an exceedingly anxious one. I can but, according to that in the Epistle to Timothy, "preach the Word in season, out of season;" exert myself to the utmost to fulfil my part.

(1) With respect to *Church duties*, Holy Communion and common prayer have been carried on in all respects as in former years. Our Church members are some cold and some hot, calling for my remonstrance and instruction, and some show intelligent repentance calling for my exhortation and encouragement. However, many stray into bye-ways, and yet there are some cases of earnest keeping of the Sabbath.

(2) After the floods of last year, some relief promised for us by the Bishop proved efficacious according to our need.

(3) Our numbers of Church members are: males, forty-seven; females, fifty; of whom twenty-six men, twenty-three women are communicants. This year four adults and five infants have been added by baptism, and there are in all seven applicants for baptism. Two members have died during the year.

(4) *Church contributions* have

amounted to \$53, and offertories for the poor to upwards of \$11.

(5) The *Tsōng-gyiao* congregation has hitherto been [the more] flourishing; but now in that of the city of *Z-ky'i* there are three inquirers, one of whom, an elderly man, is firm in his faith, and pious in his observance of the Lord's day. When his neighbours persecute him, he is so patient that his whole family are impressed. Thus it seems that our *Z-ky'i* congregation, after being past hope, has still some hope to afford us.

(6) As to extra Church matters, we make very zealous efforts, but the results are very scanty. Preaching is carried on in various ways; sometimes in the streets and lanes [of towns], sometimes in villages, sometimes at public processions, sometimes on the market-day, or on some feast-day of Buddhism, sometimes in shops; we take advantage of opportunities to work, and change our method according to the nature of the opportunity. Inquirers there are not a few, and not many who revile us.

In the east, west, and southern districts I take with me some Native brother, or visitor, and frequently go out preaching, not as on other occasions in a boat, but lodging in inns for the time. Then we go on for, say, half a month at a time. My lengthened sojourns at *Tsōng-gyiao* suggested this plan to me. In the hot weather I have had evening preachings as in former years. There has been no lack of intelligent and attentive listeners, but results are no more than heretofore. Alas! I cannot fulfil my desire, and singlehanded it is hard to do it. I trust my respected friends will pray for our District Church; that the Lord may grant His Holy Spirit to increase her members is my most earnest desire!

(Signed) 'O Kwōng-YIAO, Servant of the Church.

## DISTRICT CHURCH OF NINGPO FU WEST.

[By the Rev. Wōng Yiu-Kwōng, residing in Ningpo; his charge extending some 20 miles into the Western Hills.]

In compliance with a rule of our Council, I have written and present to the Council a brief statement of our affairs for the year between the ninth moon of the year Kich'eu and the eighth of Kangying, October, 1889, to

October, 1890). I now read it and request the Secretary to present it to the Chairman, to be by him presented to the respected gentlemen of the Missionary Society in England.

Through the protection of God, the

current year has had a more favourable aspect than last, something like the appearance of vitality; but still, not such as we would fain see. We earnestly beg your prayers on our behalf; not content with the present, we are stimulated by it to seek advance, that each year may excel its predecessor.

Our brief statement is as follows:—

(1) First with regard to our *Churches*. Whenever I am absent on duty I ask Mr. Moule [Rev. W. S. M.] to officiate for me in the city church, or to appoint some member of the Theological Class to conduct the service, and so with regard to all my affairs, just as I used to do to Mr. Hoare. With regard to the country chapels, public prayer, regulation of the service, and everything is entrusted as formerly to the wardens and schoolmasters acting together.

At *Gaosan* the chapel was badly injured by the flood of last autumn. With the help of the Missionary Society it has been restored to its former state.

*Dalé* was formerly united to *Gaosan* as one congregation. They are two or three miles apart, very large villages. Last winter and during the summer of this year, a few Christians have been added [at *Dalé*], all elderly people who found it difficult to get to *Gaosan*. Happily there is a school at *Dalé*, which was borrowed for a place of worship, without a farthing of cost to the Missionary Society or Council, the rent being paid by the pupils. But last winter the place suffered from conflagration, when more than one hundred rooms were burnt down, the school-house among them. There was nothing for it but to rent another. Rents suddenly rose, as house-room was not sufficient for the inhabitants. Besides, the former scholars having, many of them, suffered from the fire, were unable to defray the whole cost of rent themselves. Happily, Mr. Moule made up what was lacking to the extent of \$3; but we have no promise for next year. We can only wait and do our best, according to circumstances. *Tsóng-ts'eng* [a large town, say five miles further west] is as heretofore.

(2) Let me speak of our *Church members*. All these are in peace. Although, owing to the floods of last year, the price of food suddenly rose greatly, yet we were able to hold our ground; and for those who were in real straits we happily got assistance from the Bishop and Mr. Moule.

(a) There have been four deaths.

(b) Six adults have been baptized and ten infants.

(c) Some of our people have forsaken us or been excommunicated, through yielding to seduction, or through indolence, or voluntary desertion, or expulsion from the Church.

(d) The total number is a little above last year's, that of communicants about the same. Happily there are among them some who zealously serve the Lord, and with energy help the Church.

I have long felt unhappy about *Tsóng-ts'eng* [see above] as a very stony field, and used to wish to remove from it; but in conversation with the Archdeacon, he repeatedly exhorted me to wait on patiently. This year a father and son have been added to us, with some hope of the whole family. In this respect there is certainly the appearance of improvement.

At *Dalé*, too, three persons have been recently added, and at *Gaosan* there are applicants for baptism. Although it be but taking fish from the net, yet the bringing a whole family to receive truth is a corroboration of the doctrine, "For the seed of the Word is of more importance than human seed" [Fish from the net,] members of a family, of which part is already Christians; "human seed," rather natural seed, the sowing of grain, &c.—G.E.M.]

In the *Fu* city (Ningpo), eleven persons have been baptized, and there are others applying for it.

On the whole, I consider the state of things this year in our District Church as showing more signs of life than last year. So much for our Church members.

(3) Now for *pecuniary contributions*. The total amount received is \$85, and about \$15 for alms at sacramental offertories; this is exclusive of any money given by European missionaries. We have, however, residing amongst us more salaried agents than the other District Churches, and, considering that, our contributions are but scanty. When will one's wishes on this subject be realized! So much regarding contributions.

(4) Lastly, to say something of *Evangelization*. Through the kindness of Mr. Symons and the lady missionaries, helpers, male and female, have repeatedly been sent during the year to evangelize in the west, or to help in the instruction of female candidates for baptism. I have worked with the

helpers, and although I do not yet see great results in the calling forth of much sincere desire for salvation, yet, taking advantage, as we did, of the special opportunities that arose out of the calamities (i.e. of flood), serious and respectful attention was much more common than in former years. The city church is usually opened for preaching in the sixth and seventh moons [when crowds resort to a temple in the otherwise very quiet neighbourhood]. For the past year or two the number of worshippers of the idol has seemed considerably diminished. I cannot tell whether people are getting to discriminate between true and false, through hearing of the truth, or whether they have less leisure for such worship, owing to the badness of the times.

However, if the inclination to uphold the false shall flag, one may hope that a movement towards the truth will one day be set going. So much with regard to evangelization.

To sum up, although the District Church be in a somewhat better state than heretofore, yet causes for anxiety are many, occasions of comfort few. We hope our revered friends will pray for us; as the Apostle Paul says, "Ye also helping us with your prayers, so that for the grace obtained by the prayers of many, the intercessors may have occasion to" (give thanks).

(Sent to Bishop Moule by the Rev. Wông Yiu-kwóng, after being read by him in the Council, with the request that it might be translated and forwarded to the Parent Committee.)

#### DISTRICT CHURCH OF NINGPO FU EAST.

[By the Rev. Dzing Ts-Sing, resident in Ningpo, about one mile from Wông Sinsang; his charge extending 15 to 20 miles east and south of the city.]

The Church matters of this District Church for the current year, through God's gracious protection, have [been carried on in] peace and quiet, and we may still further gratefully rejoice that, with the exception of 'En-ling chapel [nearly the furthest point on the east], our district has prospered beyond its predecessor's limit. Although five persons have left us by death, they all died in the course of nature, mostly aged; and the newly baptized have amounted to four male and one female adults, three male and one female infants, nine baptized in all; while inquirers asking for baptism are, males, ten; females, four; fourteen in all, so that we are somewhat better off than last year, which of course comes of God not of us. Of the members of the several congregations, some have broken rules [P the Lord's Day rest] under pressure of their callings, some have rebelled under temptation, which is a great grief to me; yet, on the whole, most of my people are firm in the faith and earnestly pious. For instance, at my city church of Sing-yi Đông, at Moh-ts-in on the East Lake, and at Zi-kó-du in Vong-hwó (south), there are among the members of each of these three churches some who, without pay or support, frequently go out to evangelize, and gladly give help in Church matters. And our people, men

and women, are generally united in friendship and charity. Could this be without the special motion of God?

I am sorry, however, to say I see no increase in the pecuniary collections. What we paid this year to the Council Fund barely came to \$56; most of this, however, came from (ordinary) Christians, since there are not more than three or four salaried men in the district.

For 'En-ling I am still in sorrow, where there remain but four or five old Christians, and there is hardly an inquirer at the place. For some years, quite unlike the other places, there has been no movement of any kind. Pondering the case early and late, I really see no method to resort to.

My whole number of Church members is ninety, forty-five male and the same number of females. Communicants, twenty-six women, thirty-three men; fifty-nine in all. Services and sacraments are ministered by me as heretofore, taking the chief places in a monthly series. May our Lord hereafter add daily to the Church those who shall be saved, that every place may have a good report—my most earnest hope!

1890, being Kwóng-seu, sixteenth year.

(Signed) DZING TS-SING.

## ST. JOHN'S COLLEGE, AGRA.

REPORT OF THE REV. G. E. A. PARGITER.

*Agra, December 27th, 1890.*

**D**URING the past year the staff in the College department has remained unchanged.

At the beginning of the year, in January, our second-year class contained 14 students. Of these, one left early in February, and the remaining 13 went up for the First Arts or Intermediate Examination of the Allahabad University. I am thankful to report that at this examination we kept up the standard of the College, and obtained a very good place among the colleges of these provinces. Nine students passed out of the thirteen—one in the Second Division and eight in the Third Division. Of these nine, no less than five were Christians, a larger number of Christians than has ever passed before from any college up here in North India. Their names are—J. J. Ghose, son of the head-master of the Mission High School, Kotah, Rajputana; Premnath Das, son of Prabhu Das, the translator to the Judge's Court at Gorackpur; Eliel Cline, the adopted son of the late Henry Cline, second clerk in the Agra Commissioner's office; B. L. Bose, son of the head-master of our C.M.S. High School at Meerut; John Aristotle, son of an agent of the London Missionary Society at Mirzapur. Three Christians failed—Andrew Peter, son of our head-catechist, Simon Peter, of Bulandshar; Vireshwar Das, brother of the Das mentioned above; and P. P. Tobit, son of the Rev. B. Tobit, C.M.S. Native pastor at Fyzabad. I have written particulars of these Christian students, so that you may see from what class our higher students are drawn, and also that, their names becoming known, their future careers may be watched with greater interest. Of the non-Christians four passed—Bishambar Nath, Muttra Prasad, Raghubir Narain, and Jado Roy, all Hindus; and one failed, Nasir Ali, a Mohammedan.

Of the passed students four have joined the Agra College B.A. classes, viz. three Christians (who live in our Christian hostel), J. J. Ghose, Premnath Das, and E. Cline, and one Hindu, Bishambar Nath. One, B. L. Bose, a Christian, who also lives in the Christian hostel, has joined the Law class at the Agra College;

one, a Hindu, Muttra Prasad, has taken a mastership at Lalitpur; while one Christian, J. Aristotle, and two Hindus, Jado Roy and Raghubir Narain, have been looking out for employment. Of the failed students, Andrew Peter has continued reading at St. John's College; P. P. Tobit has continued reading at the Muir Central College, Allahabad; Nasir Ali has continued reading at St. John's; while Vireshwar Das has remained at Gorackpore, his father having died and leaving his family in his care.

Our College department now has 33 students, a larger number than St. John's has ever had in its past history, and one which contrasts greatly with the number when I first came out, seven years ago, viz. 8 only. This increase is partly due to our successes in the University examinations, and partly to the general advance in higher education in these provinces during the past few years.

During this year I have been reading the Acts of the Apostles and the first twelve chapters of St. John's Gospel with my classes. St. John was begun on July 16th. I have found it better to teach a moderate amount carefully, and to apply it in every possible way, rather than to go through rapidly a large amount. St. John is full of deep and important truths, and I find that one can weave in so much of other Scripture by way of reference that going slowly through it is very helpful. The students are, on the whole, attentive, and interested in the Scripture teaching, and this daily contact with the Word has without doubt enlightened and purified and softened the young men's minds and hearts. The present second-year class, about which, as the first-year, I said so much in my letter last year, has gone on steadily improving in every way, and I do not think I ever had a class where the power of the Gospel over the students' minds was more powerfully shown. All carping opposition has gone away—nay, even all desire to oppose—and in its place a reverent study of the Word has come, and of several of the young men I can truly say that they are not far from the Kingdom of God. But of this I shall have more to say anon.

Up to the present all our College

work has gone steadily on, and the students are now looking forward to their University Examination in March next. I do not hope for any very good results; this year, certainly not for our average of 70 per cent. during the past five years. This present class represents the first students matriculated at the Allahabad University, and, as the examination was made easier than usual, many unfit students were let through. All the colleges are in the same plight, so I trust that we shall obtain a fair place comparatively.

*School Department.*—The staff here also has remained unchanged. I have taken the matriculation class in history, while Mr. Robathan has taken them in Scripture, English, and geography. Mr. Robathan has also taken the second class in geography and Scripture. The rest of the work throughout the school has been done by our Indian staff, of whom five are Native Christians. Mr. S. Thomas, the head of the Native staff, has been with us for many years, and is the master whom the Haileybury College boys support. Of the whole staff I can cordially say that they have worked well and conscientiously, and that good progress has been made during the year in all subjects, including Scripture. The Inspector examined the school on behalf of the Government, and gave a good report.

One radical change has this year been introduced by the Education Department after much solicitation from many managers of schools, and that is, making English the medium of instruction from the fifth school class upwards. Up to July of this year, all instruction up to the third class was given in the vernacular, one hour a day alone being devoted to English; then in the second and third classes all instruction was given in English. The boys suddenly passed from four hours of vernacular and one hour of English in the third class, to four hours of English and one hour of vernacular in the second class, and the result was that they understood next to nothing of the work in the first class, and failed miserably in the University Matriculation Examinations.

Under the new system boys will begin learning all their subjects, even Sanscrit and Persian, in English (just as English boys used to learn Greek grammar, &c., in Latin), and the result will be that by the time they reach

the Matriculation Examination, they should be fairly proficient in English, and be able to understand and appreciate a University course, which now many fail to do. If English is to be the lever through which the Indian youth are to be elevated, then it is only wise that they should throw their strength into it, and not spend so much valuable time over their local vernaculars.

This important change will necessitate the gradual elimination of the old pandit and maulvi class of teachers, and the substitution in their place of Persian and Sanscrit teachers who know a fair amount of English, and will involve also an increased expenditure in the salaries of such teachers. When all the teachers have received a good English training, the whole discipline and work of all our schools will improve, as the purely native-trained pandit or maulvi has no real idea of discipline, or of the methods of training boys. The value of school life depends as much on training and personal influence as in mere learning, so one welcomes this improvement with heartfelt satisfaction as a step in the right direction.

Athletics have not been neglected during the year. There are several elevens for cricket in the College, as well as a good deal of football-playing, while the Christian boarders are proficient both in cricket and football, under the able tuition and example of Mr. Robathan. The Christian lads are becoming strong and self-reliant, thanks to their faith and their freedom from the evil consequences of early marriage. The non-Christians cannot help seeing how beneficial is the freedom and purity of Christian communities taken as a whole, and thus one hopes that they may be attracted to inquire into its cause, and be led on at last to a saving knowledge of our Lord Jesus Christ.

*Christian Hostel.*—This has been under the careful superintendence of Mr. Robathan, who has been assisted by Mr. and Mrs. Power as housefather and housemother. In the early part of the year the number of boarders was 33, but since July the numbers have gone up to 41, the largest number the Hostel has ever had. We have been able to obtain since July more local help than usual, and so have been able to give more scholarships in the Hostel, and the result is seen in the increased

numbers. I feel sure that the bringing forward of our Native Christians and the helping them to obtain a good education, fitting them to fill responsible positions in life, is a work the value of which cannot be over-estimated.

The Hostel again is most important viewed from a moral standpoint. The lads are brought under proper discipline, and into habits of cleanliness and punctuality, and by daily attendance at chapel learn habits of devotion which are valuable to them throughout their subsequent life. Indian parents allow their children to grow up rather than train them up, so the training in the Hostel to most boys is invaluable. Of this utter want of training we have had two or three sad specimens during the last five months. Lads of seventeen years or so have been sent to us for the first time by their parents, and we have had to send them back, as they were, for many reasons, utterly unfit to remain. For boys who are allowed to loafe about heathen bazaars, and learn all that is bad—only in the safe custody of the Hostel, with its daily work and discipline, does salvation as a rule seem possible to them. From our hostels we ought to get some of our leading Christians of the future.

In connexion with this I would call your attention to the proposed scheme for Native missionaries drawn up by the N.W.P. and Bengal Conferences. This scheme, if carried out, should obtain many of our best students, and form a basis for us to ground our appeals to them upon. Graduates will not become ordinary catechists, and for them, some work such as Conference suggests, seems indispensable. Should the scheme be taken up, I would suggest that one Theological College should be founded for all India, as there is one Islington for all England, and that missionary candidates should not be scattered about in the different theological colleges in India. One college would insure one kind of teaching and influence, would bind Native missionaries of all provinces into one body, and would entail less expense; while men placed here and there among catechists and readers who could not get high theological training, would feel themselves on a much higher level than those studying around them, and thus have their pride fostered. It is essential that some immediate decision be come to concerning this scheme, as we have

now several young men reading for their B.A. who should make most excellent Native missionaries.

*Non-Christian Hostel.*—On the opening of the new term in July last, I started a Hostel for Hindus and Mohammedans in the empty bungalow in my compound. The Hostel at present contains ten inmates; seven are undergraduates, two being Mohammedans, and five Hindus. Three are in the school, all three being Hindus. I have been very much pleased with the results of this new departure, and so hope that it will be largely developed in the future. I have often had the students over to my house to sing hymns, to listen to Bible exposition, and to join in prayer, while I have often gone among them, gathered them around me and sang with them, talked to them, and prayed with them. They have been always very glad to come over here, or for me to go over to them, and I have had as free intercourse with them as if they were Christians. Two of them came to me two months ago and said they wished for baptism, but needed more instruction first. I formed a catechumens' class for them, and have been teaching them a good deal, and placing before them the importance of quick decision for Christ. So far as I can see, a real work of grace is going on in their hearts, and they long for baptism, but so far, fear of hurting their parents is keeping them back. I asked M. H. to be baptized first on the first Sunday in Advent, and then again on Christmas Day, but each time he has put it off, and I am afraid he will keep on putting it off, though he says he wants to be baptized before I leave for England on furlough. The father of the girl he was going to marry, hearing of his Christian tendencies, has broken off the projected marriage, and all his own relatives are turning against him, even his father telling him that he will kill him if he embraces Christ's religion. Already the young man is learning practically what the offence of the Cross is, and is standing firm, only outside the visible Church. He said to me the other day, "We love and respect our parents very much; they would be made very sorrowful if we were baptized, and we are not so brave, though we really love Christ, and believe Him to be the Son of God, the Saviour of the world."

In addition to these difficulties for



young students, there are the additional ones as to ways and means. When a young man in the middle of his University career turns a Christian and is cast adrift by his family, what is he to do? If the Mission cannot support him until he finishes his education—which necessarily involves a large outlay, and is not always possible—then he must break off all his studies and seek for some employment, casting away all his cherished hopes of a degree. All these circumstances combined tend to produce the habit of procrastination in our student inquirers, until they become possessed with the idea that an avowed Christianity is all that is necessary.

*The University of Allahabad.*—Our new University continues to make steady progress, and has two C.M.S. men on the Senate as Fellows, viz. Mr. Hackett, of Allahabad, and myself.

The University is aiming as much as possible to induce thinking in opposition to cram, and also to bring empirical science more to the front, in order that the Indian youth may learn to understand what a "fact" is. To this end they are, both in the First Arts and in the B.A. examinations, giving many optional subjects to students in addition to two or three fixed ones.

St. John's College must for the present specialize, and keep to the literary course—for she can have neither the staff nor the expensive museum and laboratory to take up science courses—or even study some branch of science as an optional subject in a semi-literary course. The literary course alone for F.A. and B.A. will take three professors, and when this has been made a success, and funds and men are forthcoming, an advance may be made in the direction of scientific study.

Lord Lansdowne, in a speech made here when receiving an address from all the educational bodies of Agra, dwelt at some length on the failure of English education to impart real thought. My impression is, not that the young men cannot think, but that they are afraid to think. The religious and social ideas and customs of India are based on such radically perverse and unsound foundations, that it is impossible to think sanely and logically and philosophically without coming into profound collision with them. Indian young men are not brave enough to endure the consequences of such a col-

lision, and so they refuse to think, until this also grows into a habit. Moral courage is a necessary element in all true thinking, and this they do not possess. It will be possible for India to "think" only when Christ has broken her bonds, loosed her grave-clothes, and set her free. To that end Mission Colleges are working, patiently and without much show, and in the end sought for, lies their justification as missionary agencies.

*Branch Schools.*—The school at the Delhi Gate, held in the old Presbyterian church, has continued much the same, and has some eighty boys on the rolls.

The head-master gets most of the boys to come on Sundays and has Sunday-school for them, in which the singing of Christian hymns forms an important and pleasing feature. I am the more glad to mention this, as the work was undertaken without any order from me, and is an instance of missionary activity on the part of an Indian brother which I am glad to recognize.

Another little school, practically a ragged school, containing forty young pupils, has been maintained in the Tohe-mandy bazaar. It is under a Christian, who is helped by a Hindu, and has been sowing Christian principles among a poor class. I am willing to multiply a number of branch schools, provided I can get Christian teachers who will work at Rs. 8 a month to take charge of them. Personally, I do not approve of Mission schools officered entirely by non-Christians, and only visited every other day or so by a Bible-teacher.

As an instance of what is termed the "comity of Missions" I may mention that our Baptist brethren have grouped all their little bazaar schools around St. John's College, have taken our standard of teaching in their different classes, and thus have made them feeders to St. John's. In this way they are able to keep up the continuity of Christian teaching from the very beginning up to the highest standards.

*Bazaar Preaching.*—Our custom now is to preach only during the six cooler months, as we find additional work more than we can undertake in the hot season. Friday is still the day, and during the first three months of the year, as well as lately, we have gone out. As we form a large party and can sing lustily, we generally secure a good

audience, which as a rule is fairly attentive. The Mohammedan opposition which used to disturb us a good deal seems to have died away, though any mention of Mohammed as a sinner, or of Mohammed's god as the giver of sinful commands or permissions, meets with a most fierce reception. Sometimes questions are asked which compel us to criticize the morality of Mohammedanism, and so one cannot always steer clear of controversy, much as one may desire to do so.

*Lectures.*—I was hoping to have had a weekly lecture to educated men during this cold weather, and was looking to various gentlemen in the station helping by giving lectures. I am sorry to say I could not get the help I looked for, and so the only lectures given so far are those which I have been able to deliver. They were delivered during the months of October and November of this year, and were as follows:—(1) "Theories as to the origin of the Universe;" (2) "The Attributes of God revealed in Nature and Man;" (3) "The Constitution of Human Nature;" (4) "The Fall of Man." The audiences consisted mainly of students from St. John's and the Agra Colleges, and numbered over a hundred. If I were to lecture on the "Congress," or on "Intemperance fostered by the Government of India," large audiences would

assemble; but lectures which aim at clearing the ground for Christian truth do not attract the crowd. If a fair number come and listen and think, one feels that one's labour cannot be in vain.

*Conclusion.*—I have thus endeavoured to give you a brief *resumé* of our work here in all its branches during the past year. We have nothing thrilling or romantic, capable of making a strong impression upon the public imagination; our work consists rather in the daily performance of duty under very prosaic conditions, and its results are seen not so much in striking conversions as in the secret moulding of the Indian mind towards a more intelligent appreciation of Christ and His Gospel. Looking back now (as I am bringing to a close my first period of missionary work) over the last seven years, one sees more and more clearly that this is the chief result of our work, and all men taking up education here in North India should clearly understand this, so as to escape possible disappointment. . . . I feel that I have filled a useful post, and that my colleagues and I have been occupying this part of the Mission battlefield for our Commander and King, and have distinctly seen His blessing resting upon it.

[We have just received the following interesting account of Mr. Pargiter's farewell, for a time, to the College, on his leaving for his furlough.]

On Tuesday morning, February 17th, at 8.30 a.m., the large hall of the College was filled by the students, past and present, of the College, by the masters and professors, and by the students and masters of the branch schools. On the platform were seated Mr. Pargiter, Mr. Robathan, the head-master and superintendent of the Christian Hostel, and Mr. Haythornthwaite, who had just come out to take up the Principalship. The proceedings were opened in thorough Oriental fashion by one of the students placing a garland composed of flowers cut out of silver cloth around Mr. Pargiter's neck, and garlands composed of ordinary flowers around the necks of Mr. Robathan and Mr. Haythornthwaite and the ladies present. While this was being done there was vociferous clapping of hands throughout the hall. Mr. S. G. Thomas, the senior master in the school department, and Haileybury

Lecturer, then read an address on behalf of the masters and professors; and Andrew Peters, the senior student, and son of an old and valued catechist of the Society, read an address on behalf of the students. Mr. Thomas, the senior master, then came forward and presented Mr. Pargiter with a gold chain having a cross as pendant, with the following inscription:—"Presented by the teachers and students of St. John's College, Agra, February 17th, 1891;" and also with photographs of the different classes. Mr. John Phillip, the head-master of the branch school, then read an address on behalf of the masters and boys, and presented some Moradabad copper-ware as a memento of their regard. Then Rām Prāṣād, the senior student of the non-Christian Hostel, which Mr. Pargiter started in July last, read an address on behalf of the inmates, in which gratitude was expressed for the opening of such a

hostel, and for the Christian teaching which had been given in the College and hostel, teaching which they had prized and loved, and the fruit of which they hoped some day to manifest openly.

Mr. Pargiter then rose and spoke to those present. He said he would impress upon them the absolute necessity, as teachers and students, of looking at things just as they were, and of expressing and describing things as simply as possible, for this was not only Christian principle, but was of essential importance to them as students engaged in the investigation of truth. They had not entered the College merely to cram up a certain amount of knowledge, but to investigate and to find out what was true, and so the habit of just and true expression was of paramount necessity. It was a source of pleasure to him, as well as to them, that the College had done so well in the University examinations. They had, during the past five years, passed seventy per cent. of the students sent up for the First Arts examination, a result superior to that attained by any other college in the province. This result was partly due to the comparative smallness of the classes, but principally no doubt to the hard work of the professors, as well as of the students. But success in examinations was not the principal object of the College, nor of those who managed and supported it. The College existed for the sole purpose of bringing the students into living union with the Lord Jesus Christ. They were glad to give them all the secular education they could, believing as they did that learning was in no sense antagonistic to the Christian faith, being rather the handmaid of the faith; but at the same time they felt that their labour was in vain if they did not lead men to the Saviour of the world. He would take this opportunity of publicly declaring that not in Hinduism, popular or reformed, not in Mohammedanism, not in learning and culture, was salvation to be found. Jesus Christ was the only Redeemer and Life-giver, and if they did not meet with Him, and live in obedience to Him, all the learning they might obtain in the College, all the success they might obtain afterwards in the battle of life,

would be of no lasting benefit to them. He was glad they were getting on well in their studies, but he would implore them to pay the most earnest heed to their daily Bible studies; he would ask them to pray earnestly for light and guidance, so that they might receive that faith in Christ which would be to them, as it was to him and his Christian fellow-helpers, their choicest possession, without which all else they had was valueless. He might not have another opportunity of speaking to them, but he wished his last words to be of Christ, and his last request to be an invitation to cast away the grave-clothes of all that was false, and to come to Jesus, who alone could satisfy the thirst of their souls, and make their life grand and hopeful. During the last seven years he and his colleagues had tried to set Christ before them, both by teaching and example, and it was their longing desire, and would be their daily prayer, whatever separations might ensue, that that teaching might bear fruit in their lives, and that some of them would be crowns of rejoicing for him and his fellow-teachers when the Lord Jesus Christ came in His Kingdom.

Mr. Pargiter then introduced Mr. Haythornthwaite, who then rose and spoke. He felt, with Mr. Pargiter, that the chief aim of the College was to bring young men to Christ, and he would do all in his power to keep up the Bible-teaching, and let all know that St. John's was a *missionary* college, and aimed at making its students Christians.

The Rev. W. Haslam, the well-known missionary, who was present, then spoke a few words. He was gratified, he said, to find the cordial feeling existing among all in the College, and still more to find the distinct way in which the Christian nature of the College was publicly put forward. He then dwelt briefly on the need of the Holy Spirit as the Great Educator, who alone could teach spiritual truth, and also make all learning beneficial to the individual. He then earnestly entreated all to seek Him. After his short address the meeting was closed by him with prayer, and all went away joyful through the granting of a holiday.

## BISHOP FRENCH AT MUSCAT.



IN the *Intelligencer* of July, 1887, was published General Haig's report on his visit to Muscat, the important Mohammedan capital in the East of Arabia. In the *Intelligencer* of January, 1889, appeared an article on Muscat and its influence upon East Africa, by Alexander Mackay. The Society not having been able to take in hand at present a Mission to Muscat (see February *Intelligencer*, p. 159), our devoted brother Bishop French has signalized the completion of his fortieth year of missionary service by attacking that seemingly impregnable fortress of Islam himself. The following extracts from his letters will be read with sympathetic interest. The first was to his son, the Vicar of Escot, and the two others to ourselves:—

*Near Aden, Jan. 22nd, 1891.*

Boisterous winds and turbulent seas have racked my brain sorely, and I have seldom had such torture in this line. But we are just close to the Straits of Babelmandeb, and hope to reach Aden some twelve hours hence or so. I should have been sorry to miss Hodeida, where I had a long day (spite of difficulty of reaching it by *sambuca* (or small boat of broad and heavy build), and returning to ship in the evening. I left my friends, Maitland and a young American missionary, and made my way straight out through a gate of one of the stout city walls, into the country beyond, where are palm-groves and some fairly imposing stuccoed country-houses of merchants and men of rank. Under an arcade (as the sun was to be feared) I got a little congregation together, some learned, others unlearned, and addressed them for over an hour, eliciting the opposition of one or two of the *ulumā*, or educated men. For the first time in this part of my journey, my mouth seemed a little opened and heart enlarged to witness for Christ, and a few seemed really struck and interested. I tried to get entrance into a mosque or two, as of old time into Afghan mosques with Gordon and others, but failed to find the proper Imams within. I secured the lower steps of a flight of steps leading up to the private residence of a high Turkish officer, in rich uniform, a general of army here, not knowing whose steps I was occupying. However, the old gentleman came down (as a Roman centurion in old time might have done) and took his seat, with a few others, on his own doorstep, and listened with singular docility and thankfulness, and begged my blessing on his office, and his fulfilment of its arduous duties. After first leave-

taking, he sent down to me a beautiful walking-stick of lemon-wood, so I had to mount the steps to express my gratitude and acknowledgment of his singular courtesy and friendship. Then came a still more enthusiastic and affectionate leave-taking still, and warm kissing of hands, to Maitland's astonishment. I certainly never experienced such kindness and friendship from any Turkish official before in any quarter. I trust the message may have struck his heart. Anyhow, he gladly accepted a copy of the whole Bible—this in one of the most bigoted of Arab cities.

There was an excellent colporteur here this week, of the Bible Society, Stephanos, a Jewish convert, I believe, and excellent Arabic scholar. The Wali, or viceroy of the city, has forbidden his carrying Arabic Bibles into the interior, though the Hebrew ones for the Jews at Sennaa are passed, some six days' into the mountains. In Jeddah itself, I had some small measure of encouragement, but not nearly so much as in Hodeida, which has now outstripped Mocha as a thriving trade centre in those parts.

*Muscat, Gulf of Oman,*

*February 13th, 1891.*

I arrived here on Sunday last with Mr. Maitland, of the Cambridge Delhi Mission, whom I met in Egypt, and who spends a few weeks for his health's sake with me, perhaps until Easter. We did not like throwing ourselves on the British Consul here, as we thought it might embarrass him to entertain Christian missionaries on their first arrival here; and we had very great difficulty in finding even the meanest quarters for the first day or two, but are now in quarters in an adjoining village, more tolerable as regards necessary comforts, belonging to the Ameri-

can Consul, who is agent for a New York house of business. I have written to India for a Swiss-cottage tent, as a resource in case of no possible residence being available here, or anything approaching even the English village public-house, or Persian caravanserai. In the adjoining hills such a tent might give shelter during the hot weather, if the Arabs will tolerate the presence of a Christian missionary. Of possibilities of entrance of a Mission, I feel it would be premature to speak yet. We are pushing on our Arabic studies, and I am glad to find how much more intelligible my Arab teaching is than in Tunis and Egypt. I hope soon to find a Sheikh of some learning, to carry on translations in Arabic under his guidance, if life and health be spared. I feel most thankful to feel myself again in a definite temporary centre, at least, of missionary effort. "Patience and longsuffering with joyfulness" I would humbly and heartily desire to cultivate, as most appropriate to my present condition and circumstances. The British Consul, a very polite and courteous and high-principled man, is hopeless as to any effect being produced on the Oman Arabs, and feels his position precludes him from making common cause with any effort for making proselytes among them. So when Maitland goes I shall be pretty lonely here, not for the first time, however, and I only pray that the loneliness may help me to realize more fully the blessed Presence which fills, strengthens, animates, and supports.

*Muscat, Gulf of Oman,  
March 10th, 1891.*

Having been here a full month, a very brief report of proceedings may not be unseasonable. The loan of a small vacant house, not far from the seashore, plain and rough in its furnishing and arrangements generally, but sufficient for our needs, has been a real God-send to us; what we could have done without it I know not. Mr. Maitland returns to his Delhi duties this week, so I shall be in solitude, but not desolation I trust; and be permitted to realize in some degree the presence of Him whose helpful, gracious support I have never found fail me under like circumstances. He hath said, "I will never leave thee," &c.; "I will not leave you orphans," &c.

Many afternoons are now spent with

gathered companies of Arabs. Perhaps the most cheering and hopeful of these was one on Sunday afternoon last, in a village a mile off, with an imposing fort (where the Sultan of Muscat keeps a small garrison). Some fifteen gathered, and we sat for an hour freely speaking of, and hearing, the leading Christian doctrines which form the substance of our creeds, in their practical bearings as well as doctrinal. Some of those Arabs—about half of whom were old and venerable men—seemed to hang upon the Word. I began with various notices of the coming Kingdom of God and Christ, as taught in the last words of David, 2 Sam. xxiii., in the 72nd Psalm, the xxxv. of Isaiah, from which I passed on to some of its main features as exhibited in its effects on the heart and life, especially dwelling on the teaching of Romans vi.; dealt with Christ and the new life of holiness through and in Him. This chapter seems nearly always to strike forcibly an Arab hearer. Questions asked led to the reading of large portions of Rev. xxi. and xxii. (with comments following), by which they seemed still more touched. So the work in town and villages is taking its stand, I trust, however feebly; and those three years of Arab study will not, I trust, be thrown away and proved futile. In memory of H. Martyn's pleadings for Arabia, Arabs, and the Arabic, I seem almost trying at least to follow more directly in his footsteps and under his guidance, than even in Persia or India, however incalculable the distance at which the guided one follows the leader!

As regards methods of work (besides translation of St. Hilary on the Trinity), there are three which seem to me desirable to adopt, if so short an experience can be any guide:—

(1) Getting access, where it is offered and invited or can be obtained, into a single house, whose head is a man of mark, through his character, education, rank and influence exerted, and proclaiming the truth as fully and clearly as possible to him and his friends, some of whom are sure to gather, and become more or less interested, possibly in opposing, but more often, I find, in trying at least to understand and catch the drift and bearings of the message delivered. This seems to be strictly in obedience to our Lord's own directions, and to be a method conformable

to what I have learnt of the Arab character.

(2) The method of which St. Paul at Rome was the great example, when he continued two years in his own hired house, and received all that came in unto him, &c. This method also I am beginning to adopt, though not at present with results of large promise.

(3) I am planning and setting in order a tract, or treatise, in Arabic, which should contain from fifteen to eighteen chapters, in which should be set forth as simply and intelligibly, but also as impressively and scripturally as possible, the main characteristic differences of doctrine and practice between the two conflicting faiths.

Other points should not, and, I trust, will not be lost sight of; such as (1) the distribution of the Christian Scriptures, not promiscuously, but to anxious inquirers, and, for the most part, to those likely to come under further instruction; and (2) the exhibition of Christian worship, both in its pure spiritual character and in its orderly external development, with a sound, solid, and moderate ritual.

To-day the Resident, Colonel Mockler, introduced Mr. Maitland and myself to H.H. the Sultan of Muscat, a young man and nephew to the Sultan of Zanzibar. He received us graciously and respectfully in presence of his chief Ministers, Wazeer, Commander-in-Chief, Chief Secretary, &c., and was courteous enough to offer me for a residence the fort under which I spoke of preaching to a hopeful assembly of Arabs of some influence and education on Sunday evening last. You will hardly need to be informed that I have no intention at present of being changed into an Arab Sheikh, with some of the barbaric wealth of Muscat at my command. I tried to give H.H. some idea of the less pretentious and ambitious aims with which I had (for a short season, at least, and in feeble health) visited his dominions; and that it was rather in the interests and Kingdom of God I was making these journeys, and carrying on these studies of the language of his people.

My present purpose still is to find my way (if God will, when the real hot weather sets in) into some of the hills in the interior, where I may be whole for the Arabs. I have sent for a tent of a small but substantial kind from India for this purpose. Thus I may

hope, if God will, to carry out my proposal, as far as practicable, to furnish you with further, fuller, and more deliberately studied reports of the present suitability of Muscat for a Mission. The notice in the February *Intelligencer*, though not couched in very hopeful terms, yet does not wholly preclude the possibility of the Society's occupying the ground.

The American missionaries have not, thus far, made their appearance. Possibly they have fixed on some other centre of operations, or may be awaiting the result of my inquiries and appeals. Colonel Mockler seems entirely adverse to the forming of a Mission here; not, on the abstract view of the questions but because he considers the Arabs absolutely hopeless and unimpressible in this direction, set upon tribal feuds and mutual plunder and slaughter. Besides, he considers Muscat a wholly decayed and sunken place, and its kingdom as irrevocably fallen and powerless, all whose wealth and influence has been transferred to Zanzibar. There is doubtless some truth in these depressing statements. It is too early for me to pass a judgment. He thinks Bahrain a more hopeful place, or Sohar, a purely Arab town, some 150 miles down the coast towards Aden. Bahrain he considers more in touch (though an island) with the Arabs of the interior than Muscat is.

Again, Hodaida and the highlands beyond it, which General Haig visited and reported on, may (I concede) hold out still brighter promise. But I should be sorry precipitately to abandon Muscat, however small the measure of support received may be. If it is a very small work it may be well enough for an old man like myself, whose loss or banishment could affect the Church but little. Only God's will be done, and His Holy Name glorified, on earth as in heaven.

I have scarcely expressed in the least degree the view I have of the *extremely serious* character of the work here to be entered upon; and the possible—nay probable—severity of the conflict to be expected and faithfully hazarded by the Church of Christ between two such strong and ancient forces, pledged to such hereditary and deep-grounded hostility. Yet "the Lamb shall overcome them; for He is Lord of Lords," &c.

## AFRICAN NOTES.



**NORTHERN ZAMBEZIA.**—Mr. H. H. Johnston left England last month (April) to enter on his duties as Consul-General for Portuguese East Africa, and as Her Majesty's Commissioner for the territories under British influence north of the Zambesi, to the south of the German and Congo Free State spheres, and to the east and west of the Portuguese possessions. It is a vast territory; that under the Commissionership, to be estimated, according to the *Times*, at 300,000 square miles; and if to this be added the sphere as Consul-General for Portuguese East Africa, the region committed to Mr. Johnston's care in the interest of the Empire may amount to some 600,000 square miles. It belongs to the Plateau region of Central Africa, with an average height of some 4000 to 6000 feet, with the exception of the regions of the Lower Loangwe. It includes the south end of Lake Tanganyika, stretches to the east shore of Lake Moero, the east bank of the Luapula, it embraces the whole of Lake Bangweolo it would seem, and passes thence west by an undefined boundary, as yet, of the Congo Free State, to the Kabompo branch of the Zambesi. How far the kingdom of Msiri, where several English missionaries are at work, with Katanga, comes under its influence may be open to dispute. The population of this vast region does not probably much exceed a million. There is ample room thus for large industrial development and for a larger native population. Among this population it is believed there are not more than 300 Arabs of pure blood, and these are said to be generally respectable men, rarely taking part in raiding. There is also a floating population of some 400 Suahilis, the great disturbers of the peace, the real slave-raiders and ivory-stealers.

Mr. Johnston will have under him three Vice-Consuls, one of whom, Mr. Churchill, will be constantly stationed on the coast. Another Vice-Consul, Mr. W. Sharpe, has just returned, it is believed, from the Bangweolo country, and will probably accompany Mr. Johnston in his journeys. Mr. Johnston has also a considerable staff. The leading member will be Lieutenant Sclater, whose experience as an engineer will be of great value in road-making. He has also given his attention to geographical observations, but his chief duties will be probably in connection with the police. These are to be provided, to begin with, to the number of 150, a proportion no doubt drawn from India. These will be concentrated at first in the Shiré Highlands, which Mr. Johnston may make his headquarters for a time; also on the Nyassa-Tanganyika Plateau. Mr. Johnston is to be subsidized, in addition to the allowances of Government, to the amount of 10,000*l.* per annum by the British South Africa Company, who are also to grant 2500*l.* a year to the African Lakes Company to help them to develop their country. The Lakes Company is to be a purely trading company, with no territorial rights and no jurisdiction. A skilled botanist will probably be sent out also on the staff, and the British South Africa Company supply a trained horticulturist. Sugar, coffee, and other cultures are already successfully carried out, and localities may also be found suitable for tea culture.

*German East Africa.*—The Baron von Soden has now entered on his rule as Governor of German East Africa, with Lieutenant Zelewski as the chief of the Corps d'occupation. Dr. Peters' services and Major Wissmann's are also placed at the disposition of the Governor. Major Wissmann lately returned from Kilima Njaro, where he left behind him the prospect of a more secure and peaceful settlement of the country. Masinde, the most important position

to be occupied on the route, will be henceforth carefully guarded. Mandara, on whose loyalty confidence is placed, is established in his position. Moschi was visited, and will be adequately guarded. On the whole the prospects are of a settled and firm government, dispensing justice to the Natives, and prepared to act firmly against marauders, and plunderers, and slave-caravans. Bishop Smythies continues to bear a favourable testimony to German rule in East Africa. Writing from Magila, 24th January last, he says:—"The German rule has had a most salutary effect in the country. I cannot help thinking that the new feeling which is being shown in favour of schools for the children is because the people think it will somehow be a safeguard to them to be connected with us, as well as to have their children taught."

*The great Central African Lakes.*—But a few years ago the voice of the evangelist had never been heard on these vast Central Lakes of Africa—Nyassa, Tanganyika, Nyanza—now they begin to be occupied in considerable force by various Missions. To begin with Nyassa, there is the Free Church Mission with its centre at Bandawe. Here, according to Dr. Warneck, there are now sixteen stations and out-stations, more widely extended than Scotland itself. Four native languages have been committed to writing, and parts of the Bible translated into them. The number of scholars in the Mission schools is betwixt 2400 and 3080. The children are also instructed in carpentry, gardening, and bookbinding. On the east side of the Lake, with the island of Licoma as a sort of missionary Iona, the Universities' Mission, later here in the field, is ever widening its work—Christian, industrial, seafaring, it might be added. At the south of the Lake, at Mponda, there is a settlement of four Jesuits, who, Dr. Warneck states, have been supplied by the Presbyterian Mission with all their literary materials to aid them in mastering the Yao language. Near the Lake, again further south, there is the admirable Blantyre Mission of the Scottish Established Church, distinguished alike by educational, religious, and material progress. At the northern end of the Lake, Dr. Merensky, one of the German South African missionaries, is about to establish a branch of the Berlin South Africa Mission in a lofty plateau stretching westwards towards Lake Tanganyika, and also eastwards, said to be one of the most salubrious regions in Central Africa. The Moravians are also about to establish a Mission there. If we pass to the Tanganyika we have the London Missionary Society established there, for a number of years having had many difficulties to contend with; but now, with a steamer on the Lake, and from the lengthened experience of the Society, destined at no distant day to carry on upon the Lake an important work. It is to be hoped that German Protestant Missions may presently join hands with it on the eastern side of the Lake. Here the Roman Catholic Missions claim to have been very successful. It is stated that such is the progress of the work that two Protestant missionaries said to a lady recently visiting the Lake, "Don't be surprised if some time you find the whole shores of Tanganyika Roman Catholic." We hardly think this likely in a field to which Livingstone first invited attention, and where an Evangelical Mission was first established and has never ceased to labour. As to Lake Nyanza our readers know fully regarding the work and its proposed extension. As to the Roman Catholic Mission, nineteen new missionaries arrived, we are informed (*Missions Catholiques*), at Mpwapwa on October 15th last, in good health, and are, it is supposed, at this time at their destination. It is stated that last July there were more than 12,000 neophytes or catechumens. The adjacent Lakes—Moero and Bangweolo—have not yet been occupied by the missionary, but it is probable that some of Mr. Arnot's pioneers may yet find



their way to Bangweolo and Ilala, where Livingstone died, and an English Bishopric may yet be founded north of the Zambezi, to connect with those established to the south of the river.

*Late Overthrow of the Arabs at Lake Nyanza.*—A letter of Mgr. Hirth in the *Missions Catholiques* gives a graphic description of the fall of the Arab power on Lake Nyanza. They had been established on the Lake some twenty years. From the first they were followed by a crowd of Mussulman negroes, who, under the name of ivory-traders, extended their slave-trading ravages over the island of Ukerewe, then along the shores of the Lake, east and west, reaching at last Uganda and Unyoro. It is said the last fragments of their force are there now, on the point of joining the Mahdists. In the south they occupied the country of Muanza, then Kagehi, lastly Magu, where their power rose to its greatest height some two years ago, when Mwanga had been driven from Uganda for a time. From Tabora and the Lake coasts a crowd of traders, especially of slave-traders, then gathered together there, their vessels traversing Lake Nyanza in all directions, ivory and slaves being accumulated in large quantities. But the triumph was not to last. Mwanga in 1889 recovered his throne by the bravery of his Christian subjects, and Islam was vanquished, though not as yet finally overthrown. Their vessels were taken and destroyed. They were obliged to abandon Magu, exposed as it was to the attacks of the Baganda, and they retired behind the Shimeyu. There they concealed for a time the spoils of their plunder, sheltering themselves in the forests further south, where many, masters and slaves alike, perished in the last two years from hunger. At last two of the slaves, wretched skeletons, reached the French Mission on the south coast. Emin Bey was informed of their position on the right bank of the Shimeyu among the Massanga. By his command Lieut. Stuhlmann, with some forty regulars and seventy porters, attacked them. At first they fancied they were safe, but some bombs well directed soon taught them that they had a new enemy, possessed of a superior armament, against which their valour and their arms of precision availed nothing. A number fled into the forest, others were seized and executed; the young slaves were rescued and brought to Emin Bey. Some of these he left, Mgr. Hirth informs us, with the French Mission; others he took from Karagwe and Unyoro to be restored to their families. Thus ended, it is to be hoped for ever, the bloodthirsty, infamous power of the Arab in the Lake Nyanza region.

*Southern Zambezia.*—The South African Company is ever advancing northwards. Some 500 gold-diggers, it is stated, have now reached Mt. Hampden, which is only some 130 miles south of the Zambezi. Matabeleland remains in quietness, Lobengula, its great chief, still supplying the emigrants with cattle. The difficulties with Portugal are, however, far from being removed—seem rather to be increasing. This has partly arisen from the fact that as the land journey from the Cape to Mashonaland is immense and exhausting, the new way round the Cape up the eastern coast to the Pungwe is far the more expeditious and inviting. Starting from Port Beira, on the Pungwe, the river may be ascended some 100 miles to M. Pandas, and thence by coaches and waggons Southern Zambezia is reached. This route it had been arranged in the treaty repudiated by Portugal, should be open, subject to moderate custom charges to the colonists, and some 250 had agreed to choose this route from the Cape at the end of last April. Portugal, it seems, now refuses to open this way of approach, which it had been understood was included in the *modus vivendi*; and it has also seized upon a colonial steamer on the Limpopo, passing through their territories, on the plea that it was conveying arms to rebel chiefs

fighting against Portugal. *L'Afrique* states that it was carrying arms destined for a Native vassal of Portugal. It is the usual bias of that journal to judge unfavourably on questions of British interests in Africa; it has no sufficient evidence to warrant it in this hasty conclusion. It is to be hoped that some peaceful settlement of these questions may be found, as it is certain that the South African colonists will not tolerate the same treatment on the part of Portugal as the African Lakes Company so long bore with. It is to be noted with interest that various Protestant Missions begin to press into this newly opened country. The London Missionary Society has long, under trying circumstances, occupied Matabeleland. Moffat, the missionary, was indeed the first, we believe, to enter into it, and for a time he won a great success. On the east there is now, as we elsewhere mention, the American Board Mission at Inhambane; and reaching onwards towards Gungunhani's territories, further inland, there is the Swiss-French Mission; the Berlin S. A. Mission is also advancing northwards. It is hoped, also, that two Anglican Bishoprics may be ultimately established, reaching on to the Zambezi. A little north again of the Zambezi there is M. Coillard of the Paris Mission, labouring successfully among the Barotse, who has recently been joined, it would seem, by missionaries of the Primitive Methodist body.

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*American Sphere of Influence in Africa.*—The American *Missionary Herald* has an article on this subject worthy of note. The United States have no political sphere of influence, nor do they wish it; still they have a sphere of influence in the Dark Continent, and it is likely, we trust, to grow. As the *Herald* observes, they had once a sphere in that darker influence which so overshadowed the Continent. In this they had a part with England; undoubtedly it was the large slave-market they afforded which aided much in the development of the African Slave Trade. It is strange to think that this had its beginning so far back as A.D. 1620 at Virginia, the very year when the Pilgrim Fathers landed at Plymouth. America, the *Herald* adds, has also contributed other injurious influence in the floods of intoxicants it has poured into the Continent, rising as high, some years ago, as 800,000 gallons, now, happily, not exceeding 270,000 gallons. But while this is unhappily so, the United States have also had their large share in more beneficent influences; with the exception of England, no country has had a larger. Liberia, to take an instance, was a philanthropic experiment, which, if not yet a great success, is certainly by no means a failure. Then there is Mission work that America has accomplished ably and effectively and with great sacrifice, scarcely enough known. There is, for instance, the admirable Presbyterian Mission in Egypt, occupying there the highest position of any Protestant Mission, doing so much for schools, having ever wider influence with the Copts, extending their mission-fields ever more widely from Cairo and Asyoot further up the Nile, with many village charges now. Then in the Gulf of Guinea, mainly in Liberia, there are the Episcopal, Episcopal Methodist, American Lutheran, Presbyterian, and other Missions. Again, there is the Presbyterian Mission in the Gaboon, established long before the French had any place there, now gradually, from the narrowness of the French system, being almost forced to retire. There is, again, the Zulu Mission, chiefly in Natal, established since 1836, a Mission not of the largest in South Africa, but distinguished, as the work of the Board of Missions is everywhere, by the excellency of the schools, the efficiency of the discipline, the thoroughness of the Christian work done. They are taking hold also of the East African coast, as at Inhambane, moving on northwards. Then on the west they have been breaking ground at Bihé and in the Bulanda country, and have done good service of late both to the

Portuguese and the Natives. There is latterly also the work of the American Baptist Mission Board being energetically pursued on the Congo, and of Bishop Taylor, somewhat further south. The United States have in Africa some 204 missionaries, male and female, the *Missionary Herald* informs us, occupying some 359 stations and out-stations, and expending on Mission work some 48,000*l.* a year. Few European countries have done anything like this, or have given so much from the purest and highest Christian motives.

*West Africa and the Niger.*—It is to be hoped that the able British Commissioner appointed for these regions may soon be able to enter on his official duties. There is a large and arduous field before him as Consul-General to the German Cameroons, as Administrator in the Oil Rivers region, and as exercising an Imperial control over the British Niger Company. It were to be desired, indeed, that there might be one supreme British Administrator for the whole of West Africa, including Sierra Leone, the Gold Coast, and Gambia also. The efforts of France to extend its influence and power over all West Africa and to penetrate the Soudan, demand vigilance and energetic action on the part of the British authorities. The French journals, especially the *Débats*, have lately attacked the Niger Company for their conduct to two members of M. Mizon's party—Captain Silvestre and Sergeant Coche. They had been attempting, by the Binue, to penetrate to Bornu and Lake Chad, no doubt to place these regions under French political influence. The *Débats* complains that the Niger Company connived at an attempt at assassination; that they prevented their approach to the Binue till its waters were too low to allow of an ascent; that they also prevented them from marching by land. All these remain matters for investigation. The *Temps*, as well instructed as even the *Débats* on these questions, assigns the want of success of the French voyagers simply to the fact that they sought to ascend the Binue when its waters were too low to admit of it. Further south M. Crampel has been attempting, from the Congo and Ubanji, to reach Baghirmi, and thence to obtain access to Lake Chad by another route. He has been aided in this effort by one of the staff of the *Journal des Débats*; but although the expedition has succeeded so far in opening a way, no intelligence has as yet been received of the Baghirmi frontier being reached. From the Cameroons, again, Dr. Zintzgraff has been at the head of an expedition seeking, for objects of trade and science, to reach the German Hinterland. This has led to one of the most serious encounters the Germans have had either in East or West Africa. Dr. Zintzgraff's force included, we are told, in addition to those under his immediate direction, some 5000 Balis, while on the opposite side some 10,000 Bafutis sought to bar the way to the interior. In the fight four Germans were killed, and some 168, it is said—the number is not quite certain—of the Natives, while the Bafutis lost some 500. Bandeng, the object of attack, was destroyed, but Dr. Zintzgraff's force was compelled to retreat from want of ammunition, leaving a defensive force in Baliland, and intending speedily to again force their way onward. In Germany there seems some difference as to this advance, one party advocating Imperial support of these designs, while another would leave the expense of such expeditions to the German trading companies.

*English and Italian accord in North-East Africa.*—It is most satisfactory that England and Italy have arrived at an agreement as to their spheres of influence in North-East Africa, including the Red Sea; from Famaka and the Blue Nile to Ras Kasar is the Italian boundary on the north. On the south, again, the River Juba is the line of demarcation; Kismayu being, it is said, open to both nationalities. Italy has thus, so far as England is concerned,

an immense sphere under its influence: if it can approach, for instance, and win over the great tribes of the Gallas, how much will be accomplished for African civilization! As to Abyssinia, it is a question if King Menelik will accept the position assumed in the 17th Article of the Treaty of Ucciali. He desires to act in concurrence with Italy, but he is not willing to accept it as his representative to foreign Powers. The French papers exult over this—it is probably due to French influence, which, with scarcely an exception, contests all the positions held by other European Powers in Africa. Russia, too, is about to send a formal representation to King Menelik, and as being at the head of the Russian Church, will seek to exercise over him its influence, and to save him from Italian control. As regards Kassala, England maintains its position: Italy may, in case of war, occupy, but not retain it. Italy has done nothing to entitle her to rule the Eastern Soudan. This remains free for Egyptian control, a vast region which England has done more than any Power to open up to civilization. In the laxity of colonial government there is reason to fear that Italian subordinates have permitted crimes and outrages to be permitted, such as indeed occurred even with Mr. Stanley's force. The same charges have been made as regards the Germans, and the French forces on the Upper Senegal. These scandals justify and require much more stringent regulations as to the action of European officials. An Italian Commission has been sent out to Massowah to make a searching inquiry as to the conduct of the officials.

*Cardinal Lavigerie's "Frères Armés du Sahara."*—At the late Brussels Conference it was proposed that in addition to the forces of the Powers agreeing to co-operate in the suppression of the slave trade in Africa, auxiliary agencies might be employed by such nationalities as wished to co-operate within certain limits to the same philanthropic ends. We presume the idea was Cardinal Lavigerie's; at all events it is embodied in his Templars or Armed Brethren of the Sahara. These have just passed through a novitiate, we are informed, of a year, and they were solemnly dedicated last month to the work by Cardinal Lavigerie at Biskra, on the confines of the Desert. The Vicomte de Brissac, formerly well known in the Paris sporting world, but now devoted to this cause of Christian philanthropy, is at the head. With him there are, we believe, twelve others associated, none of them more than thirty-five years of age, who devote themselves to the work and to celibacy, we are informed, for five years. These Templars, as they may be called, are, partly like the Trappists, devoted to industry. They are to cultivate dates and palms in the oases of the Desert; they are also the defenders of those asylums opened for those fugitive slaves from the slave-trading caravans who may choose their refuge. They are to care for the wounded and the sick, and to secure them from violence. This house of the brethren is, of course, but the first of those which may be established on the confines of the Sahara or in its oases, and they are, of course, from their position to be regarded as at once loyal to France and to their Divine Master. How far this is a wise measure, giving all credit to the motives of its originator, time only can show. Can it be preserved from a political bias? As the slave-caravans do not enter Algeria now, these Templars must be rather a guard against the approaches to Morocco or Tripoli. What use may France make of this in its ambition to absorb Northern Africa? Besides, Christianity does not use the sword as Mohammedanism does. Will there be no tendency to revive a crusade policy? Rome may concur in this, but it is quite alien to Protestantism. Time will show how a line of action, however inspired by higher motives, may yet be dragged down by the mere politician to ignobler ends. J. E. C.

## THE MISSION-FIELD.

## WEST AFRICA.

**T**HE Sierra Leone Finance Committee held a Valedictory Dismissal in the course of its meeting on January 29th. Mr. C. N. Lewis, lately a student at Fourah Bay College, was leaving to take up the work of a schoolmaster at Port Lokkoh. The Bishop of Sierra Leone addressed him on the dignity and far-reaching effects of a schoolmaster's work, and assured him of the sympathy and prayers of the Committee; and the Secretary, the Rev. W. J. Humphrey, commended him in prayer to Almighty God. At the same meeting, Mr. F. T. Cole, who had just returned from Makomp, an out-station of the Port Lokkoh Mission, where he has laboured as catechist, was welcomed, and an account of his work was listened to with much pleasure. This is after the example of the Parent Committee, but it has not been done before in Sierra Leone. Mr. Humphrey also arranged a farewell meeting in the College for Mr. Lewis the night before he started; he says, "I trust it will be a real help to him, and also have a good reflex action on all the students."

The Rev. E. Leversuch went at the beginning of March to reside at Port Lokkoh for several weeks for the study of Timneh. A large number of the Timnehs are nominally Mohammedans.

The Rev. J. B. Wood reports that matters were quiet at Abeokuta at the beginning of February.

The Revs. T. Harding and R. Kidd went to Ibadan in January, the latter to remain for some months it is hoped, the former to make arrangements regarding buildings, &c., and to return to Abeokuta and then home on furlough.

The Governor of Lagos, Sir Alfred Molony, K.C.M.G., presided at the annual public examination and prize-giving of the Female Institution, Lagos, on Dec. 19th. The special prize of 2*l*. 2*s*. awarded by Mrs. Denton for plain needlework, has again been taken by a Female Institution girl.

## EASTERN EQUATORIAL AFRICA.

A telegram was received from Bishop Tucker on March 29th which informed us that he was in Usonga, on his return journey from the Lake to the Coast; and a few days later, April 3rd, a second telegram arrived, stating that he and the Rev. Douglas A. L. Hooper had safely reached Zanzibar. The latter telegram adds, "All well Uganda."\* The Bishop is expected home about May 19th.

The Rev. J. C. Price, of Mpwapwa, writes cheerfully:—

The past year has, on the whole, been the most encouraging since I came here, eleven years ago. To God be *all* the praise, for I am sure I deserve none.

The statistics show no material increase in the number of baptized, it is true; but the increased interest shown by the people in the Gospel message has been an ample reward for all we went through last year, and a sufficient justification of our perverseness in refusing to act on the Consul's wish to leave the country with the escort he sent up to fetch us.

There have never been so many

attending the Sunday preachings, and about 200 have given me their names as wishing to be taught more about the Gospel, although most do not come regularly to the classes for instruction, and only those who do come more or less often have been reckoned as catechumens in the statistics. The number includes several of the head-men, and the chief of Mpwapwa.

I have about twenty (big lads and children) living with me. Some have come of their own accord, others have been sent by their parents, with the wish that I would teach them. I cannot well give them more than two or

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\* Letters received since. See page 369.

three hours a day in the way of teaching. We feed together, as I live almost entirely on native food now; and they do not cost much to keep, and do a little work three or four hours a day as part compensation.

Three or four of these lads are able to help me in teaching the elementary classes, and two of them are also employed in *translation* work. They help

me in my own translations and are also doing a little by themselves—from Swahili, of course. At present one is engaged on St. Mark's Gospel, and the other finishing Genesis, which I left uncompleted some time ago. Of course I revise what they do, especially as the Swahili is not always well put, and sometimes unintelligible. Now we are also revising St. Matthew.

#### PALESTINE.

Miss E. G. Reeve arrived at Jaffa at the beginning of February; and the Rev. F. F. Adeney, the Rev. C. B. and Mrs. Nash, Miss Patching, and Miss Savage in March. Mr. Adeney and Miss Savage proceeded to Jerusalem, Miss Patching went to Gaza, and Mr. and Mrs. Nash remained at Jaffa.

The Rev. H. E. and Mrs. Fox also arrived at Jaffa in the middle of March. On Monday evening, March 16th, a meeting was held in the South Jaffa School to bid them welcome. On the 17th a "Quiet Day" was observed by the workers, commencing with the Holy Communion at 6.45 a.m.; a service for confession of past shortcomings and sins at 11 a.m.; a service of thanksgiving at 2.30 p.m.; and a service of consecration at 7 p.m. The following days until Monday, the 23rd, four services were held daily, the one in the afternoon being for children. The Rev. J. R. L. Hall writes:—

We have had a "mission" of very great and widespread blessing. We can never feel thankful enough that God chose out and sent Mr. Fox to us for our "mission." The services and meetings were all well attended, and the people listened in rapt attention. At the early morning daily communion the lowest number was forty-six, and on two occasions it was sixty. More than three hundred children attended each of the *daily* children's services,

and about the same number of adults attended *each* of the mission services. There has unquestionably been very large blessing, and our hearts are full of gratitude and praise to God for what He has done for us. In a very marked way, I trust, the love of God has been shed abroad, and many have been drawn closer to Him. God's presence has been and is with us, and we have very many proofs that He is working mightily in our midst.

#### PERSIA.

In his Annual Letter, Dr. Bruce makes the following reference to the Jews, and to the earnest labours of the lay agent of the London Jews' Society at Julfa:—

Oh! how long have we prayed for a blessing on God's dear ancient people, who are scattered to the number of about 70,000, I believe, throughout Persia, and especially for those of Ispahan! Blessed be God! He has at last heard our prayers, and a most interesting work is being carried on among them by Mr. Noorollah, the devoted agent of the London Jews' Society. Two of them who have been baptized (one by Mr. Carless and the other by me), are most regular attendants at our services, and are both of them, in much trial and affliction, bearing a most consistent testimony to the true Messiah. The Saturday before last Mr. Carless and myself had the privi-

lege of assisting Mr. Noorollah in opening an adult school in the Jewish quarter. After we had opened the school with reading of the Word of God and prayer, and loving words to the Jews and Moslems who were present, we went to the synagogue, where we found a large congregation listening to a sermon from a learned Rabbi, who had lately come on a visit to Ispahan from Jerusalem. The Rabbi, when he had finished his discourse, beckoned to me to come up on the platform and preach to the people, and I had the great privilege of preaching the true Messiah to a most attentive congregation.

## NORTH INDIA.

The new buildings of the C.M.S. Garden Reach School, Calcutta—the site of the former buildings having been required by the Government in 1885 for the purpose of enlarging the City Docks—were opened by the Lieut.-Governor of Bengal, Sir Charles Elliott, on January 30th. On the same occasion Lady Elliott distributed prizes to the lads who had been successful in the recent examinations. The Rev. Jani Alli is the Principal of the school.

On the eve of the Rev. C. H. Bradburn's departure from the Calcutta Boys' Boarding-school, to take charge of the school at Taljhari, the masters and boys of the school presented him with an address, and some handsome vases of India metal-work. The North India *Gleaner* says:—

The address contained the following sentences, which were, we believe, as sincere as they were appreciative:—

"We, the teachers and students of the C.M.S. Boys' Boarding-school, beg to convey to you some expression of the respect and esteem felt for you by us all. Since you came here as Principal of our school, not a day has passed without some improvement in some direction or other. The present perfect system of accommodation for boarders, the new and improved set of school furniture, the pleasant plunge-bath—

all these are the proofs of your unceasing efforts and constant labours for the material good of the school. The kind interest which you have always taken, specially in poor and helpless boys, the healthy advice which you have often given us, your earnest desire to make us good in every way, your patient demeanour to those who erred, and your anxious solicitude for them, are signs of the Christian virtues in you, which you so eagerly desired to implant in us."

On January 7th the Krishnagar District Church Council held its meeting at Ratnapur, and the Rev. W. T. Hollins, Rector of St. Peter's, Bristol, addressed the members from St. John xv. 26, 27. The two most important subjects discussed were, "Work among Christian Women," and "Schools for Christian Children."

Nine days later, on January 16th, the annual meeting of the Bengal Central Church Council was held in the hall of the Divinity School, Calcutta. The Bishop of Calcutta presided. The North India *Gleaner* gives the following account of the proceedings:—

At 8 a.m. a special service was held in Trinity Church for the pastor, catechists, delegates and friends, when the Rev. Koilash C. Biswas preached, and the Holy Communion was administered. General practical questions were discussed, some of which had been referred to the Central by the District Church Councils, e.g., endowment funds, repairs of churches, provision for the families of deceased agents, &c. An important discussion then took place on the relations between the District Councils and the Central Council, and the best means of securing unity of action in both districts. The Bishop, while urging liberty with unity, made some valuable suggestions for securing the unity desired. The questions of

"How to secure a faithful attachment to the Church," and "How to encourage young men to offer for the Ministry," created a considerable amount of very interesting discussion. The Bishop, in the course of his valuable remarks, pressed home the duty and privilege of Christian parents dedicating their children to God for the work of the Church, without regard to their future monetary prospects: "Give your children to God and your best child to God's work—God will provide and God's people will never let you starve." Lastly, a profitable day closed with some valuable counsel from the Bishop on parish work. A fuller account of the meeting will appear in the report shortly to be issued.

From the same source, the North India localized *Gleaner*, the following painful paragraph is quoted:—

We understand that the Roman Catholics in the Nuddea District are

again manifesting activity in a way peculiarly their own among the Native

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Christians. The sad distress among the people, resulting from the flood, and which is not yet at an end, has led some of them to lend too willing an ear to those who come among them with offers of assistance, which would be admirable if they did not mean, too, a change of religion. For example, in one village recently a number of Native Christians were re-baptized by the Roman priest, and duly received a monthly "allowance." The unevangelized millions outside the little

On January 24th a Brahmin widow, of about twenty-three years of age, her little boy, and three other women from good families, the fruits of the C.E.Z.M.S. Barrackpore Mission, were baptized by the Rev. W. H. Ball. Another woman, also a convert of the Zenana ladies, a widow of the Kshatriya caste, was baptized at Krishnagar on January 11th, by the Rev. E. T. Butler, who writes:—

Her mother offered her Rs. 600 if she would again become a Hindu. Before her baptism she remained for a month at the Zenana Mission-house under special instruction. During this time her mother and uncles were allowed to visit her, and tried their utmost to persuade her to return. But she remained firm, alleging that her first duty was to her God and Saviour. When examined for baptism she was asked (amongst other questions) why she wanted to be a Christian? She replied, "I want to be Jesus Christ's maid-servant." "Why do you?" "He

Christian flock have apparently no strong claim upon their efforts, but they prefer, unlike the Apostle St. Paul, to preach where Christ is already named, and to build upon another man's foundation. We allude to the subject here that readers may remember in prayer the danger of error in the Christian Church, and ask that a wise judgment in all things may be given to those who have the spiritual charge of flocks of Christ in that district.

died for me." "Why cannot you remain Krishna's maid-servant?" "He cannot save me, and idolatry is nothing." At the service afterwards she answered all questions put to her very emphatically—adding, at the end, "by God's help, I will!" The sermon was preached by the Rev. W. T. Hollins, of St. Peter's, Bristol (by interpretation). Sushilla has now joined the widows' class at Chupra, where, we feel sure, if she follows on to know the Lord, she will grow in grace and power, and become a useful member of Christ's Church.

The following exposition of Brahmo Baptism is quoted in the North India localized *Gleaner from Unity and the Minister*, the organ of the "New Dispensation":—

In our last issue we published an account of the sacred ablution or baptism, which, as usual, was administered to one of our brethren before he was initiated into our holy faith. We understand some of our friends are desirous of knowing whether we make these ablutions in the name of the Father, Son and Holy Ghost. These ablutions are made in the name of *Sachchidananda*, the Triune God. We believe that no man has christened the Immortal Being by any name. The

names that are applied to Him by the people of different countries in their diversified languages, are beyond number. The name *Sachchidananda*, in which we perform our sacred ablution ceremony, is very significant. It is made up of three different words:—*Sat*, which means Truth of God the Father, *Chit*, Logos, Wisdom of the Son, and *Ananda*, Comforter, which is the Holy Ghost, so *Sachchidananda* literally means the Triune God—the Father, Son and Holy Ghost.

The Rev. David Mohun, after thirty-three years of service as pastor of Muirabad, and twenty years as catechist at Benares, Chunar and Gharwah, has felt obliged to retire. He writes:—

It is a great satisfaction to me to think that I have done the work for which the Lord brought me to Allahabad. I have built the Christian village, the church, the school, the

parsonage and a cemetery—everything complete for a parish. Everything requisite has now been provided for, and the people have not to depend for anything on others. My only prayer



now to the God of all grace is that He may rule over His people in the parish, and at last make them heirs of His Kingdom above.

The Rev. W. and Mrs. Haslam and Mr. W. K. Campbell spent a week at Jabalpur, from December 20th to 26th. For two days before their arrival a daily prayer-meeting was held to ask God's blessing upon their visit. Every week-day morning Mr. Haslam addressed members of the C.M.S. Native congregation, being interpreted by Babu Timothy Noah, the senior catechist at Marwara; and Mrs. Haslam held special meetings for women in the afternoons. Services were held for Europeans in the English Church and in the C.M.S. Church, and on four nights evangelistic services were conducted by Mr. Haslam and Mr. Campbell in the theatre. The Rev. G. B. Durrant writes:—

Our gatherings ended in a picnic on Friday, the 26th, at the celebrated Marble Rocks, near Jabalpur, where again both Europeans and their brethren of the Indian Church met together, and listened to words of counsel and instruction from our friends. The point specially emphasized throughout all the meetings, was the absolute necessity of yielding ourselves wholly to the Lord, our souls, our wills, our bodies, our all to be filled with Him, and to be used by Him. Christian workers were urged again and again to seek the baptism of the Holy Ghost for their work amongst

the heathen, and to go forth remembering that the work is not theirs but God's, looking to Him to use them, and expecting fully that He who cares for His work more than they can do, will assuredly bless it and make it fruitful.

We thankfully believe that the truth of Christ's power to keep, and rule over, and work through those who yield themselves unreservedly to Him, and trust Him wholly, came with fresh power to many amongst our people during those days. May He who has begun a good work perform it until the Day of Jesus Christ!

#### PUNJAB AND SINDH.

Dr. Martyn Clark, who will reach England (D.V.) on furlough about the time these pages appear, reports in the *Punjab Mission News*, of which he is editor, that nineteen persons, three of whom are Mohammedans, and one a Brahman, have recently come forward seeking Christian instruction in connection with the Amritsar Medical Mission.

The rains in the Punjab and Sindh have been almost unprecedentedly heavy this season, and much damage has been done in some quarters. The following extracts are from letters of Dr. Sutton, of Quetta, where the downfall has been heaviest, to the Rev. R. Clark:—

*Quetta, Jan. 31st, 1891.*

I am sorry to have to tell you of serious damage to property by very heavy rains. Such rains have not been known in Quetta for many years. They commenced in November instead of January as is usual, and during the last fortnight have been very heavy day and night. Many buildings, including European bungalows, post-office, telegraph-office, &c., have suffered severely, and the roofs of some have fallen in, and of others the verandahs have been destroyed.

The Mission building which has suffered most is the new block of wards, which has never yet been used.

*Feb. 25th, 1891.*

While I was writing to you yesterday rain was falling, and has been falling

since with scarcely an intermission, and is still falling now. Last night it was very heavy at times, and I was awake a great deal; in fact I have rarely had a good night during the last six weeks.

This morning I have been over all the buildings again, and find that last night's rain has still further damaged one of the wards, one of the verandahs, one of the go-downs, and one of the servants' houses, so I have sent off to the contractor to come and erect some more supports under the roofs of these parts.

I have to keep a constant watch upon every beam, every wall, and every arch. My house, too, is letting in water in several places, though not badly. Indeed, the only building that is

absolutely dry is the out-patient building of 1888, and for that I was my own architect and my own engineer.

Feb. 27th, 1891.

I sent you a telegram yesterday, but I hear this morning that all railway and telegraphic communication between here and Sibi was broken yesterday, so I do not know whether you have got my message.

The torrents of rain have been awful, lasting from Monday afternoon till early this (Friday) morning with only one hour's intermission. That is, out of eighty-four consecutive hours it rained, and rained hard, for eighty-three hours. This, following on all the serious rains that we have had since November, has worked fearful havoc, not only in Quetta, but all along the railway. Quetta is in a deplorable state, and the distress is serious. Buildings, both public and private, are in every direction more or less ruined; and many people, English, Eurasian, and Native, have been fleeing from one house to another to seek shelter.

Yesterday and the previous night were the worst of all; men's hearts were failing them for fear, and horror and anxiety were depicted on the faces of many.

I have never lost a minute, and have spared no pains in doing my utmost to save our Mission buildings; but on Wednesday night and Thursday morning all our engineers and contractors were unable to cope with the task. While urgent calls were coming to them from every side by messengers and letters and telegrams, they had to defend themselves and their own property.

The long-averted calamity has at last come upon us; in great part the new building for in-patients and the babus' quarters have collapsed, and if more of the building does not soon come crashing to the ground (which I quite expect), it will at any rate have to be dismantled. In one sense it is a relief that the calamity *has* come, for the constant suspense and anxiety day and night, and the tension of one's mind, were getting almost intolerable.

#### WESTERN INDIA.

The Rev. A. Manwaring sends us some particulars of the young Parsee who was baptized on January 11th (see *Intelligencer* for March, page 211), and who has gone to Mombasa in the employ of the Imperial British East Africa Company. The Rev. A. Manwaring, not the Rev. R. A. Squires as we erroneously stated, following the *Bombay Guardian*, baptized him. He was an inmate of the Robert Money School. On February 15th Mr. Manwaring baptized an inmate of the Money Hostel, one of the Beni-Israel community, about seventeen years of age. When asked to what he attributed his faith in Christ, he answered, "To the Scripture-teaching in the Money School."

The Rev. W. C. Whiteside, of Junir, contributes the following to the *Bombay* localized *Gleaner*:—

Last year, while encamped at Pimpalwandi, a small town on the high-road from Poonah to Nasik, near Junnar, we were returning from a morning visit to a neighbouring village for the purpose of preaching, when several men sitting round a bramble fire near a threshing-floor caught our attention. Here, we thought, is a suitable company to preach to, so we joined them and sat down. I opened my Testament at John x. and read the allegory of the Good Shepherd, dwelling especially on the wonderful love of Jesus. One old man seemed interested intensely. He came quite close to us and said, "Read that again, it is very sweet to me." The passage was read and explained again. Other like pas-

sages were added, and finally he clasped his hand in a beseeching manner and asked earnestly, "What am I to do?" He appeared to think that his fields must be given up. We disabused him of this idea, and pointed out to him the value of true worship, the need of forgiveness, the absolute necessity for faith on the Good Shepherd, and of keeping the commandments of God. At the moment he appeared to believe with the superstitious faith of the woman who touched the hem of Christ's garment.

I sent the reader to talk with him two days after. He professed his desire to "come with us," as he expressed it, but—two boys yet remained to be given in marriage, and after that he

would come, so he said. "But," said the reader, "suppose God called you before all this took place, what then?" "Ah, well," he replied, "it is the will of God."

Returning to Pimpalwandi this year we hastened to meet our old friend, but we found another old man who heard our words of last year. He answered our query, "He whom ye seek is gone; he died several months ago." Did he make marriages for his sons? we asked. He answered, "No." Reading this story it is natural to ask, Where

are the reapers? A Native agent in Pimpalwandi might, under God's guiding, have led that old man to place his feet on the Rock of Ages, but he died as those who are "without hope."

At Sangamner, Mr. Dayaram Shindè attended a lecture in Marathi on "The Age of Consent." One of the speakers, a young Brahmin schoolmaster, boldly said, "Since, then, our Shastras are contrary to the light which we have received in our education, and which is now breaking over this country, let us throw them clear away."

#### SOUTH INDIA.

A remarkable movement among the Mohammedans of Madras, which may be compared to the agitation in the Punjab which has been referred to repeatedly, is described by the Rev. T. R. Waltenberg:—

I have had most interesting conversations and friendly discussions in English with several intelligent Mohammedan young men on religious subjects. There has been some considerable shaking of the dry bones of Islam, which has resulted in a remarkable movement in Madras, which may be called the Mohammedan Preachers' League. This movement was inaugurated by two men, White Khan and Moulavi Hassan Ali, and has for its object the preaching of the gospel of Islam, and the conversion of Hindus and, if possible, Christians, to the faith of Mohammed. The young men who go out preaching are, on the whole, very friendly towards us, and try to live lives, at any rate as far as we can see them, akin to those of Christians. They are free from the prejudices of the old-fashioned Mohammedans, and practically preach a Mohammedanism which is nearer Christianity than was preached by their co-religionists heretofore. To say the least, the sword has been cast aside for the word, though not the Word of God. They claim to be at one with the Unitarians of America and England.

The consequence of all this is that a spirit of inquiry is abroad. White Khan is a Eurasian, and depreciates the study of Arabic, deeming Sale's translation of the Quran sufficient.

Hassan Ali differs from the above-named in still clinging to the traditional value of Arabic.

Both adopt English as the medium for preaching Islam; both acknowledge the Fatherhood of God, and thus overthrow the old-fashioned prejudice against the Christian expressions of "Son of God," "God's children," which were, and are looked upon still by some Mohammedans as blasphemous.

Hassan Ali preached in this compound on the "Goodness of God," and followed on the lines of Paley's *Natural Theology*.

May God, in His infinite mercy, send His Holy Spirit into the hearts of these people, that they may soon find in Jesus their true Prophet and Saviour! How one longs to be able to speak well enough to tell these people of Jesus and His love—Jesus the Son of God, and not merely a prophet inferior to Mohammed!

#### CEYLON.

His Excellency the Governor of Ceylon, Sir Arthur E. Havelock, presided at the annual prize-giving to the girls of the Cotta Boarding-school, and to the boys of the Cotta High School, under the Rev. and Mrs. R. T. Dowbiggin, on December 19th. The report which was read contained the following statements:—

The Cotta district holds a unique position as regards female education, and has perhaps more girls' schools in connection with it than any station of the Church Missionary Society. The

English school for boys and the Anglo-Vernacular Boarding-school for girls exercise a powerful Christian influence, and are fruitful nurseries of the Christian Church. The amount expended in

1890 in connection with education in this district was Rs. 12,295.53; the C.M.S. grant towards it was Rs. 1625.

Number of schools: boys' 23, for girls 30; total 53. Number of scholars: boys 1418, girls 1425; total 2843. Of these 53 schools, 51 are purely vernacular. All the teachers are Christians, and, with one or two exceptions, they are all communicants. No heathen teacher is employed in any school. There is also a training-class for masters with at present five students.

In the Girls' Boarding-school we have been allowed to see the work of the Holy Spirit in the hearts of the children. When Mr. Grubb was here and asked those in the congregation who desired to give their hearts to Christ, and those who longed to be filled with

the Spirit, to come forward, nearly every girl in the school did so. There are now forty-five girls in the school, one of whom desires baptism, but her parents, who are Buddhists, have not yet given their consent. She waits and prays. A former pupil has written to say that there are 150 children in the Government school she teaches, only a few of whom are Christians. She has a class in the Sunday-school in the village, plays the harmonium in the church, and teaches singing for its services. A girl now in the school, writing to the lady who pays her fees, said:—"I thank my precious Heavenly Father for leading me to this place—this happy place. I never knew what happiness was until I knew my Saviour."

Mr. Dowbiggin is expected home shortly on furlough. He writes:—

I rejoice to say that a rich spiritual blessing has rested upon several of our congregations during the past eight or ten months, and more especially at Talangama. Mirihane, Nugegoda, and Cotta have also been revived, but the greatest manifestation of the power of the Holy Ghost has been witnessed at Talangama. I rejoice that these showers of blessing should have fallen

on our people while we are at Cotta, and that the Lord has permitted us to see this revival of the people before we leave for England. During the twenty-one years we have been at Cotta there has been much seed-sowing with many prayers and tears by us and our fellow-workers, and now we rejoice in this ingathering.

#### SOUTH CHINA.

Miss Ridley writes from Hong Kong:—

I look back upon the year that has passed with a heart full of gratitude to God for having, first of all, sent me here, and for having been with me all the time. I came here full of enthusiasm for my future work, and I am thankful to say that I very soon learned to love the people among whom I have come to live.

My chief work this year has, of course, been the study of the language. I found it, after the first few weeks, an interesting, fascinating, and delightful study, and all through the year I have kept close to books.

Dr. and Mrs. Mears and Miss Power reached Fuh-ning safely in February.

#### MID CHINA.

Bishop Moule admitted the Rev. Nyi Liang-Ping to priest's orders on Christmas Day. The following interesting account of the event has been sent by the Bishop to Archdeacon Moule:—

The examination took place on December 15-17. I set most of the papers, Mr. Elwin one, and one "exercise"—indicated before the illness—was done at the candidate's house, viz., a critical essay on the first section

of a remarkable Roman Catholic book of the 17th century—called the "Seven Victories," the conquest, namely, of the Seven Deadly Sins. All the work was very creditably and thoughtfully done. The critical theme was twice as long

as I had prescribed, acute, earnest, and with a wholesome tone of candour and decision throughout. It was in very respectable *Wánli*.

I sent an informal invitation to the missionaries not members of our Church, and also to the members of the Union Society, or Native Preachers' Club, to attend, if they could, the ordination and join with us at the communion. Mr. Stuart and Mr. Garrit represented the two Presbyterian Missions, and there were the Native pastor, two or three preachers, and other communicant members (fifteen in all) from both of them; besides four or five female communicants. The communion was the largest, I think, we have ever had, seventy-four in all, of whom forty-six were our own Natives, several being from Chuki.

At Nyi's deacon's ordination I had the Rev. Wóng Yiu-kwóng to assist me. This time I had asked the Rev. Dzing Ts-sing to examine. He could not come in time for that, having been at Shanghai for the communion; but I wrote and begged him to be prepared to preach the ordination sermon, feeling too tired and "driven" to undertake willingly any fresh work myself. He arrived on the Friday before Christmas, and told me he had made some preparations, and hoped to be able to preach.

Mrs. Symons and Miss Barnes arrived at Shanghai on January 11th, and Mrs. Symons went forward the following day to Ningpo, where her husband, the Rev. C. J. F. S. Symons, is stationed. Miss Barnes writes:—

The Bishop and I arrived here on Saturday, January 24th, and a truly home-like welcome did I receive from dear Mrs. Moule.

Never, never shall I forget the scenes through which I passed to get to this house—right through a real Chinese city. My heart was both glad and sad—glad, very glad, to know that Jesus had chosen me to be His witness in this dark land, and sad to think there was only one fresh missionary. I only wish that some of our dear ones at home who could come could be trans-

I wish you could have heard the sermon. It was not short—forty-five minutes; but Coultas said he could not have believed it more than twenty-five, and the attention that followed it was marked by the cessation of coughing throughout its delivery. You know his manner—earnest, serious, sometimes eager, never excited. But, well as I ought to know him, I was not prepared for the thorough goodness of the matter and the quiet dignity of the manner, with an excellent management of the voice. It was pure Ningpo, but the Ningpo of a gentleman, and so some of our Hangchow-speaking friends thought it must have had a spice of mandarin in it. I "thanked God and took courage" as my dear old pupil preached the Gospel, and admonished his younger brother and the rest of us to "make full proof of our ministry" (2 Tim. iv.). Elwin read shortened Morning Prayer, and presented the candidate, Dzing assisting me at the communion; and these two brethren were joined by Coultas and Neale at the imposition of hands.

I have not mentioned the hymns at the service—heartily sung and not quite without melody—four in number, viz., the "Herald Angels," and another Christmas hymn, and "O Jesus I have promised . . ." and "Veni Creator," the last sung on our knees.

planted here for a quarter of an hour. If their hearts and lives were wholly given to the Lord they could not go back.

My first Sunday I did nothing but rejoice and give thanks in church—a pure Chinese service, and not a word, of course, could I understand; but was there not enough cause for thanksgiving to be worshipping with a church nearly full (only two or three empty seats) of Chinese, and saved ones, too? It was indeed beautiful.

#### JAPAN.

The statistics of the C.M.S. Japan Mission for the past year show that there are now 1750 baptized Christians connected with the Society, of whom 995 are communicants, an unusually large proportion. There were 244 adult baptisms last year, and 84 children were received into the Church. There are 187 catechumens. There are 5 Japanese clergymen connected with C.M.S., and 48 teachers and evangelists. The Native contributions last year were \$2734, about 5507.

The Rev. A. B. Hutchinson commences his Annual Letter by reviewing briefly the twenty years of his connection with the Japan Mission. He says:—

I am reminded that I am now in my twentieth year of missionary labour and experience. How great the changes, how wonderful the advance of the work on all sides in these far Eastern lands! During this twenty years the 7000 Protestant converts of China have become 70,000, and the little company of ten Protestant Christians in Japan has in the same period grown to 35,000. This is advance indeed, and great is the privilege to have been permitted to see this wonderful growth, and to have had a share, however humble, in promoting it. Then, too, the changes in the attitude of the governments towards Christianity have, under God, tended to make both nations far more accessible to the Gospel than ever before. As we think of

them, surely the Divine voice speaks in our hearts, "Behold, I have set before thee an open door." Direct impediments have gradually been done away, and indirect recognition of Christianity by the ruling powers has, in various ways, made our approach to the people easier and more practicable. How notable the fact of the election in November last, by the first National Parliament of Japan, of a Christian as their President, and yet more his appointment by the Emperor to so marked a position of dignity and importance! Surely in all these we do well to recognize reverently and gratefully the unmistakable working of "Him who ordereth all things after the counsel of His own will."

The ladies who sailed by the *Denbighshire*, Misses Eliza Ritson, S. J. Fawcett, M. Hunt, H. Riddell, and G. Nott, arrived at Kobe on January 16th; and the Rev. Sidney and Mrs. Swann arrived a fortnight later.

#### NEW ZEALAND.

We too rarely receive items of missionary intelligence from our friends in New Zealand, who must blame themselves and not us if as warm a prayerful interest in their work is not maintained in this country as that which is felt for other C.M.S. Missions. Even the Annual Letters are late this year in arriving, and very few are yet to hand. The following extract is from the Rev. A. O. Williams' letter, of Whanganui, in the Diocese of Wellington:—

In the Rangitikei District there has been steady progress during the year, owing to the energy of the Rev. Arona Te Hana, who is working most faithfully. His district is a very large one, and he visits each kamja in succession summer and winter.

On Christmas Day I opened a new Maori church at Pourewa, on the upper Rangitikei River. It is small, and will only seat about 120, but it is exceedingly well built, and very ecclesiastical

in appearance, and is without doubt the best Maori church in the diocese, with the exception of Otaki. This makes the sixth church built and opened during the last five years; the total cost of the six, without extras, has been 1296*l.*, of which 1200*l.* has been given by the Natives themselves.

There is a very good staff of lay-readers in this district, several of whom always accompany their clergyman on his long journeys.

#### NORTH-WEST AMERICA.

Bishop Horden wrote in February that he hoped to visit York Factory during the summer, as the Moose schooner was expected to make the voyage, a very rare event. He mentions that the York ship, regarding which the extracts from Archdeacon Winter's journal published last month (pages 291, 292) have doubtless excited some interest and concern, had been so battered by the heavy ice encountered after leaving York Factory that the captain gave up the attempt to get out of the Bay, and turned the boat's head south towards Moose. It reached Charlton Island, about sixty miles from Moose, early in November, but it was not possible to communicate with Moose until February.

## BISHOP TUCKER IN UGANDA.

## LETTER FROM THE BISHOP.

[THIS truly wonderful letter has come in on April 21st, when the number is made up, and almost ready for press. But we take out some matter already included, in order that such a picture of what God has wrought in the heart of the Dark Continent may be presented without delay. Letters from the other brethren are necessarily held over till next month.]

*Buganda, Dec. 30th, 1890.*



ON Saturday, December 27th, through the goodness and mercy of God, I reached this country, about which I have thought and prayed for so long. Our party is now fairly well, and all rejoice that at length the goal has been reached. Our journey across the Lake was a tedious one, occupying twenty-three days. When I left Usambiro I was just recovering from an attack of fever. So weak was I, that I had to be carried to the boat. I was also nearly blind, owing to a severe attack of ophthalmia. Happily, I am now able to give a very different account of myself. My sight is now nearly restored, although I daresay an operation may eventually be necessary, and my strength is quite renewed. Altogether I am a very different man, physically, from when I left Usambiro.

But now how shall I find language to describe the wonderful work of God's grace which has been going on in the land? Truly, the half was not told me. Exaggeration about the eagerness of the people here to be taught there has been none. No words can describe the emotion which filled my heart as, on Sunday, December 28th, I stood up to speak to fully 1000 men and women, who crowded the church of Buganda. It was a wonderful sight! There, close beside me, was the Katikiro—the second man in the kingdom. There, on every hand, were chiefs of various degrees, all Christian men, and all in their demeanour devout and earnest to a degree. The responses, in their heartiness, were beyond anything I have heard even in Africa. There was a second service in the afternoon, at which there must have been fully 800 present. The same earnest attention was apparent, and the same spirit of devotion. I can never be sufficiently thankful to God for the glorious privilege of being permitted to preach to these dear members of Christ's flock.

On Monday, the 29th, we paid our respects to the king in open court. At about half-past nine a messenger came from the king to say that he was ready to see us. So setting off we reached the royal residence at about 10 a.m. Our party consisted of Messrs. Walker, Gordon, Pilkington, Baskerville, Smith, Hooper, and myself. Outside the palace another messenger met us, his work being apparently to conduct us into the royal presence. I suppose he must have been the Chamberlain. As we came near the reed gate which separated us from the audience or reception room, drums were beaten and trumpets blown. The gate was immediately thrown open and we were in the presence of the king and his court. The former at once rose up to greet us, shaking each one by the hand. Our seats—for we had taken the precaution of bringing our chairs with us—were placed on the right hand of the king. He at once inquired about our journey and made various inquiries as to our ages, &c., &c., at the same time making remarks as to the colour of our hair, our height, &c., &c. With regard to the king himself his appearance is certainly not prepossessing. The impression he gives one is that of his being a self-indulgent man. When he knits his brows his aspect is very forbidding. During the whole of the time we were there he kept giving his hand either to the Katikiro on his left hand or to the Admiral on his right, or to any one who amused him and was near at hand. I had intended to bring with me one or two presents for the king—not on the old scale or principles, but as a simple acknowledgment of his courtesy in sending canoes to Usambiro for our goods. But his unfaithfulness in regard to his promise recoiled upon his own head. Thinking that the canoes would follow us from Usambiro in a few days I left the presents for the king to be brought on later. No canoes appearing no presents were forthcoming.

ing. I thought the king seemed quite angry with those about him who were responsible for the delay in the departure of the canoes. At any rate he asked several very sharp questions with regard to the causes of the delay. The atmosphere of the reception-room was oppressively close and so we were not sorry when the king rose up from his seat as the signal that his audience was at an end. Instead of retiring to the rear, as his custom is, he followed us to the front of the barraza, not merely, I think, as a matter of courtesy but in order to inspect us a little more narrowly.

This morning I had an interview with the Church Council. I spoke to the members on three points. First, their own spiritual life, and suggested as a help that they should meet together at regular intervals, for prayer and the study of God's Word. Secondly, the Confirmation, which I propose holding very shortly; and I pointed out how very much they as elders in the Church could assist, and how minister in the work of preparation, &c. Thirdly, I spoke to them very earnestly with regard to the Lord's Supper and the communicants' classes which must be organized in connection with the Confirmation.

*Jan. 6th, 1891.*

On Sunday last I had another opportunity of speaking to the large congregation which week by week assembles in the church of Buganda. After speaking to the people on the "glad tidings of the Gospel of Christ," I addressed myself to the men, who, owing to the disturbed state of the country, are in the habit of bringing their guns and rifles to church. There are sometimes several hundred guns in church. The result of my appeal to them to leave their guns at home was that at the afternoon service only two guns were to be seen, and these were carried by men who had not been present at the morning service. If only I can persuade the French priests to adopt a similar course, a great step will have been taken towards the preservation of peace. I thus hope to make an arrangement by which, during the week, both parties shall abstain from carrying their guns during the day.

It cannot, I think, be too clearly understood that while there is an intensely jealous and bitter feeling on

the part of both the Protestants and Roman Catholics in Buganda, this feeling is not based upon religious but political differences. It is strife between the French and the English. That this is so is proved by the fact that the terms Protestant and Catholic have been almost entirely dropped, and the terms French and English have taken their places. This is a strange development in the situation. The whole point at issue is political power and influence. It is only another aspect of the same struggle which is going on in England, France and other civilized countries. Now that the country has come by treaty under direct British influence, and that Captain Lugard (who arrived here on December 29th) has succeeded in making a treaty with Mwanga, I have no doubt things will soon settle down, and justice be done to both parties. At any rate I feel that the situation has within the last few months completely altered, and that the missionaries at work in Buganda will be drawn less and less into the political arena of the country, and that God's work will prosper more and more.

I hope to license four or five young men as lay-workers or evangelists before I leave for the coast. My object is here, as at Rabai and other centres, to form a band of young men who shall be trained for itinerating work, with the ultimate object, if the Lord so direct, of the fittest being ordained for the work of the ministry. The Wagganda have a peculiar aptitude for teaching. So sanguine am I with regard to this project that I shall be greatly disappointed if, within a very few years, we do not have, not only a large body of Native lay evangelists scattered over the land, but also the foundation of a zealous Native ministry. The openings for workers are simply marvellous. I should say that such another open door does not exist in any other part of the world. And I should say, moreover, that in no other part of the world is there to be found a Native Church which is so disposed to support itself and its ministry as the Church of Buganda. The land occupied by the missionaries is a gift from the people; the houses occupied by Messrs. Gordon and Walker were built for them by the Christians without any expectation of payment. And to crown all, a large house of



three rooms has been built for myself, and two smaller houses for the other members of my party. I have said that this crowns all, but it does not. Every day the Christians bring us food in such quantities that we have more than enough for sustenance. I do not expect it will be necessary for me to buy any food during the period of my stay here. The people are only too anxious to keep one here.

Jan. 10th.

We have been holding a conference here during the last two or three days. I enclose a copy of the resolutions passed. Of course they are not laws, but merely an expression of opinion. If the Committee at home will endorse them, then of course they will become matters of law. I have taken upon myself, you will notice, the work of forming the missionaries in this part of the field into a Finance Committee. It seemed to me that to have a number of men out here with no opportunity of making their views known, and discussing matters of pressing interest in a formal and regular way, was a most undesirable state of things. But perhaps more important than even this consideration is the prospect of the early increase in the work, and consequently in the business of the Mission, and the absolute necessity of its being carried on in a business-like way. My idea is that Nassa, Usamiro, and whatever other station may be formed round the Lake, should be worked from Uganda as the centre.

In order, if possible, to bring about a settlement of the grievances existing between the Roman Catholic and Protestant parties, I have endeavoured to have the points in dispute reduced to concrete form. Each party, at my request, has put its grievances in writing. My next step was to invite the French priests to meet in conference, so that, if possible, a *modus vivendi* might be secured. My invitation has been accepted, and I hope, before concluding this letter, to be in a position to report to you of a successful issue being arrived at. Of course there are some questions in dispute which I shall not attempt to handle, such, for instance, as those which touch the government of the land. These I shall leave for settlement to the British Resident, or, until such an appointment is made, to Captain Lugard. I regret very

much that the French Bishop is not here, but I have no doubt that anything arranged by the priests will be accepted by him.

Jan. 16th.

Yesterday, Père Brard, on behalf of the Catholics, met me in conference with regard to the grievances existing between the two parties. I rejoice to say that the result is an arrangement which, I trust, will be accepted by the big chiefs of both the Protestant and Roman Catholic parties. The cases of those who declare that they have been ejected from their estates on account of their religion, have been referred to the arbitration of the king and Captain Lugard. Witnesses would, in most cases, have to be called, and evidence heard, so that it was manifestly impossible for either me or Père Brard to attempt to deal with them. The claim of the Protestants to a share of the Sese isles has also been referred to the same arbitrators. With regard to the complaints of plundering made against the Protestants, I undertook to satisfy all the stated claims which might be sent in to me. And I also undertook at the first opportunity when our people meet together to denounce all such practices, and to exhort the well-disposed to assist in putting a stop to them. Père Brard on his part undertook to do the same.

Jan. 19th.

My fifth ordination, and the first in Buganda, took place yesterday, when Messrs. Baskerville and Gordon were ordained priests. A great many Natives were present, and manifested great interest in the service. At a later hour in the day the confirmation of seventy candidates took place. It is impossible to describe the feelings with which I officiated on both these occasions. I felt weighed and crushed with a deep sense of my utter unworthiness of such an honour being conferred upon me by the Master, and of being permitted to take part in the first Ordination and Confirmation services held in Buganda. It was a time of real blessing to many. The setting apart of one who, like Mr. Gordon, has laboured in this part of the mission-field for eight years, was an event full of deep interest. But the public confession of Christ by these seventy men and women was, in many respects, even of deeper interest. Many of them had suffered persecution for the name of Christ. Many had been

deprived of their earthly all. All were deeply in earnest, and those who prepared them and presented them were greatly struck by their deep sincerity and heart devotion to the cause of Christ. The 18th of January, 1891, was a day much to be remembered in Buganda. God was of a truth with us and gave us His blessing.

*Jan. 21st.*

Yesterday was another great day for Buganda. Six earnest Native Christians were publicly set apart for the work of lay evangelists. Each one received my licence in the presence of the congregation. This ceremony was followed by the administration of the Sacrament of the Lord's Supper to the seventy confirmation candidates. The quiet solemnity of this service I shall never forget; the future of the Buganda Church seems, humanly speaking, to be wrapped up in these earnest, devoted men and women, who, with quiet reverence and gentle footsteps came forward to receive of their ministers the elements of Christ's Body broken and His Blood shed. Most earnestly do I ask the prayers of all Christians at home for this band of Native evangelists. They will be supported entirely by the Native Church, and will, I trust, be so trained by Mr. Walker, in whose hands I have placed their theological education and training, that the whole land will be blessed through them.

I have arranged for the extension of the work (tentatively), in both Budu and Busoga. I hope that shortly Mr. Walker will be able to pay a visit to Buda and commence work there in response to the invitation of the Pokino and in anticipation of men coming out from England to follow it up. My idea is that Mr. Walker shall make a beginning (occupy the ground, so to speak) and that when, after a brief stay in this country, he returns to Mengo, he shall leave in occupation two or three Native teachers, who shall carry on the work until reinforcements come from England. I hope that Mr. Gordon will be able to do very much the same thing with regard to Busoga. You will thus see that I am reckoning upon large reinforcements.

The following is a brief survey of my work in Buganda:—

1890.

Dec. 27. Arrived in Buganda.

„ 28. Preached to the Native congregation and also to the English.

1890.

Dec. 29. Met the Church Council. Addressed as to their (1) Functions and work; (2) True spiritual life. Visited the king.

1891.

- Jan. 1. Confirmation arranged for January 18th.
- „ 2. Alarm of war between Protestants and Roman Catholics. Went to the king and Katikiro with a view of arranging a compromise.
- „ 4. Communion Service in English. Preached later to the Native congregations. Fever.
- „ 5. Examination for Ordination commenced.
- „ 6. Ditto, continued.
- „ 7. Ditto, continued.
- „ 8. First sitting of the Conference of Missionaries. Fever.
- „ 9. Second ditto.
- „ 10. Fever.
- „ 11. Ordination postponed on account of fever.
- „ 14. Fever.
- „ 15. Conference with Père Brard with respect to the party difference, result satisfactory.
- „ 16. Third sitting of Missionary Conference.
- „ 18. Ordination, Messrs. Baskerville and Gordon. Seventy candidates confirmed.
- „ 20. Six Native lay evangelists set apart and received the Sacrament of the Lord's Supper administered in Lugandi to seventy Natives. Farewell visit to the king. Fever.
- „ 22 Left Uganda.

I ought to have told you that the following are the names of the lay evangelists:—Henry Wright Duta, Sembera Mackay, Mika Sematimba, Paulo Bakunga, Zacharia Kizito, Yohana Muira. I trust that, eventually, in God's own time, some at least, if not all, of these men, may be candidates for ordination; and so the foundation of a Native ministry in Buganda seems in God's good providence to be already laid.

*Victoria Nyanza, Feb. 1st, 1891.*

Having given you a summary of what I have been permitted to do in Uganda, permit me to give you also a summary of what I trust you may be permitted to do for Uganda. First and foremost we want a doctor. Then two men will be needed for Busoga; two more for Budu. One is also needed to relieve Mr. Deekes at Nassa, and one to relieve

Mr. Gordon in Uganda. The latter returns to England this summer, so that altogether we want seven men for the Nyanza Mission.

1 doctor.

2 men for Busoga.

2 men for Budu.

1 man for Nassa to relieve Mr. Deekes.

1 man to relieve Mr. Gordon.

It is important that these seven men should arrive at the coast not later than July 1st. Of course I am aware that it may be said that this is a large number to ask for only one corner of the Mission-field. But I answer that the call is an unusual one; that the opportunity is unique, and that Buganda has not had its fair number in the way of annual reliefs. I implore that there may be no cutting down in the number sought.

Feb. 12th.

We are now within a short distance of Bukumbi, where our mails must be landed, so I must bring this letter to a close. And as I do so it must be with praise to God for all His many,

many mercies and loving-kindnesses. They have indeed been manifold. I leave the party in Uganda in excellent health. Pilkington and Baskerville are better than I have ever seen them. The work is progressing. The country is quiet. The differences between the two parties are apparently arranged. The foundation of a Native ministry in all human probability seems to have been laid. The Church, I trust, has been confirmed and extension provided for. Work amongst the young has been initiated. A conference of missionaries has settled the question of a constitution for the internal management of the Mission, and a secretary (Mr. Walker) has been appointed. And now in renewed health Mr. Hooper and I have been permitted to cross the Lake for the second time. For all this I thank and praise God, and pray that it may be my privilege shortly to see you face to face and talk over the many pressing matters about which I am most anxious to see you and the Committee.

## LETTERS TO THE EDITOR.

### THE PROPOSED THOUSAND MISSIONARIES.

SIR,—I do not know whether you can afford space for a letter on the subject from a missionary, or whether you wish for such; but after reading your article in the January *Intelligencer* I cannot but put down my ideas on the subject.

1. As to the need of reinforcements, let us look at my own district in India. It consists of two portions, one-third being British territory, and the remainder a Native State. The British portion is the size of Palestine, with a population of 1,900,000, and is for administrative purposes divided into three divisions, in each of which Government maintains some six Europeans, aided by a large Native staff. The Native State is larger, but with a population considerably smaller.

Now what is the Church of Christ doing for the evangelization of these people? The district is a C.M.S. one, and is untouched by any other society. Well, during the last thirty-three years the C.M.S. has sent to this district some twelve missionaries, of whom three only have been able to live and work there for five years. The average staff has been one fully-qualified missionary and one learning the languages. What can these do towards evangelizing such a tract of country where not one person in twenty can read, and where the climate is such that itinerating work can only be attempted for four months out of the twelve? Out of British ground alone seven missionaries could be accommodated with districts nearly the size of Northumberland. We want more men.

2. But given the *men* we want a great deal more before our Missions can be effective, and here it seems to me there is a danger in the cry for 1000 more European missionaries. I mean that there is a risk of the C.M.S. concentrating its energies on sending missionaries into the field and neglecting to expend money on other matters, without which their Missions, though they might be well manned, would be far from effective. I have pointed out that the district divided would

give some seven men each a district the size of Northumberland, but how can one expect much result from one man in such a district? More work would be done if one-half the expenditure were allotted to the European missionaries and the other half to Mission machinery. Thus, if there were three *efficient* missionaries in my district, and each had a district twice the size of Northumberland, and if in each such district a sum equivalent to the European missionaries' salary was spent over schools and Native agents, I think more work would be done than by six European agents. Perhaps some one will say, Why then not do all the work by Native agency if it is cheaper and better;—for this reason, that it cannot be relied on by itself, but needs close and careful European supervision. Given this, and I believe in Native agency, and believe that if the C.M.S. were in every district to expend 1*l.* on Native agents for every 1*l.* expended on its European agency, we should see the work prospering much more than it does now.

How far at present is my district supplied with Mission machinery? The C.M.S. make a grant of 200*l.* towards schools, and also supply one Native head-master at 100*l.* more. As a result, there are two good schools educating 450 boys, all of whom receive one hour's teaching daily in the Word of God. So far good, and the only change I would advocate would be this, that a European missionary (one accustomed to school work at home) should have charge of the schools. I may add that in these two schools the boys pay 200*l.* in fees, and that Government grants to the extent of 300*l.* are earned.

It is, however, when we turn to the preaching staff that the inadequacy of the present arrangements is at once manifest. The European missionaries are, as I have said, generally, one learning the language, and one able to work. Part of the latter's time must, however, be given to supervising school work, building up the Native Church, and instructing inquirers. To assist him in evangelistic work the C.M.S. makes a grant of 40*l.*, which keeps one first-class catechist, who has charge of a district the size of Cumberland, but allows nothing for his travelling expenses, &c.

One city of 80,000 people, and two districts each the size of Lancashire, and the Native State are untouched. Now, if we are "to preach the Gospel in every corner of the world" in the next ten years, a great deal more must be done in the part I am writing about.

I do not think that in this dispensation we are to expect the conversion of whole districts, but the gathering out from every tribe and language some who will believe and be saved; but to do this it is necessary that the Gospel should be preached clearly and intelligibly to the people, and to accomplish this we must aim at more than sending an evangelist *once* to every town and village to repeat a few texts and then pass on. People in India have long been accustomed to use speech to conceal their thoughts, and they think that all other people do the same. The result is that the first time any one European or Native stands up to preach, the people, instead of trying to listen to what he says, are trying to conjecture what his real object is in coming to their town, and probably conclude that he is a Government agent come to see if they are keeping the place properly clean. The first visit then produces no result. The next time one goes round, the people, having found no evil result following from the first visit, are more disposed to listen to see if they can make out their visitor's object. Perhaps, too, some few buy books. When it comes to the third or fourth visit the real object is thoroughly understood, and the result is either opposition, indifference, or great readiness to hear. But the greater the readiness, the greater the necessity to stay in that place and instruct the listeners.

To do this work then in the British part of my district within the next ten years, there ought to be, besides additional European workers, a staff of about twelve Native workers. With such a staff one might fairly hope that within ten years the Gospel might be clearly set forth in every corner of the district in question. Then, too, as much again should be done for the women. Is it too much to hope that Christian England will do this for fellow-subjects?

One sometimes reads of our Government building large forts and ironclads, and having them ready all except the guns, and it has often occurred to me that much of our Mission work is like that; or, to take another illustration, we have in England a splendid volunteer force, but ill-equipped, and a few years ago the Lord

Mayor appealed for funds to properly equip the volunteers, and enable them, if necessary, to take the field. Now it is for this equipment I plead.

I was jotting down the other day some of the things requisite in my own district to equip the work as at present carried on, and they are as follows:—

1. 40*l.* to complete the Mission church. N.B.—Half the cost was raised by the congregation.

2. 200*l.* to complete the school buildings. N.B.—The school was mainly built by a former missionary at his private cost.

3. 20*l.* annually for Bible scholarships and prizes.

4. 100*l.* annually to maintain preachers at different towns which have been visited, and where there is interest. In one town there are over 100 earnest listeners, many of whom (three moulvies) are inquirers. In another are about thirty earnest inquirers. These places *can* at present only be visited twice in a year, and not always that. They are all in one section of my district. In the other three-fourths of the district probably other places would be found.

5. 20*l.* annually to work a printing-press for tracts, leaflets, and texts in the peculiar language and character of my people.

6. 20*l.* to build a book-shop.

Summed up, my immediate wants are 260*l.* down and an increase of 140*l.* annually. I write this not to advertise my own needs, for I have carefully abstained from giving any hint as to what part of India I am in, but to show what are the pressing needs of one existing Mission, and to try and show your readers that not only are 1000 more missionaries wanted, but equipment for them, that their work may be thoroughly done.

UCHEHI.

#### A RESCUE CASE.

UNKNOWN to us, some two years ago a nominal Christian widow sold her minor daughter to a woman of ill-repute for the sum of Rs. 40, and then married a Mohammedan, publicly apostatizing so to do.

The mother stated in the City Magistrate's Court that she was destitute and unable to maintain her daughter (which was false), and the child was legally made over to the would-be guardian, who undertook to keep her, and, when of age, to marry her to her brother. In order to escape conviction for buying and selling a human being, the Rs. 40 were called dowry, and the form of Nikah marriage gone through.

The elder daughter, thinking that all was legal, took no steps to rescue her younger sister from the sad fate apparently in store for her.

The Public Prosecutor of the province was consulted, and most kindly undertook to see the case through the Courts. An action was brought into the District Court, and, as the defendants did not put in an appearance, the guardianship of the child was transferred from the mother to the elder sister and her husband, on the ground that the deceased father was a Christian, and the mother by bringing her child under Mohammedan and immoral influences was acting contrary to the supposed intentions of the father.

The defendant refused to deliver up the child, knowing that the Habeas Corpus Act is only in force in the Presidency towns, evidently with the purpose of spiriting her away. The Superintendent of Police kindly had the house watched with the purpose of seizing the child should she come out. The case was then brought before the City Magistrate, who issued a "search and arrest warrant," under 100 sec. of the Indian Criminal Code. The police were thus empowered to act, and the house was entered and the child produced in Court. The woman's character was proved on her own admission, and the City Magistrate handed over the child to her elder sister, on the strength of the District Court decree. A counter action was begun by the *quasi*-husband in the District Court, charging the elder sister and her husband with taking away his wife by violence, and also claiming restitution. The Nikah marriage was declared null and void on the ground that the girl was a Christian minor, and as such could not be married to a Mohammedan.

"AN INDIAN MISSIONARY."

[The writer of the above sends his name and the name of his station, but thinks it better they should not be published.—ED.]

## NOTICES OF BOOKS.

**P**RINCIPIA; or, *The Three Octaves of Creation* (Elliot Stock), is an extremely able and interesting book by an old member of the C.M.S. Committee, the Rev. Alfred Kennion, formerly Vicar of St. Mary's, Kilburn, and now of Gerrard's Cross. He terms it "A new eirenikon," i.e. between Scripture and Science regarding the first two chapters of Genesis. It is not the function of the *Intelligencer* to review books of this kind adequately; but we may say that Mr. Kennion's interpretation of the record of Creation is very striking, and, so far as we are aware, original. The gist of his argument is that the "days" refer, not to the successive acts of creation themselves, but to the *sealing* of the work by the Creator in His naming the things created and pronouncing them good; that this sealing took place in Adam's presence in literal days, although the actual creation had occupied immeasurable ages. But it is unfair to a theory to prejudice it by stating it in this bold way. Only by a careful reading of the whole work can it be appreciated; and every reader will thank Mr. Kennion for presenting so fascinating a line of study.

Another old C.M.S. man, the Rev. J. G. Heisch, for many years Vice-Principal of Islington College, publishes *Reflections on the Epistle to the Romans*, exegetical and experimental (J. Nisbet and Co.), which can be heartily commended, and will, we are sure, be especially valued by Mr. Heisch's numerous pupils now scattered over the wide field of C.M.S. Missions.

*Light from Old Times; or, Protestant Facts and Men*, by the Bishop of Liverpool (Hunt and Co.), is worthy to take its place by the side of his well-known and valuable *Christian Leaders of the Last Century*. It is a series of chapters on the English Reformers and their times. Wycliffe, Rogers, Hooper, Latimer, Ridley, Bradford, &c., are among the subjects treated; and, coming into the next century, Bishop Ryle appends to these some important additional chapters on Archbishop Laud, Richard Baxter, &c. We need hardly say that the book is characterized by uncompromising Protestantism, and that it applies the lessons of the past to the circumstances of the present with courageous plainness. Of its incomparable Saxon style it would be an impertinence to speak.

In *Ivory, Apes, and Peacocks* (E. Stanford), the vigorous pen of the Rev. Horace Waller has produced "an African Contemplation" of anything but a pleasant character. The book is a lengthened review article, on the contrast between Africa south of the Zambesi and Africa north of it. The contrast is painful enough. South Africa is pictured as a land of progress and of promise; Equatorial Africa as a land of darkness, cruelty, and greed. Mr. Waller is not an admirer of the Emin Relief Expedition, or of its leader; and above all he denounces in the strongest terms any alliance with that arch-kidnapper and devastator, Tippoo Tib.

We heartily welcome *Working and Waiting for Thibet* (Morgan and Scott), an account of the heroic Moravian Mission in the Himalayas, north of the Punjab. The book is from the German of H. G. Schneider, and is translated and revised by Arthur Ward. A vivid picture is given of the tremendous mountains amid which the Mission is situated, and of the degraded people among whom it is carried on; and the results achieved, though not large, show that the Thibetans are not beyond the reach of Divine grace. The book is certainly one for the now multiplying missionary libraries.

*Life in Christ and for Christ* is another of the delightful little books by the Rev. H. C. G. Moule (Hodder and Stoughton). We recall with pleasure that the first of this justly popular series was written at the request of the C.M.S. as an antidote to the teaching of the Rev. C. Gore, then at Calcutta, and now widely known as the editor of *Lur Mundi*; and we rejoice at the great circulation these edifying books have attained.

In *The Strangest Thing in the World* (Home Words Office) the Rev. Charles Bullock exposes the defects of Professor Drummond's *Greatest Thing in the World* and *Pax Vobiscum*. He does it faithfully, Scripturally, and successfully.

## EDITORIAL NOTES.



WE do not know how to express our heartfelt thankfulness to God for a financial account favourable beyond all expectation, and in a sense beyond all experience. We mentioned last month that the past year had had to bear a swollen expenditure on account of the previous year's liabilities. The fluctuations in the Indian exchanges have also had an unfavourable effect. Moreover, the increasing number of missionaries has involved largely increased charges, notwithstanding that a good proportion of the recent recruits are able to go out at their own expense. The result is that the Ordinary Mission Expenditure has gone up 24,000*l.*, and has reached no less a total than 239,208*l.* Of this 15,656*l.* is covered by the Nyanza, Soudan, Extension, and other Special Funds applicable to the Society's general work. The rest had to be met from the General Fund; and this seemed quite beyond the bounds of reasonable expectation. Nevertheless, the General Fund has proved sufficient, and left a surplus on the year of 70*l.*

The General Fund, in fact, shows an increase on the year of over 15,000*l.* Last year it was 208,516*l.* This year it is 223,626*l.* The increase is under all heads: 3198*l.* on Benefactions (including Appropriated Contributions); only 648*l.* on Legacies; 1557*l.* on miscellaneous contributions paid direct to headquarters; and 9707*l.* on Associations, which have sent up no less than 156,478*l.* This increase is mainly due to a real advance in many important Associations; but two or three large exceptional gifts to them are included. It is still true that several towns and counties exhibit a downward and not an upward tendency; but, after the earnest words on this subject which the Committee ventured to utter last year, they are specially thankful for the encouragement afforded this year.

In addition to the above, 15,792*l.* has been received for those Special Funds which assist the Society's general work; and 8319*l.* for other Special Funds; making a grand total for the year of 247,737*l.* This is much less than the grand total of last year; but that total included two gifts for investment amounting together to 30,000*l.* The real comparison, it should always be remembered, is on the General Fund and Funds auxiliary thereto.

IN our references during the past four months to the Palestine Mission and Bishop Blyth, we were endeavouring to defend the Society against the attacks of the High Church newspapers. We supposed that in so doing we should have the sympathy of all those members of the Society who are not ashamed to avow themselves to be Evangelical Churchmen. It did not occur to us that the divisions of four years ago in our own ranks were about to be revived. When we expressed satisfaction at the tone of the debate on Convocation, considering the dominantly High Church complexion of that assembly, and at the appreciative references in that debate to the Society and its work,—and when we spoke of the Archbishop's appearance at the Anniversary as a strength to the Society, in that it would dissociate him from the attacks upon us,—we supposed that we were expressing an universal opinion among our own friends. We were hearing of clergymen who are members of the Society, and have fostered it in their parishes, refusing, or threatening to refuse, to support it further, on account of Bishop Blyth's charges against it; and we knew that both the facts above referred to would be a great help to our local secretaries, and other friends in different parts of the country, in vindicating the Society against the complaints of these critics. It was a sorrow

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to us to find, after our April number went to press, that the internecine conflict of 1887 was to be renewed. We are not surprised at the distress caused to many minds by the circumstance that the Bishop who has lately so seriously and publicly censured the Society, and who, as we think, has rather given the Society just cause of complaint, should be one for whose maintenance the Society is in part responsible. It is impossible to ignore the deep disappointment which we all feel at the unforeseen result of the arrangement with the Archbishop in February, 1887, when we had fondly hoped it was to restore that Protestant Bishopric in Jerusalem which was so dear to the Evangelical leaders of the last generation. But at such a time as this, when we have to vindicate the Society's work in Palestine before the five leading prelates of the Church of England, it would seem important that we should stand together and help one another. From this point of view we could not but deplore what seemed to us the inopportuneness of the motions to be brought forward at the April General Committee, quite apart from the consideration of them on their merits. Whatever the issue might be, there is always weakness in division. Our friends, however, who moved on that occasion, acted conscientiously, and even those other friends who are most opposed to them are bound to respect their feelings.

Certainly in these pages we always desire to respect the feelings of all sections of the Society's supporters. We never write in the interest of one section. To the very utmost of our power we seek to express the general consensus, if there appears to be one. Sometimes we wait for a formal vote of the Committee on a pending question; but sometimes it is the bounden duty of the Society's semi-official organ to express a prior opinion, even if by so doing it should anticipate such vote. For instance, we have spoken with no uncertain sound in favour of maintaining and continuing the Palestine Mission, although the question has not been formally considered, and although it is well known that some of the staunchest and most faithful of the Society's friends are doubtful about it; because we have felt perfectly sure, from our knowledge of the constituency generally, that the vast majority would stand firm against any proposal to withdraw from Palestine. We do not remember a single case in which we have expressed a view which has afterwards proved not to be the view of the Society. When therefore we are told that we fail to represent the views of some particular section of the constituency, we must regretfully admit the fact, but plead that we have no option; that where there is no doubt whatever, in the minds of those of us who are in touch with all the sections, that the vast majority are on one side of a disputed question, we must (even if we can do no more) at least carefully refrain from a single word opposed to the view of that majority. We are aware that it has been said that the majority of the working members of Committee who practically conduct the affairs of the Society are not in harmony with the majority in the country. But it is absolutely certain that this is a complete mistake.

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THE principal motion at the April General Committee was one by the Rev. T. J. Gaster, that the grant of 300*l.* a year in aid of the Jerusalem Bishopric Fund be withdrawn. In view of the large numbers who expressed their intention of being present, the hall of Sion College was engaged for the meeting; and there were over two hundred members present. After a few opening words from the President, who was in the chair, the resolution to withdraw the grant was moved by Mr. Gaster, and seconded by Mr. Inskip. Canon Hoare, whose presence was warmly welcomed on all sides, and who



spoke with touching impressiveness, then moved the following amendment, which was seconded by Mr. H. Morris :—

“That the Society having by Resolution of the General Committee on Feb. 14th, 1887, undertaken to contribute to the maintenance of a Bishop of the Church of England in Jerusalem, such Bishop to be selected by the Archbishops of Canterbury and York and the Bishop of London, and to continue such contribution during the tenure of the see by the Bishop so selected, the Committee feel themselves unable to withdraw from that agreement, and consider that the Society is bound to fulfil it unless relieved therefrom by competent authority.”

Other amendments were moved by the Rev. G. E. Yate and the Rev. Talbot Greaves; and the following also took part in the discussion :—the Revs. C. Marson, H. Stevens, G. Karney, H. Sutton, G. Ensor, Mr. S. Gedge, and Mr. H. Gibson. Canon Hoare's amendment was then put and carried. The number of votes was not counted; but a very large majority were obviously in favour of it, while about twenty hands were held up against it. It then became the substantive motion. Mr. Yate's amendment, which was to the effect that the Archbishop be requested to release the Society from its agreement, was then put, but only five voted for it. Mr. Talbot Greaves's amendment, which was to the effect that Bishop Blyth himself be approached with a representation on the subject, came next in order; but it was pointed out that there was no necessary contradiction between it and Canon Hoare's motion, and Mr. Inskip obtained leave for it to be withdrawn as an amendment, with a view to its being presently proposed again as a rider. Canon Hoare's motion was then put substantively, and there were loud cries of “Agreed;” but five hands were nevertheless held up against it. Mr. Greaves's rider was then proposed, whereupon Mr. P. V. Smith spoke against it, and the Rev. H. Stevens for it. On its being put, thirty-three voted for it. The number against was much larger, but was not counted. The number present at the time cannot be accurately stated; but a great many members left immediately after, and subsequently to that, one hundred and forty were counted in the room.

Mr. Inskip then introduced two other subjects, but eventually consented not to press his motions thereon; and in obedience to the President's expressed wish, we refrain from further reference to them.

We have confined ourselves to the simplest recital of facts, without comment; but it seems necessary and desirable now to say that the very large majorities against Mr. Gaster's and Mr. Greaves's motions must not be taken as any indication that the members generally are satisfied with the present position of things. On the contrary, there is general and deep dissatisfaction, though the degree in which it is felt varies. Canon Hoare said that he could mourn and weep over the failure of the cherished plans for the revival of what was a genuinely Protestant Bishopric, although he also said that if the Church Missionary Society broke its engagement he would hide his face in shame, and besought the Committee to imitate Him who said, “My covenant will I not break, nor alter the thing that has gone out of My lips.” We could say a great deal more, were it not a plain duty to await with respect the result of the Archbishop's proposed inquiry; and we will only add the expression of a most earnest hope that the members of the Society on all sides, who are at variance on this subject, will give those from whom they differ full credit for an honest desire to do right in the sight of our common Master.

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It will be remembered that when, four years ago, strong objection was made by some friends to the Committee's action in promising the 300*l.* a year, the President announced that a private effort was to be made to raise the

annual sum by special contributions, so as to prevent the General Fund being called upon. Of course the undertaking which had been given to the Archbishop could not be affected by the success or failure of a plan proposed after it was given. Still, the success of the proposal would have been a great relief to many minds. At first it seemed likely to succeed. Towards the first annual payment 270*l.* was contributed, leaving only 30*l.* to be drawn from the General Fund. But this proportion has not been maintained; some of the special subscriptions have been withdrawn; and taking the whole four years together, the General Fund has had to meet nearly one-half of the whole.

Now it seems to us a reasonable thing that those members whose consciences are not strained by the payment should relieve those whose consciences are strained by raising the money. Of course they are under no obligation to do so. No society of any kind could exist if the minority on any question did not admit and respect the right of the majority to conduct the affairs of the society as it thinks proper. But it would be a generous thing to do; and we would venture to suggest this act of generosity to the many friends who have no doubt not hitherto looked at the matter in this light. We must, however, remind the objectors to the grant that they do not encourage those to whom we are now appealing by calling them, *ad invidiam*, "the friends and supporters of Bishop Blyth." If A. B., who believes the Committee did right in making the grant in 1887 (however much he may deplore the result), subscribes accordingly to the special fund in order to relieve the conscience of C. D., who is offended by the grant,—and if C. D. shows his appreciation of A. B.'s generosity by attributing to him approval of Bishop Blyth's views and practices,—C. D. must not be surprised if A. B. withdraws his special contribution. But we feel sure that most of those whom we indicate by C. D. will have the kindliness to do credit to A. B.'s motives; and even if otherwise, let A. B. do well, suffer for it, and take it patiently, as he has done hitherto.

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Our March number contained a report of a speech by our President at Oxford on February 9th, in which reference was made to the Opinion expressed in 1880 by the five leading prelates of the Church of England on the difficulties that had arisen between the Society and the Bishop of Colombo. The Bishop has written to Sir J. Kennaway, pointing out that the only step taken by himself to initiate the inquiries which led to the Opinion was the expression of a wish to confer with the Archbishop on the subject. Had he regarded such a proposal as in any way a request for the Archbishop's adjudication he would not have passed by his own Metropolitan, the Bishop of Calcutta. Moreover, it was not to the Archbishop alone, or as Archbishop, that he proposed the conference, but to the Archbishop with such other Bishops as he might think fit to associate with him, and in the capacity of Vice-Patron and Vice-Presidents of C.M.S.

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We report with much thankfulness an unusual number of accepted offers of service this month. One of special interest is that of the Rev. Edmund F. E. Wigram, M.A., of Trinity College and Ridley Hall, Cambridge, the eldest son of the Society's Hon. Clerical Secretary. His intention has long been known, but he desired to serve for a time in a curacy at home, to gain ministerial experience, and he has been much valued at St. James's, Hatcham, under the Rev. S. A. Selwyn. His letters from the mission-field describing his tour round the world with his father in 1886-7, will be remembered by many readers. The other names are as follows:—The Rev. Joseph J. Beauchamp-Palmer,

B.A., of St. John's College, Cambridge, who was Tenth Wrangler of his year, and has been Vice-Principal of Ayerst Hall; the Rev. Joseph Sewell Gray, B.A., of Emmanuel College and Ridley Hall, Cambridge, Curate of St. Andrew's, Newington; the Rev. John Mapletoft Paterson, B.A., of Corpus Christi College, Cambridge, Curate of Portman Chapel; the Rev. John Goodenough Bayley Hollins, B.A., of Hertford College, Oxford, late Curate of Trowbridge; the Rev. Llewellyn Griffith Scott Price, B.A., of Trinity College, Dublin, Curate of St. James's, Moss Side, Manchester; Mr. Richard H. Leakey, B.A., of Corpus Christi College and Ridley Hall, Cambridge; Mr. Theodore L. Pennell, M.B., M.R.C.S., L.R.C.P.; Mr. James H. Redman, Secretary of the Y.M.C.A., Abbey Hall, Reading, a brother of the Rev. J. Redman of Sindh; Miss Mary R. S. Bird, Miss Mary Williams, and Miss Jenny Ellis. Also three laymen who have been under training, Mr. T. M. Sheehan, Mr. Walter Collins, and Mr. A. J. Warwick, and who are now appointed to the Lower Niger, Nyanza, and Athabasca Missions respectively.

WE must also now mention the name of the clergyman referred to in the *Intelligencer* of August as having been accepted for the Diocese of Moosonee. It is the Rev. Jervois A. Newnham, M.A., of the McGill University, Montreal. He sails this month for Hudson's Bay.

THE additions to the roll of missionaries in the past year\* have numbered seventy-six, comprising thirty-one clergymen, three medical men, fourteen other laymen, and twenty-eight ladies. This includes seventeen graduates of Cambridge, fourteen of them in holy orders; two of Oxford, three of Dublin, one of Montreal, all in orders; three other clergymen, one of St. Aidan's and two of the London College of Divinity; two former missionaries of the Society re-engaged (Revs. A. H. Lash and R. P. Ashe); six Islington men ordained; three qualified medical men; eleven other laymen, of whom eight had been at Islington or Clapham; and the twenty-eight ladies. Of the whole number, seven were enrolled in the mission-field.

FIVE years ago thirty Cambridge men signed a joint letter to C.M.S., expressing their readiness to go out to the mission-field if God called them and opened the way. The letter was printed in the *Intelligencer* of May, 1886. Of those thirty, seventeen did ultimately make definite offers of service. Of these, nine are now in the field; one starts this month; two were accepted, but subsequently withdrew; five were refused by the doctors (but we may get one or two yet). That is a good record! But still better is a fact which no one would have thought possible five years ago. Since those thirty wrote we have accepted *sixty-five* Cambridge men†—that is, *fifty-three* whose names were not appended to that letter. Truly we do not half realize how good God has been to us! "*Consider what great things He hath done.*"

THE Society is most urgently needing four or five good men, clergymen and laymen, for the Lower Niger and Delta Mission, to accompany the Rev. F. N. Eden on his return thither. There is no more pressing need in the whole of the field. The Lower Niger is a post of danger and trial; but is that a reason for not going? There are souls there for whom Christ died; and after all that has been done on the river itself and in the coast towns, there are great populations within a single day's journey of some of the

\* Up to April 21st. But probably two or three more may have been included before May 1st, which is the date to which these figures are always made up.

† This number differs from that given in the *Gleaner* this month, owing to additional acceptances after that paper went to press.

stations who have never heard of a Saviour, or ever seen a Christian evangelist at all. A deeply interesting letter from the Rev. H. H. Dobinson, describing his visit to an important town thirty miles west of Asaba, appeared in the *Record* of April 10th, revealing a most inviting sphere of missionary work. Will our readers unite in special prayer that men may come forward for this service?

THE Committee have now adopted an important Report from the Sub-Committee appointed last October to consider the suggestions in the Keswick Letter regarding missionary candidates. These suggestions were four, viz. : (1) that evangelists should be sent in groups, each group under a leader; (2) that lay-workers should be more freely employed; (3) that mechanics and working men and women be included; (4) that special provision be made for their training. The Report approves of (1) and (2); of (3) also in substance, but with some guarding; also of (4), and suggests a definite course of training for lay evangelists. We give the Report on another page. The General Committee have now directed that an appeal be issued, inviting offers of service from all classes; that temporary arrangements be made to receive at Islington College the young men accepted for lay mission work; and that another Sub-Committee proceed to consider what arrangements can be made for the reception and training of women.

IT was a welcome greeting to us on Easter Tuesday morning, after the three days' break in our work, to find a telegram from Bishop Tucker stating that he was on his way back to the coast after visiting Uganda; and still more welcome was the unlooked-for second telegram, only four days later, announcing that he and Mr. Douglas Hooper had arrived at Zanzibar. They must have come down very fast upon the heels of the mail-men. Bishop Tucker's letter, describing his visit to Uganda, has arrived just in time to be included, at some inconvenience, in this number. It is a truly wonderful account, and will fill all hearts with thankfulness. The Bishop is now on his way to England to get recruits for the Mission. Mr. Hooper will have joined his wife at Frere Town.

THE *Proceedings* of the Royal Geographical Society for April contained a graphic account of the journey of the Imperial British East Africa Company's agents, Mr. Jackson and Mr. Gedge, through the Masai country to Uganda. The route is evidently a very difficult one, and many of the tribes are hostile; and evidently it will be some time before we shall be able to regard this as the safe and regular road. It seems now providential that Bishop Tucker took the old route through Mpwapwa to Usambiro both going and returning; and had there been proper boats on the Lake, the trials he had to undergo might have been avoided.

IN consequence of the expected arrival of Bishop Tucker, the Nyanza party will not sail this month, but wait to see him. It consists of the Rev. R. P. Ashe, the Rev. G. H. V. Greaves, Dr. Gaskoin Wright, Mr. J. Roscoe, and Mr. Walter Collins. Mr. T. S. England, the schoolmaster of Frere Town, will return thither by the steamer of May 11th, together with Miss M. Brewer, who goes out as a lady missionary, and Miss M. Weitbrecht, sister of the Rev. Dr. Weitbrecht of the Punjab, and long well known as Secretary of the Y.W.C.A., who goes out to marry Dr. Edwards. The Rev. J. and Mrs. Batchelor, of the Ainu Mission, sail for Japan on the 13th inst.

Two lady missionaries left on April 18th for Persia, Miss Laura Stubbs

and Miss Mary R. S. Bird. The latter, who was training at The Willows, was sent at a few days' notice in the place of another lady who had been appointed, but who was stopped by the Medical Board. The two ladies travel by rail to Constantinople; French steamer across the Black Sea to Batoum; Russian railway to Baku; Russian steamer across the Caspian to Enzelli; carriage to Resht; and thence to Teheran and Ispahan, a fortnight's ride on horseback over the mountains.

THE following missionaries have come to England this spring, or are expected shortly:—From East Africa, the Rev. H. T. and Mrs. Robson. From North India, the Rev. A. H. and Mrs. Bowman, Rev. W. H. and Mrs. Ball, Rev. H. and Mrs. Brown, Rev. G. E. A. and Mrs. Pargiter, Rev. F. T. and Mrs. Cole, Miss Neele. From the Punjab and Sindh, Rev. Dr. and Mrs. Weitbrecht, Rev. A. W. Cotton, Rev. R. and Mrs. Heaton, Dr. A. Neve, Dr. H. M. and Mrs. Clark, Rev. T. Holden. From Travancore, Ven. Archdeacon and Mrs. Caley, Rev. A. F. and Mrs. Painter. From Ceylon, Rev. J. Ireland and Mrs. Jones, Rev. R. T. and Mrs. Dowbiggin. From South China, Rev. J. B. and Mrs. Ost, Rev. C. and Mrs. Shaw, Rev. H. C. and Mrs. Knox. From Mid China, Miss A. L. Wright. From Japan, Rev. T. and Mrs. Dunn.

A VERY old and staunch friend is removed by the death of Mr. Hugh Evans, Treasurer for many years of the Liverpool and South-West Lancashire Auxiliary. He was a leader in Liverpool in all Protestant movements, having been in former years a friend and follower of Hugh M'Neile. The Society owes much to the vigorous mercantile men who have from time to time acted as treasurers and lay secretaries of the Auxiliaries in our great towns.

THE sudden death of the Rev. James Watney, Vicar of Canwick, Lincoln, has removed an ardent and valued friend of C.M.S. His face was a well-known one at the Thursday Prayer Meeting. His son, the Rev. H. J. Watney, was one of the thirty Cambridge men who signed the letter referred to at page 381, and was subsequently accepted by the Society. He had hoped to join the Uganda party starting this month, but his father's death has compelled him sorrowfully to abandon the idea.

OUR staff of Association Secretaries has suffered two losses by the appointment of the Rev. H. E. Eardley to the living of St. John's, Tunbridge Wells, and of the Rev. J. P. Hobson to the post of Tract Editor of the R.T.S. Mr. Eardley was Secretary for East Yorks, and Mr. Hobson Hon. Secretary for East Herts. The Rev. A. H. Bowman, formerly Association Secretary in Devonshire, and lately in charge of the Old Church, Calcutta, succeeds Mr. Eardley. The Rev. H. D. Hubbard, who, after many years' service as a missionary in India, was Association Secretary for the South-Eastern District, has been nominated to the Vicarage of St. John the Evangelist, Abbeydale.

IN addition to his new book on China which we mentioned last month as published by the Society, *The Glorious Land*, Archdeacon Moule has written another and much larger work, called *New China and Old*, which Messrs. Seeley are publishing. It embodies the recollections and observations of thirty years, on such subjects as "the Cohesion of the Chinese Empire," "An Inland City" (Hang-chow), "An Open Port" (Shanghai), "Country Life," "A Mandarin's House," "Buddhism and Taoism," "Ancestral Worship," "Language and Literature," &c. The book is not merely full of first-hand

information, but—as all who know Archdeacon Moule's writings would expect—is in every way a graceful and attractive literary production.

WE unfeignedly thank God for the division of April 10th in the House of Commons on the Opium Question. The results may not be immediate, and we never wish to shut our eyes to the real difficulties of the matter. But the moral effect of the vote will be great. Even if it had been subsequently reversed in obedience to an official whip, that would have been but the ebb of a tide which would return presently stronger than ever. We present in this number a vigorous article on the subject by Archdeacon Moule.

THE Rev. E. Sell, C.M.S. Secretary at Madras, is appealing for funds to start a "Bishop Corrie's Girls' School," under the management of the Committee of "Bishop Corrie's Grammar School," for European and Eurasian girls in Madras. In consequence of recent demands of the Government Department of Education, it is feared that girls will be driven into the Roman Catholic Convent Schools unless such an institution is founded.

OUR attention having been called to the fact that Mohammedan missionaries are on their way to England to conduct an educational campaign among us, we desire to remind friends of the subject for this year of the James Long Lectures (see p. 222). Communications as to arrangements for delivering these Lectures in suitable centres should be made to the Secretaries, C.M.S., Salisbury Square, E.C.

THE Anniversary promises to be an occasion of much interest. At the Morning Meeting, besides the Archbishop of Canterbury (whom we mentioned last month), the speakers expected are Mr. Miles MacInnes, M.P., Canon Edmonds of Exeter, Archdeacon Moule of Mid-China, Archdeacon Caley of Travancore, the Rev. R. P. Ashe, and the Rev. G. Ensor. The President will of course take the chair. At the Evening Meeting the Bishop of Cork will preside; and the speakers will be Colonel Sir C. Euan Smith, late Consul-General in East Africa, Archdeacon Howell (representing the Church in Wales), the Revs. F. N. Eden (Africa), R. W. Stewart (China), A. E. Ball (India), and (it is hoped) Dr. Henry Martyn Clark. The address at the Clerical Breakfast will be given by the Rev. H. W. Webb-Peploe.

THE preacher of the C.M.S. Anniversary Sermon this year will be the Bishop of Sodor and Man, Dr. John W. Bardsley. He is an old friend and fellow-worker, having been local Hon. Secretary for Liverpool when he had a parish in that city. Moreover, one of his brothers was a C.M.S. missionary in Sindh in 1864–68, whose early death caused much sorrow, and deprived India of one of its most promising recruits. We need scarcely say that Bishop Bardsley heartily fosters C.M.S. in the Isle of Man.

A GLEANERS' UNION CONFERENCE is to be held on the day of the Society's Anniversary, Tuesday, May 5th, between the morning and evening meetings. We have had this gathering two years, and it has been much valued. No one is announced to speak. It is simply an open conference upon practical work, and last year there were seventeen short speeches within one hour. We are sorry to exclude many London Gleaners who would like to come, but they have a good turn in November, and as the space at the Church Missionary House is limited, we can only send cards to (1) any country members; (2) London Branch Secretaries; London clergymen (with one lady each); and as only 300 cards will be issued, it will be "first come first served."

## REPORT OF THE SUB-COMMITTEE ON LAY EVANGELISTS.



THE Sub-Committee A, appointed October 14th, 1890, to consider suggestions 1, 2, 3, 5, of the Keswick Letter of July 25th, 1890, have met seven times. Their Honorary Secretaries have had personal interviews or correspondence with the Secretaries or representatives of the following Societies :—China Inland Mission, Moravian Mission, Baptist and other Missionary Societies, St. Augustine's Missionary College, Warminster College, Basle Training College, Harley House, the Church Army, &c. Three of their number also visited Cambridge, and had interviews with the Vice-Chancellor and other leading members of the University. They also had before them the Minutes of the Calcutta Corresponding Committee, November 21st, 1890, upon the Associated Evangelist Scheme, and the Sub-Committee now beg to report on the suggestions submitted to them.

*On Suggestion (1). "That evangelists should be sent into the mission-fields in groups, each group being associated under a leader."*

The Sub-Committee feel that the principle underlying this suggestion, whilst fully recognized by the C.M.S., is one upon which too great emphasis cannot be laid, namely, that, except under special circumstances, the Society ought to work from strong centres rather than from detached stations weakly manned, and the Sub-Committee feel this should be brought prominently before the various Group Committees at home, and the Local Committees, and the missionaries in the field.

*On Suggestion (2). "That the services of lay-workers be used much more than hitherto."*

The Committee having determined to send bands of lay evangelists to certain of their Missions where their missionaries have expressed a desire for such assistance, the Sub-Committee are of opinion that there are many fields where there are openings for such labourers, and they desire emphatically to recommend that these should have, save in exceptional cases, a clergyman as leader, if possible a missionary of experience, and that it is desirable that in every case there should be an ordained missionary associated with him, so that the band of young laymen may not be left without clerical ministrations.

It should be distinctly understood that these European lay evangelists are intended in no way whatever to supersede, but rather to foster and to encourage, Native agency.

*On Suggestion (3). "That mechanics and working men and women (whose hearts God has touched) should form parts of these groups."*

The Sub-Committee are of opinion that the lay evangelists referred to under Suggestion (2) should be invited from all classes, and accepted subject to their being thoroughly tested to the satisfaction of the Committee as regards spiritual character and experience in Christian work, and subject also to their undergoing such further probation and training as may be found necessary; and that such of the evangelists as are skilled in any handicraft should be located as far as possible where their skill can be specially utilized, as recommended by Sub-Committee B, but they do not think that every group or band must necessarily include mechanics, as the suggestion appears to indicate.

*On Suggestion (5). "That special provision be made for the training of the new classes of workers now proposed."*

I. *As to the length of training*, judging from past experience and also from inquiries made of other Societies, the Committee are of opinion that a two years' course of training will generally be necessary, particularly in the case of young men, but they hope that an increasing number will offer of men who, either from a better education or from previous tried experience in Christian work, will need a less prolonged course.

II. *As to the method of training* of male candidates, that the course of training should as far as possible consist of elementary instruction in the following :—

(1) General Method of Bible Study, as well as in the study of particular books of the Bible. (2) (a) Scripture Doctrine, (b) Church principles as set forth in the Articles and formularies of the Church of England, with (c) selected periods of Church History. (3) The Evidences of Christianity. (4) The laws of health and ambulance work. (5) Vocal Music. (6) Industrial and manual training (*see note*). (7) Home Mission Work.

*Note.*—It is suggested advantage may be taken of the Technical Institutes springing up in London to acquire this, and that, recommended by Sub-Committee B, it is desirable that every missionary to uncivilized lands should take up this subject, and, where necessary, assistance be given for this purpose.

The rudiments of education should be tested by a preliminary examination, and where necessary, in exceptional cases, preparatory assistance may be given before admission.

III. *As to the place of training*, the Sub-Committee are strongly of opinion that it is important to train these young laymen in some College under the Committee's own control, rather than in other training institutes or under different clergymen throughout the country, though in some cases this last course might be adopted.

The Sub-Committee had therefore to consider the practicability of the training the new classes proposed in connection with the present Islington College.

While thanking God for the increased number of University men who are offering for foreign service, they feel the time has not yet come when the C.M.S. can depend on the Universities to supply their ranks with a sufficient number of ordained men, for they are of opinion that any large accession of lay workers will increase rather than diminish the need of ordained missionaries; they therefore think the Society must look forward to train a number of men, not less than that now trained at Islington in the full three years' course, for the Oxford and Cambridge Preliminary Theological Examination.

They feel also they are not in a position to report on the proposals which have been made from time to time to remove the present Islington College. They therefore were obliged to discuss the possibility of carrying on the two courses of training at Islington, and, with the concurrence of the present Principal, they think this might be practicable; but whilst the two courses might run conjointly to a great extent, they would lay stress on the fact that training for lay missionary work is an end in itself, and should be specially provided for where necessary in the College curriculum.

With reference to possible future requirements, the Sub-Committee suggest that no further steps should be taken at present to let on lease or otherwise alienate any portion of the Islington College grounds or premises not at present in the Society's actual occupation.

Finally, they recommend that a detailed scheme be put forth at once, inviting men to offer definitely for lay evangelistic work, but it should be understood that the Committee retain the same right they now possess to send men who offer for the general work of the Society out to the mission-field, ordained or unordained.

The Sub-Committee have not yet been able to discuss the training of women, but they propose that this subject be referred to a special Sub-Committee.

The Sub-Committee recommend the following resolutions for adoption by the General Committee:—

1. That the report of the Sub-Committee be received and generally approved.
2. That an appeal be at once prepared and issued, inviting offers from all classes for lay evangelistic work on the lines of the Sub-Committee's report.
3. That the College visitors be requested to make provisional arrangements for the reception at Islington of candidates for lay evangelistic work.
4. That a small Sub-Committee, consisting of some members of the A Sub-Committee and of the Ladies' Candidates Committee, be appointed to consider the training of women for missionary work.

(Signed) EDWARD A. STUART,  
Hon. Sec. Sub-Committee A.



## LOCAL ASSOCIATIONS AND UNIONS.

**Bath.**—The Bath Anniversary was held on March 8th and 9th. Sermons were preached in most of the churches in the city and neighbourhood on the Sunday, by the local clergy, assisted by the following Deputation:—The Revs. F. Glanvill, J. Martin, J. A. Newnham, and G. C. Williamson. The Bishop of Bath and Wells presided at the Annual Meeting on Monday afternoon, which was held in the Assembly Rooms. There was a very large attendance. The evening meeting was spoiled by the "blizzard," but capital addresses were given by the Revs. J. Martin and J. Newnham, to a small but enthusiastic audience. During the rest of the week a Loan Exhibition was held, which was organized on an extensive scale, many societies and private individuals sending objects of great interest and value. Most admirable lectures were given during the week by Archdeacon Reeve and the Revs. F. Glanvill, G. H. Pole, J. Ellwood, J. Martin, G. C. Williamson, Mr. J. A. Burness, Mrs. Martin and Miss A. Barker, of the C.E.Z.M.S. Not only were the pecuniary results considerable, but great interest was shown and inquiry roused. Upwards of forty Gleaners were enrolled. Many willing workers and contributors of voluntary aid in various ways, helped to make it a success. The Annual Meetings of the C.E.Z.M.S. and S.P.G. were held on the Wednesday and Friday. The tone and spirit throughout the week were such as to give cause for the greatest thankfulness.

E. EARDLEY WILMOT.

**Brighton.**—The Annual Meeting of the West Brighton and Hove Branch of the East Sussex C.M. Association took place at Hove Town Hall on Tuesday, March 3rd, under the presidency of the Rev. T. Pearcey (Vicar of Hove). The annual report showed that the Society had been in existence for thirteen years, and had thoroughly maintained its ground. The financial statement set forth that the receipts of the year were 363*l.* 12*s.* 9*d.*, the expenditure being 18*l.* 3*s.* 7*d.*, leaving a balance in hand of 345*l.* 10*s.* 2*d.* The chairman delivered a short address on the progress of the Society since its establishment, and was followed by Archdeacon Reeve, of North-West America, who dealt with the spread of missionary work among the Indians. The Rev. H. W. Webb-Peploe also delivered a short address. On Tuesday evening and Wednesday afternoon, meetings were held in furtherance of Mission work at the Ventnor Villas Hall, at which Archdeacon Reeve gave a couple of interesting lectures which were illustrated by lime-light views. The Rev. T. Pearcey presided on both occasions.

**Bristol and Clifton.**—The Seventy-eighth Anniversary of the Bristol and Clifton Association was commenced on Saturday afternoon, March 14th, when a juvenile meeting was held in the large hall of the Victoria Rooms, and was very largely attended. Dr. Lock presided, the Deputation being the Revs. A. E. Ball from India, J. H. Horsburgh from China, and A. J. Scott. On Sunday, sermons on behalf of the Society were preached in many of the city churches. In the morning, at the Cathedral, the pulpit was occupied by Bishop Marsden, who founded his remarks upon Acts i. 8. The annual meetings were held on Monday at the Victoria Rooms, the Rev. Talbot Greaves presiding at that in the morning. The Rev. J. Wilkinson (one of the hon. secretaries) read the report, which stated that the year 1890 had been successful in more ways than one; after which Mr. E. W. Bird presented the financial statement, which showed that the total amount sent up to the Parent Society is over 3324*l.*, and as compared with 2995*l.* in 1889 shows an increase of 329*l.* In addition to the above sums, above 1137*l.* in legacies was sent direct to the Society. The Revs. A. E. Ball, W. E. Rowlands, and J. H. Horsburgh then addressed those present. At the evening meeting Mr. J. Inskip presided, and Mr. Horsburgh again spoke. On the 17th a meeting was held in the Hannah More Schools, in connection with East Bristol parishes, at which the Rev. G. Eastwicke Ford presided. The meeting was addressed by the Revs. A. E. Ball and R. Palmer.

**Carlisle.**—On Sunday, April 5th, Sermons were preached in the Cathedral and all the churches of the city, together with Stanwix and Upperby; and afternoon addresses delivered at St. Mary's, St. Paul's, St. John's, St. James's, St.

Stephen's, Christ Church, and Holy Trinity. The day was not favourable, and the collections were not in several instances equal to last year's. The Annual Meetings were held in the County Hall; that in the afternoon was presided over by the Rev. Canon Richmond, and that in the evening by Miles MacInnes, Esq., M.P. Previous to the evening meeting an invitation tea was given in the Viaduct Temperance Hall, when about 130 sat down to a refreshing repast. The Rev. J. Barton, of Cambridge, one of the Deputation, gave a short address at the tea, pressing the necessity of more ladies for the work in the mission-field, and the Hon. Sec. spoke of the importance of using the missionary library in connection with the Gleaners' Union, and of diligently reading the valuable publications of the Society. The evening meeting was largely attended, and was addressed by the Revs. W. Thwaites, from Dera Ismail Khan; A. E. Ball, from Karachi; and J. Barton, of Cambridge. The collections at the meetings realized 18*l.* 3*s.* 9*d.*, being 1*l.* in excess of the last year's. Touching allusions were made at both meetings to the loss so recently sustained by our valued and esteemed Treasurer, Henry Dobinson, Esq., through the loss of his beloved wife, who was a warm friend to the Society, and was actively assisting at the successful Sale of Work held in March last, which realized 178*l.* 2*s.* 6*d.*, being 26*l.* 16*s.* 5*d.* more than that of last year. This is the tenth annual Sale of Work, which altogether has contributed to the funds of the Society upwards of 1500*l.* The sum remitted to the Parent Society this year is 126*l.* 3*s.* 1*d.* in advance of the previous year, and amounted to 751*l.* 19*s.* 5*d.*, in addition to which a legacy of 150*l.*, less duty, was remitted to the Parent Society by the trustees of the late Miss Robinson, of Hogton. A more lively and intelligent interest is being taken in the great work of the C.M.S., and it is hoped that more offers will be made for the mission-field to join the devoted friends who have gone out from our midst. Many prayers continue to be offered up for the Rev. Barclay Buxton and his party in Japan, and also for the Rev. Henry Dobinson at Onitsha. The Rev. F. N. Eden's recent visit to Carlisle has stirred up additional interest on behalf of the Mission in which he and Mr. H. Dobinson are so actively engaged.

W. M. S.

**Hastings, St. Leonard's, and Ore.**—The Annual Sermons in aid of the C.M.S. were given in several of the churches in the borough on Sunday, March 8th. On Monday afternoon the Annual Meeting of the Hastings and St. Leonard's auxiliary of this Society was held at the Assembly Room, when the chair was taken by Colonel Ward, in the absence of Mr. Wilson Noble, M.P., who was unable to attend. The Rev. J. Awdry Jamieson, the newly appointed local secretary, alluded to the death of their late secretary, the Rev. F. E. Newton, and also of the Rev. G. G. Gardiner. Mr. A. E. Murray, the treasurer, then read his statement of accounts for 1890, which showed that the amount raised was 1196*l.* 1*s.* 0½*d.*, which exceeded that of any previous year. After a few remarks by Colonel Ward, an address on the work in China was given by the Rev. J. H. Horsburgh (of the Mid-China Mission). The Rev. B. Baring-Gould (Central Secretary of the C.M.S.) gave a short sketch of the history of missionary enterprise up to the present time. The Bishop of Ossory also said a few words on the needs of the C.M.S.

On Monday evening, the Hastings Branch also held a meeting at the Brassey Institute, the chair being taken by Mr. Alderman Bradnam. The Rev. C. D. Snell and Archdeacon Moule then addressed those present.

**Herefordshire C.M. Union.**—Meetings of the C.M. Union for Herefordshire were held on Friday, March 13th, at the Woolhope Room of the Free Library. At the meeting held in the morning, the Rev. G. H. Kirwood presided. An address was delivered by the Rev. H. W. Webb-Peploe. The Rev. A. H. Arden also spoke. At the afternoon meeting the chair was taken by the Rev. Preb. Cobbold. The Revs. J. W. Dixon, A. H. Arden and others addressed those present.

**Manchester.**—The Annual Meeting of the supporters of the Manchester and East Lancashire Branch of the C.M.S. was held at the Free Trade Hall on March 9th. Mr. T. W. Freston presided. The Deputation from the Parent Society

included the Ven. Archdeacon Reeve (Athabasca, North-West America), the Rev. A. E. Ball (Sindh), the Rev. Alfred Pearson (Brighton), and the Rev. W. Thwaites (Punjab). The report of the branch stated that contributions had been received from 145 parishes. The total amount received during the year ended March 31st last was 4609*l.* as against 4303*l.* in the preceding year. That increase was accounted for by the fact that 205*l.* had been collected by the special Manchester Soudan Committee. The report mentioned that Dr. Wright, a valued member of St. Bartholomew's Parish, Salford, had offered himself, and had been accepted for missionary work at Uganda; and Mrs. Nash, a daughter of the chairman, was about to return with her husband to active service in the mission-field. Addresses were afterwards delivered by the members of the Deputation.

DURING March the Society's cause has been advocated by Sermons and Meetings, or by both, at the following places:—Ashdon, Ashford (Kent), Aylsham, Amberley, Alford, Bishop Stortford, Broomfield, Bledlow (Parish Church), Bidford (Parish Church), Bradwell-on-Sea, Baughurst, Brompton (Kent), Cressage, Clacton-on-Sea (St. Paul's), Coventry, Chesham (St. Mary's), Chertsey, Colne, Congleton, Dewsbury (St. Mark's), Darwen, Edgbaston (St. Thomas's), Exeter (St. Thomas's), Fairfield (St. Peter's), Finchley (St. Paul's), Farcet, Ferrybridge, Greaseborough, Granby, Haughton-le-Skerne, Handley (Parish Church), Houghton, Hanslope, Halifax, Horning, Ironville, Kingston (All Saints'), Lambourn, Legbourne, Lambeth (Parish Church), Long Clawson, Leyton, Luton Deanery, Leek (Parish Church), Montacute (St. Catherine's), Maldon and Dengie branches, Manchester (L.W.U.), Newcastle (Staffs), Neston, Newport (Wales), Norton (Yorkshire), Osbournby, Oldham, Penrith (Christ Church), Penge (St. John's), Petworth, Rishworth, Ross, Ripley (Derbyshire), Reading (Juvenile Association), Ravenstonedale, Saxlingham, Stradbroke, Shackleford, Sleaford (Parish Church), Salford Priors, Stretton, Selby (St. James's), Sheffield (St. Simon's), Southborough, Sidcup (Christ Church), Sudbury (Suffolk), Spittlegate, St. Mary Aldermary, Thornbrook, Teynham, Tipton, Worstead, Wrentham, Wadhurst, Warwick, West Hampstead (Emmanuel Church), Wellington (Somerset), Woolton, Wellingford (Juvenile Association), West Green (Christ Church), Yeovil, Plumstead, Belfast, Clitheroe, Lynn, Malmesbury, Southwell, &c.

#### THE LONDON C.M. UNIONS.

THE LADIES' UNION opened the quarter's work with a special meeting for prayer on January 8th. This was followed by the usual monthly meeting on the 22nd, when the Rev. T. Bomford spoke on "The Need of Workers in the South Punjab." The February meeting was addressed by Archdeacon Maundrell of Japan, the March meeting by Mrs. R. W. Stewart of Foo-Chow, and the April meeting by the Rev. A. E. Ball of Sindh. In addition to these, Miss Petrie, B.A., gave three lectures in February and March on "Typical Missionaries."

THE YOUNGER CLERGY UNION was addressed in January by the Rev. R. W. Stewart of the Fuh-Kien Mission, and the Rev. A. E. Ball of Sindh; in February by the Rev. F. J. Chavasse, Principal of Wycliffe Hall, Oxford; and in March by Mr. Stock, on "Old Principles and New Methods."

THE LAY WORKERS' UNION held their first monthly meeting of the quarter on January 12th, when the Rev. J. Barton spoke of his recent visit to Tinnevely and the Rev. B. Baring-Gould gave a New Year's address. The February meeting was taken by Major-Gen. G. Hutchinson, who spoke on "Rome and the Mission Field;" in March, Mr. Stock spoke on "Old Principles and New Methods;" and in April, the Revs. W. E. Taylor and R. P. Ashe on East Africa. Five extra meetings were held, four of which were addressed by Mr. J. B. Braddon of Calcutta, on "Recent Developments of Mission Work in India;" by the Rev. G. C. Grubb on his recent visits to Africa and India; by Mr. E. M. Anderson on "The History of the New Zealand Mission;" and by the Rev. J. Hill, late of New Zealand, on "Mission Work in New Zealand;" while the fifth was devoted to addresses by members for criticism on the latest intelligence from four of the Society's Missions.

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, March 17th, 1891.*—On the recommendation of the Islington College Visitors, Dr. A. J. Cribb was appointed medical attendant at the College.

On the recommendation of the same body, Mr. T. M. Sheehan, now in the College, was appointed to the Lower Niger Mission, to go out with the Rev. F. N. Eden.

The Committee gratefully accepted an offer from a lady to contribute 120*l.* a year for a Lady Missionary in India, and, the concurrence of the Indian Female Normal School Society having been secured, expressed their readiness to send a Lady Missionary to Muttra, in the North-West Provinces of India.

The Bishop of Lahore was present, and addressed the Committee in a very interesting and encouraging speech. His Lordship referred to the fact that of the ninety-two clergy in his diocese about one-half were Missionaries of the Church Missionary Society. He spoke of the very hopeful work that was going forward in the Central Punjab, making special allusion to that in Mr. Bateman's district of Narowal. He touched upon the large efforts that were being made by the Romanists in the Central Punjab, and the anxieties connected therewith; and he pleaded strongly for an early reinforcement of the Society's important Frontier Missions.

The Committee took leave of Mr. and Mrs. G. Wilmot Brooke, Mr. R. Callender, and Mr. W. H. Roberts, proceeding to the Niger Mission. The Instructions of the Committee were delivered by General Touch, and the Missionaries having replied, they were addressed by the Rev. H. W. Webb-Peploe, and commended in prayer to the favour and protection of Almighty God by the Rev. W. Allan. The Bishop of Lahore pronounced the blessing.

The Secretaries reported that various sums of money had been received from friends, including one donation of 400*l.*, in response to an appeal from the Bishop of Caledonia in the *Gleaner*. The Committee thankfully accepted the money, and directed that a telegram be sent to the Bishop authorizing him to engage an evangelist for the Indian tribe on whose behalf he had appealed.

The Rev. H. W. Webb-Peploe and Mr. Abel Smith were requested to represent the Society at the Conference of the Evangelical Alliance to be held at Florence in April.

On the recommendation of the Sub-Committees in charge of the Missions in Persia, North India, Punjab and Sindh, Western India, South India, Travancore and Cochin, Ceylon, South China, Mid China, Japan, and North-West America, various arrangements were agreed to with regard to those Missions.

*Committee of Correspondence, April 7th.*—The Committee took leave of the Rev. J. A. Newnham, proceeding to North-West America, and Miss L. Stubbs, proceeding to Persia. The Instructions of the Committee were delivered by the Rev. C. C. Feun and the Rev. Wm. Gray; and Mr. Newnham having responded, he and Miss Stubbs were addressed by the Rev. Canon Money, and commended in prayer to the favour and protection of Almighty God by the Rev. J. B. Whiting, the Benediction being pronounced by the Right Rev. Bishop Alford.

The Rev. Joseph J. Beauchamp Palmer, B.A., St. John's College, Cambridge, 10th Wrangler of his year, Vice-Principal of Ayerst Hall, Cambridge, and Mr. Richard Herbert Leakey, B.A., Corpus Christi College and Ridley Hall, Cambridge, were accepted for missionary work.

Mr. Walter Collins and Mr. Arthur J. Warwick, who had been for some time in the Society's Preparatory Institution at Clapham, were appointed respectively to Eastern Equatorial Africa and the Diocese of Athabasca, as lay agents.

Miss Mary Rebecca S. Bird was accepted as a Lady Missionary of the Society, and appointed to the Persia Mission.

The Committee heard with regret of the death, on March 23rd, 1891, of the Rev. P. Ansorgé, who actively and zealously served the Society, first as a lay agent in North India, and afterwards in Mauritius, where he was ordained in 1857.

The Venerable Archdeacon Caley, who had been in connection with the Society's Travancore Mission since 1871, having returned home on furlough, attended and

received a cordial welcome from the Committee. He gave an interesting account of the progress of the Mission, in which there were now 25,000 Native Christians connected with the Church Missionary Society. He referred to the kind toleration towards the Mission on the part of the authorities of the two Native States, and to the influence which the educated Native Christians of the Travancore Mission were calculated to exercise for the evangelization of India. The Arch-deacon also gave interesting particulars regarding the ancient Syrian Church, and the internal reforms which had taken place in it, and the prospect of still further reforms. He pleaded very strongly for reinforcements for the Mission.

On the recommendation of the Sub-Committee in charge of the Missions in Yoruba, Niger, Eastern Equatorial Africa, Palestine, and Egypt, various arrangements were agreed to with regard to those Missions.

*Funds and Home Organization Committee, April 10th.*—The Rev. A. H. Bowman, B.A., formerly Association Secretary for the South-Eastern District, and lately in charge of the Old Church, Calcutta, was appointed Association Secretary for East Yorkshire.

*General Committee, April 14th.*—In accordance with notice, the Rev. T. J. Gaster called attention to a letter from him to the President, of March 11th, 1891, and moved that the annual grant of 300*l.* towards the stipend of the Bishop of the Church of England in Jerusalem be withdrawn. Mr. J. Inskip seconded Mr. Gaster's motion. Canon Hoare moved an amendment, which was seconded by Mr. Henry Morris. After lengthened discussion, during which further amendments were proposed by the Revs. Talbot Greaves and G. E. Yate, Canon Hoare's amendment was put to the meeting, and carried by a very large majority, and became the substantive Resolution. Mr. Yate's amendment was then put and lost. Mr. Talbot Greaves then obtained leave to withdraw his amendment, and, after Canon Hoare's motion had been adopted as a substantive Resolution, to move it again as a rider thereto; when it was put and lost. Canon Hoare's resolution, which was adopted, was as follows:—That the Society having by Resolution of the General Committee on Feb. 14th, 1887, undertaken to contribute to the maintenance of a Bishop of the Church of England in Jerusalem, such Bishop to be selected by the Archbishops of Canterbury and York and the Bishop of London, and to continue such contribution during the tenure of the see by the Bishop so selected, the Committee feel themselves unable to withdraw from that agreement, and consider that the Society is bound to fulfil it unless relieved therefrom by competent authority.

The Committee received with much concern the intelligence of the death of Dr. Macfarlane, late senior member of the Medical Board.

The Sub-Committee appointed to consider four of the suggestions of the Keswick letter of July 25th, 1890 (see *Intelligencer*, Nov. 1890, p. 814), regarding Lay Evangelists, presented its Report, and submitted four Resolutions, which were adopted. (See page 385.)

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## TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the income of the past year (p. 377).

Thanksgiving for recent offers of service (p. 380). Prayer for all candidates, and for the Committees that have to consider their cases.

Thanksgiving for God's guidance of His servants at the Committee meeting of April 14th. Prayer for much wisdom for all concerned in the discussion of the Palestine questions. (P. 378.)

Thanksgiving for Bishop Tucker's account of Uganda, and for his own safe return; and prayer for the success of his appeal for men. (Pp. 369, 382.)

Thanksgiving and prayer in connection with the Opium Question (p. 384).

Prayer for the Niger Mission, especially for men to accompany Mr. Eden (p. 381).

Prayer for the Robert Noble School (p. 328); for the Chinese clergy in Mid China (p. 339); for Travancore and Bishop Hodges (p. 333); for St. John's College, Agra (p. 344); for many Missions referred to under "The Mission Field" (p. 359).

Prayer for the Anniversary.

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## NOTES OF THE MONTH.

## ORDINATION.

*North Pacific.*—On Nov. 30, 1890, by the Right Rev. Bishop Ridley, the Revs. A. E. Price and J. B. McCullagh to Priests' Orders.

## DEPARTURES.

*Niger.*—Mr. and Mrs. Graham Wilmot Brooke, Mr. Reginald Callender, and Mr. W. H. Roberts left Liverpool for Akassa on March 28, 1891.

*Persia.*—Miss L. Stubbs and Miss M. R. S. Bird left London for Julfa on April 18.

## ARRIVALS.

*North India.*—The Rev. H. and Mrs. Brown left Calcutta on Feb. 10, and arrived in London on April 4.—The Rev. W. H. and Mrs. Ball left Calcutta on March 12, and arrived in London on April 9.

*Punjab.*—The Rev. A. W. Cotton left Karachi on March 11, and arrived in Liverpool on April 9.—Dr. A. Neve left Karachi on Jan. 28, and arrived in London on April 13.—The Rev. R. and Mrs. Heaton and the Rev. T. Holden left Karachi on March 29, and arrived in London on April 17.

*Travancore and Cochín.*—Archdeacon and Mrs. Caley left Madras on Feb. 7, and arrived in London on March 25.

*South China.*—The Rev. C. and Mrs. Shaw left Foo-Chow on Feb. 10, and arrived in England on April 2.

*Mid China.*—Miss Agnes Wright left Shanghai on Feb. 14, and arrived at Marseilles on March 6.

*Japan.*—The Rev. T. and Mrs. Dunn left Osaka on Feb. 24, and arrived in London on April 16.

## BIRTHS.

*Eastern Equatorial Africa.*—On Feb. 2, the wife of the Rev. D. A. L. Hooper, of a son.

*Punjab.*—On March 2, at Amritsar, the wife of the Rev. D. J. McKenzie, of a son.

## MARRIAGE.

*Western India.*—On Feb. 10, at Bombay, the Rev. A. A. Parry to Miss A. H. Cole.

## DEATHS.

*North India.*—On Feb. 13, at Kherwarra, Central Provinces, Edward Stratford, son of the Rev. W. B. and Mrs. Collins.—On April 8, at Genoa, the wife of the Rev. J. Erhardt, of Secundra.

*Ceylon.*—On March 12, at Negombo, the Rev. Hendrick de Silva, Native Pastor of Talangama.

On Feb. 25, at Nelson, the widow of the late Rev. T. S. Grace, Senr., formerly of the New Zealand Mission.

On March 23, at Liegnitz, Prussian Silesia, the Rev. P. G. Ansorgé, formerly of the Mauritius Mission.

## PUBLICATION NOTICES.

ARCHDEACON MOULE's new Book, entitled *The Glorious Land*, giving a most vivid account of China and the Chinese, is now ready. Crown 8vo, with illustrations and a Map. Cloth, gilt. Price 1s., post free, direct from C.M. House.

*Annual Letters of C.M.S. Missionaries, 1890-91* :—

**Part V. is now ready.** It contains letters from Yoruba, Niger, Eastern Equatorial Africa, Egypt, and Mid-China Missions.

Parts I., II., III., and IV. may also still be obtained.

*Price Threepence each Part, post free.*

*The Speech of Sir Charles A. Elliott, K.C.S.I.*, which appeared in the *C.M. Intelligencer* for March, has been issued in a separate form, and copies may be had, free, for distribution.

**MONTHLY MISSIONARY LETTER TO SUNDAY-SCHOOLS.** The Letter for May, 1891 (No. 19), is entitled *Mrs. Hinderer, Part II.*, and is a continuation of the Letter for April. We hope friends will not fail to make themselves acquainted with these most valuable aids to Sunday-school Work. *Specimen Copies free.*

**REPORT OF THE CENTENARY CONFERENCE ON FOREIGN MISSIONS HELD IN LONDON IN 1888.** For the convenience of friends who may wish to possess this Report, copies of the two volumes in sheets have been purchased, and bound in one volume. Copies may be obtained from the C.M.S. Book Room, Salisbury Square, for 2s. 3d. each, including postage.

Orders should be addressed to "The Lay Secretary, C.M.S., 16, Salisbury Square, London, E.C."

# THE CHURCH MISSIONARY INTELLIGENCER.

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## AFTER THE ANNIVERSARY.



AS the Hundred and Third Psalm the right passage of Scripture with which to open the Annual Meeting of 1891? One might easily have thought the Forty-sixth or Fifty-sixth more suitable. Many grave anxieties had marked the year to be reviewed that day; and we have by no means come to an end of them yet. But there is nothing like the Anniversary to put things in their right places. In the preparation of the Report, in the arrangement of the speakers, the work as a whole, at home and abroad, has to be considered, and its progress set forth; and then our controversies and perplexities are seen in their true proportions. They are not small, nor light, nor unimportant; but other things are seen to be larger and weightier and more important. We can conceive of a friend coming to Exeter Hall on May 5th, 1891, full of thoughts about a certain bishop and the sources of his income, and wondering what could induce Mr. Fenn to choose Ps. ciii. at this particular moment; and we can imagine him listening to the Report and the speeches until he is constrained to cry, "Yes, that is the right Psalm: bless the Lord, O my soul, and all that is within me, bless His holy Name!"

It is seventeen years since that Psalm was read at the Anniversary. The immediate cause of its being then chosen was, as in the present year, an unprecedentedly favourable financial account. But there were other special causes for thankfulness. Henry Wright had been a year and a half in office, and his ardent spirit had already set the Society's feet upon the path of development and extension. "The coming year," said the Annual Report of 1873-4, "presents three special directions for expansion, Japan, North-West America, and East Africa"—all three of them fields that had specially enlisted Mr. Wright's sympathies. It is worth while comparing those three Missions in 1873-4 and 1890-1. At the end of 1873, we had three missionaries in Japan, two of them just arrived; three missionaries in East Africa, two of them just arrived; and seven in the North-West American territories referred to, i.e. beyond the Province of Manitoba. Thirteen in all; and now we have in the same fields *ninety-seven* missionaries. The expenditure in those fields was then about 6000*l.* a year; it is now over 30,000*l.* a year. Again, in that same Report, the Committee "rejoiced to announce" that *eighteen* missionary candidates had been accepted. In the past year, the number has been *eighty*. Of the eighteen, *six* were University graduates, and the Committee "could not refrain from expressing their deep thankfulness to Almighty God for that indication of increasing interest in missionary work in the Universities." In the past year, the University graduates accepted have numbered *twenty-four*. Then if one glances

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over the pages of the detailed reports on the Missions for 1873, one is struck by the absence of name after name which now enlists all our sympathies. No Frere Town; no Chagga, or Mpwapwa, or Usambiro; no Uganda; no Cairo, or Jaffa, or Gaza, or Baghdad; no Calcutta or Allahabad Divinity School; no Gónd Mission, no Bheel Mission; no Beluch Mission; no Sukkur or Quetta; no Kwan-tung or Fuh-ning or Chu-ki; no Fuh-chow or Ningpo College; no Osaka, or Fukuoka, or Tokushima, or Tokio, or Hakodate; no Ainu Mission; no Blackfoot Mission; no Eskimo Mission; no Hydah Mission; no Kwagutl Mission; one medical missionary in Kashmir and one in China; no Christian sisters labouring in East Africa or Palestine or Japan. Truly, if the One Hundred and Third Psalm was suitable in 1874, how much more in 1891!

But thankfulness is not always acceptable to God. It may be, and sometimes is, mixed with self-satisfaction. The Pharisee said, "God, I thank Thee." The Church Missionary Society is not beyond the reach of temptation to vain-glory. It pleases us to be called the greatest of missionary organizations. We like to be thought staunch and steadfast as regards old principles, ready and resourceful as regards new methods, far-seeing in plans, wise and kind in dealing with individuals, not unwilling to confess mistakes while having very few mistakes to confess. "Not as other men are": other societies may be deficient in faithfulness or in spirituality, or in watchful care in the choice of candidates, but C.M.S. is irreproachable. God graciously guard us against indulging in "thankfulness" of this kind! The publican attitude is more acceptable in the sight of a holy God. For communities and societies, no less than individuals, need His pardoning mercy. Even if, through His grace and guidance, we have been kept from often "doing those things which we ought not to have done," we have assuredly "left undone many things which we ought to have done."

In the magnificent sermon preached at the Anniversary of 1866, by the lamented Archbishop Magee, then Dean of Cork,—the reprint of which in our present number will, we are sure, be welcomed by all our readers,—the danger to the Church Missionary Society of what he called "the pinnacle-temptation" was faithfully pointed out. If that temptation was a real one twenty-five years ago, assuredly it is a real one now. And we feel that our gratitude is due to the Archbishop of Canterbury for taking occasion in his speech on the 5th of May to remind us how little we had to boast of. The spirit which had dictated the thankful language of the Report, and had led to the choice of Ps. ciii. for reading, was, it is true, not one of vain-glory, but of heartfelt gratitude for mercies felt to be undeserved. But still the Archbishop did well to remind us that although the 230 missionaries of 1873 had grown to be 440 now, they ought to be a great many more. "I am thankful," he said, "to that meeting which lifted up its voice and said suddenly, You must send out a thousand more." The moral of the Report, he reminded us, was not, What a splendid game we have played! but, Follow up, or you will not win the goal.

And again, was not the Archbishop's warning against disputing



about trifles needed? Not that any of us intentionally or consciously dispute about trifles. Probably we never contend for anything which we do not really believe to be important. Moreover, it is often true that what seems at first sight a trifle really is important. It was easy for Gibbon to sneer at the *iota* which divided the two great Church parties of the Nicene period; yet upon the admission or exclusion of that *iota* hung the question of the Church's true faith in all subsequent ages. But a Christian man dares not forget his natural tendency to lay undue stress on the particular point which chances to be uppermost at a particular time; and also to think that his own point is one of transcendent importance, and that some one else's is a trifle indeed. Now to us it seems that if ever stress was laid upon trifles in controversy, it is laid upon them in a recent document entitled the Primary Charge of a certain Bishop in the East; and that if ever sound principles were being contended for, they are being contended for by the Church Missionary Society in the country to which that Charge calls attention. But yet, even in a controversy like that, and still more in the minor differences that arise from time to time among ourselves, we do need to stand as it were upon Olivet, and watch the Ascending Lord, and fix our eyes on His returning—which, as the Archbishop said, "will come some time, and may come any time,"—and thus to put ourselves into the right attitude for judging what are absolutely essentials and what are relatively trifles. The Archbishop of Canterbury is not the only one amongst us who is conscious of "a sharp pang going through him" when he reads of Chinamen observing that Christians abuse one another, and saying, "We can do that without becoming Christians." And in deepest sincerity we say that there is not one of the various sections or grades of Evangelical Churchmen that support the Church Missionary Society, which does not need to seek fresh grace to be at least thoroughly *just* to other grades and sections. Exact agreement there will not be, and there need not be. Toleration of error or of evil there ought not to be. But anxious desire and purpose to do full justice to one another, at all costs, there ought to be, and there must be, if any strength is to be left to us in which to fight the Lord's battles.

We have been led into this digression through recalling the Archbishop's speech. Upon his reference to the Eastern Churches we comment separately in our Editorial Notes; and we need only here record the fact of the unmistakable warmth of his reception. The prolonged applause that greeted him when he rose to speak, and kept him waiting for a few moments before he could begin, was something more than a due tribute of respect to the Primate. It was a plain recognition of his position as the Society's Vice-Patron, not afraid or ashamed to grasp, as it were, the Society's hand and wish it God-speed in the midst of the obloquy it has encountered for the sake of its old Evangelical principles.

But the Archbishop gave the Society not only his own presence and countenance. He brought with him an unexpected visitor, the Bishop of Minnesota. We imagine that this was Bishop Whipple's first appearance at the C.M.S. Anniversary; but the greeting he received told him of

the honour in which we English Churchmen hold "the Apostle of the Indians," as our President termed him. Very graceful was his rejoinder regarding that title: "Let me say to this vast audience that the apostles to the Indians are the missionaries of the Church Missionary Society;" and very touching was it to hear from his own lips the story, familiar to many of us already as "Bishop Whipple's story," of the Indian who "stood in the dark, and reached out his hand, and took hold of nothing."

But the Bishop of Minnesota did not come next after the Archbishop. In old times, there used to be four or five bishops and peers and great home orators before a single missionary's turn came. We do not do that now. Of late years we have never had more than one home bishop to speak; orators like Mr. Webb-Peploe and Dr. Lefroy have been put literally last on the list; and our missionary brethren have been much more in the front. It must be remembered, however, that the Annual Meeting is not the place for a series of ordinary missionary narratives. On such an occasion the Society's work as a whole, and its principles, policy, and plans, ought to be unfolded, as Mr. Allan unfolded the plans for West and East Africa last year. Yet a missionary who can take a comprehensive view of the field he represents, and is not too much absorbed in the particular needs of his own station, is the best possible advocate of the work; and with Archdeacon Arthur Moule in England there could be no hesitation whom to put in the important position of following next after the Archbishop of Canterbury. It would be incongruous in these pages to praise individual missionary speeches; and we will content ourselves with commending the Archdeacon's plea for China to the attention of all our readers.

Some of the most valuable addresses of past years have been given neither by the influential patron, nor by the eloquent orator, nor by the plain missionary from the front of the battle; but by some person of special authority or position in some particular connection. Thus, Dr. Westcott, and Dr. Butler, and Sir Monier Williams, and Mr. Handley Moule, in their respective years. Thus Mr. Fox, after his visit to India, and Mr. Allan last year with his unique authority on Africa. The corresponding place was this year taken by Canon Edmonds. As an authority on all matters connected with Bible translation he stands alone amongst us; and his singular power of historic and pictorial grouping of missionary facts enables him to give a living interest to what might in other hands be dry and obscure. His Abstract Report for the Bible Society a few years ago was one of those brilliant literary productions which holds one entranced. He was hardly used on the 5th. Had he followed Archdeacon Moule, as was intended, and taken the full twenty-five minutes allotted to him, we should have had a rare treat. The insertion of Bishop Whipple's rousing speech between, as an extra, necessary and welcome as it was in itself, spoilt the meeting for anything of a quiet, thoughtful character immediately following it; and Canon Edmonds also, with rare consideration for the speakers who in their turn were to follow him, deliberately cut his address down by some minutes, and sacrificed

himself for the general good. Every word he did say, however, will bear reading and reading again; and we cannot but trust that it may have gone home to the hearts of some of the younger clergy present who are honour-men and scholars, and may incite them to come forward for the noble linguistic work to which he invited them.

Archdeacon Caley and Mr. Miles MacInnes also suffered somewhat from the same cause. In this degenerate age, 11 a.m. to 2 p.m. has come to be the recognized period for the Meeting (forty years ago it was 10 to 4); and it was already 1.30, and the assembly, still both sitting and standing in dense masses, was eager to hear Mr. Ashe. It would be beneath the dignity of C.M.S. to circulate beforehand biographical notices of the speakers!—but it was a pity that the majority did not know that Mr. MacInnes is something more than a Christian M.P., though to be that is not a small thing in these days. As the leading friend of C.M.S. in Cumberland, and one of the few county magnates anywhere who really care for the cause; as the father of that devoted young Cantab who was Secretary in his day of the Cambridge University C.M. Union, and whose too short career is narrated in that delightful book for young men, *Joyfully Ready*; as the brother of one of the ladies who went to India with our Special Winter Mission in 1887-8,—Mr. MacInnes has more links with us than the Meeting quite recognized; and most true and weighty were his remarks on the ridiculous smallness of what the newspapers usually call the “magnificent income” of the Society.

The loudest cheer of the day was reserved for Mr. Ashe, whose reception must have been an encouragement to him amid the distractions of his imminent departure and preparations for the travelling of a party of six a thousand miles into the interior of Africa. Keen disappointment found audible utterance when he assured the meeting that he was not equal to saying more than a few words; but none of us were aware then that at the Overflow Meeting downstairs, which all this while had been running its quiet course, he had already given at length the thrilling story of the converts and martyrs of Uganda. Those who, failing to get into the Great Hall, had had to content themselves with the less exciting atmosphere of the Lower Hall, had been well rewarded for their disappointment. When Mr. Ashe sat down, some minutes after two o'clock, it seemed as if the whole meeting intended to go. But the choice of Mr. Ensor to take the difficult part of giving the closing words was quickly justified. Before he had uttered two sentences, nineteen-twentieths of the audience had settled down again to enjoy his felicitous language and rounded periods. And not, we trust, only to enjoy them, but to thank God for them and to act upon the exhortations they conveyed.

But those who only attend what is technically the “Annual Meeting” have but an inadequate idea of “the Anniversary.” The Four-o'clock Prayer Meeting on the Monday is a recent innovation, but one which many friends highly value. Prayer is indeed the life of a work like ours; and we shall have much to learn in eternity of what the Society has owed in these last few years to this Monday gathering, and to the regular Weekly Thursday Prayer Meeting, and

to the Prayer Unions and their meetings all over the country, and to the wide adoption of the Monthly Cycle. The St. Bride's Service, on the other hand, is an old institution, and draws as great a congregation as ever; and faithful and powerful as the Sermons of recent years have been, Bishop Bickersteth's, and Mr. Webb-Peploe's, and Mr. Herbert James's, and now Bishop Bardsley's, it still remains true that the Service is greater than the Sermon. Those who think that Evangelicals care much for preaching and little for worship should come to St. Bride's on the first Monday in May. Then the Clerical Breakfast on Tuesday morning, another old institution which had much thinned and flagged until three years ago, has had a notable revival, and the Lower Hall, even in its enlarged form, now fails to accommodate the numbers attending. This is due to the growth of interest among the younger clergy. There is just now a tendency in some quarters to dread the influence of these younger men. We should be sorry to quote the cruel and unfounded reflections upon them in which the correspondents of one newspaper have indulged. The fact is that the Society has now no truer or more useful supporters than the younger clergy of London. So far from seeking undue influence in the Committee by virtue of a 10s. 6d. subscription, very few of them come at all. They rightly, as a body, leave the conduct of business to their seniors. But they come to the meetings for instruction and prayer which their seniors do not attend, and they are putting fresh life into many of the parochial associations which some of their seniors have suffered to languish. Of the many hopeful signs in C.M.S. circles at the present time, this is perhaps the most hopeful of all.

Another innovation in the Anniversary proceedings is the Gleaners' Union Conference held in the afternoon at the Church Missionary House. We spoke just now of our days as degenerate, because the Morning Meeting now lasts only three hours; but after all the term was not just. Until three years ago, no one thought of arranging an afternoon meeting too. The experiment, however, has proved a complete success. In order to accommodate friends from the country, all Londoners are excluded, except clergymen and secretaries of Gleaners' Union Branches; yet many applications for cards had this year to be refused, and the large Committee-room and its approaches were densely packed. The proceedings are described by a friend on another page, so we say no more about them here.

Then there is the Evening Meeting. We remember when this gathering was dismally small and cold. About twenty years ago Mr. Edward Hutchinson, then Lay Secretary, sought to revive it by inviting the elder classes of Sunday-schools. This plan was successful for a time, but the bands of boys and girls gradually dropped off, and they are now scarcely if at all represented. But the young men and young women whose rising missionary zeal is one of the signs of the times, more than fill their places; and the last year or two have seen also an accession of middle-aged professional and business men who cannot come in the day-time, but who give the Evening Meeting an importance never dreamed of before. And our new constituency

(for practically it is that) of younger business men is as intelligent and knows as much of the Society's Missions as the clergy of the morning platform. This is manifest from the way in which they catch the points of the speeches. We wish that for once the venerable fathers who line the front rows of the platform in the morning would do the same in the evening. We are persuaded they would leave the hall with thankfulness and hope.

The morning speeches which we report on another page have probably been already read, by those who will read them at all, in the columns of the *Record*. But the *Record* does not report the evening speeches, and we hope they will be carefully gone through in our own pages. We must only say here that the Bishop of Cork was very welcome in the chair as a representative of the Church of Ireland; that Mr. Gray's spoken "report" was received with great cordiality; that Sir Charles Euan Smith bore ungrudging testimony to the value of missionary work in East Africa; that the four missionaries, Mr. Eden, Mr. A. E. Ball, Mr. Stewart, and Dr. Henry Martyn Clark, all deeply interested the audience; that Dr. Clark, in particular, "gripped" the meeting as few men ever do, and was compelled by shouts of "Go on" to prolong his speech much over the allotted time; and that Archdeacon Howell's closing words were as powerful as those with which he wound up the morning meeting two years ago. We must add that the hymn-singing was magnificent, and, especially, the solemnity of the new hymn, "A cry as of pain," quite beyond expression.

What is the key-note struck by the Anniversary of 1891? Surely it is the note of loyal and loving obedience to the Ascended, Reigning, and Coming King. Bishop Bardsley struck it in his Sermon. That the kingdom of this world should become the kingdom of our Lord and of His Christ—this is the object, as he declared it, of all our prayers and efforts. That kingdom, as pictured in prophetic Psalm, was the subject of Mr. Webb-Peploe's exhortation at the Tuesday Breakfast. The Ascension and the Coming were the topics of the opening and closing words of the Report. "I want," said the Bishop of Sodor and Man, "to leave with you this one message, that we should all think more of the kingdom of God, that we should seek to realize it here upon earth, that we should seek to hasten that time when its consummation will be brought about by the return of the Lord Himself." Balaam, he observed, though a false prophet, could look at Israel and exclaim, "The Lord their God is with them, and the shout of a king is amongst them." But, he added, "*we* have not the shout of a king." "If it was asked of the intelligent foreigner what was the distinguishing feature of the English Church, he would probably dwell upon our historic continuity, he might speak of our ancient endowments, he might describe our parochial organization, he might describe the beauty of our cathedral worship, but would he say that the great Church of England possessed as its one great feature and characteristic that it was established for the extension of Christ's kingdom here upon earth?" In that sentence the Bishop put his finger upon the real weak point

of the Church of England. God grant that his words of prayer which followed may be fulfilled at least in us members of the Church Missionary Society! "May God," he exclaimed, "put it into all our hearts to think more, to anticipate more, to work more, to pray more, to give more, for the extension of that kingdom!" E. S.

### ARCHBISHOP MAGEE'S C.M.S. SERMON, 1866.\*

"Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil."—*Matt. iv. 1.*



It is the awful privilege of the Church of Christ that she is called to a share in the work of her Lord. The ministry of reconciliation which He has committed to us is still His ministry on earth. The mission of ambassador for God to man, on which He entered in the days of His flesh, He is accomplishing still through His Church by the Spirit. As the Father dwelt in all the fulness of the Godhead in Him whom He sent into the world, so does Christ in all the fulness of His divine Sonship still dwell in His mystical body, the Church. The Word is still flesh—still tabernacles among men—still manifests through human form the glory of God—still speaks with human voice the message of God's love.

"Go ye into all the world;" "preach the Gospel to every creature;" here is the word that clothes the Church of Christ with His prophetic office. "Behold, I am with you alway;" "He that heareth you heareth Me;" here is the word that tells her that her voice of prophecy is still His voice. So when, as ambassadors for Christ, we beseech men, it is as though God did beseech them by us; when we pray them in Christ's stead to be reconciled to God, we are working together with Christ. It is in us, with us, by us, that Christ, for whom we work, is working for and with God.

This is an awful privilege! A privilege, because with the work of our Lord we inherit His reward. To him that overcometh will He give to sit with Him upon His throne, even as He overcame and hath sat down with His Father on His throne. But it is an awful privilege, for to share the work of Christ is to share His trial and His temptation. His work is a warfare. It is the invasion of the kingdom of Satan by the kingdom of God, and it provokes still all the deadly enmity of Satan that it provoked at the first. The servant is as his Master, the disciple as his Lord. We must drink of His cup and be baptized with His baptism. The measure of His sufferings must be filled up in His body, which is His Church. And just so far as our work is identical with His, will the nature of our trial be identical. Whatever weapon was chosen as most likely to wound the Captain of our salvation at any particular moment of His life or work, is just the weapon that will be used against His Church at any similar moment in her life or work; and ever the nobler the work, the sorer the temptation. Ever the closer the disciple draws to his Lord, ever the nearer

\* Preached at the Sixty-seventh Anniversary of the Society, by the Very Rev. W. C. Magee, D.D., then Dean of Cork, afterwards Bishop of Peterborough and subsequently Archbishop of York.

does the tempter draw to him. Ever the more the presence of the Lord fills His Church, the more does that presence attract the fierce and fiercer assaults of the enemy.

And if so, this Missionary work of ours must have its special dangers and temptations. It is so entirely work for Christ, it is so truly work in the doing of which the Church grows manifestly Christ-like, in the doing of which His presence is specially promised, that in it she must expect especial assaults of the tempter, in it she must need a double portion of the spirit of her Lord.

It is of some of these dangers and temptations, and of the safeguards against them, I am about to speak.

Of the duty of Missionary work you have often heard from this place; of the encouragements and successes God has graciously given to this work you will hear to-morrow, as, I trust and believe, you will hear, year after year; for God is very good to us, He gives, as He is wont, far more than either we desire or deserve, and blesses our too-scanty sowing with a glorious reaping. But I will ask you to bear with me if I venture to speak here, and now, rather of temptations to be encountered, dangers avoided, and safeguards to be availed of. If God shall give me grace to speak wisely of these, I shall have helped the great cause we have at heart, for our warfare, we all feel, will prosper or will fail just in proportion as we who are engaged in it are contending lawfully. Work for Christ is successful just in the degree in which it is done in the spirit of Christ; and if we should learn together to-night from our Lord one word only, as to how He would have this great work done—one word of warning as to the dangers we are exposed to in the doing—one word of teaching as to the true safeguards against these dangers—not in vain shall we have gathered together this night in His name and in His presence; not in vain shall we have besought Him that He who sends us forth to do His work will give us wisdom to know His will, as well as “grace and power faithfully to fulfil the same.”

It is from the story of our Lord's own temptation that I propose we should endeavour to derive these lessons. I do so, not merely because that story records His great lesson to His Church in all times concerning all temptation; the scene in which Christ our brother, tempted in all things like unto us, speaks to all His tried and tempted brethren His great words of warning and of help; but because there is in that scene a special, perhaps a primary reference to the temptations and difficulties of Missionary work. It was as the founder of the kingdom of God on earth that our Lord seems in that temptation specially assailed. It is just as He has concluded His long preparation for His ministerial work; just as He is entering on His great office, immediately after that consecration to God in baptism that typifies the dedication and the self-sacrifice of all His ministry; just after the voice of God's messenger on earth and the voice of God Himself from heaven, had owned and proclaimed Him the Messiah, the sent of God, the only and well-beloved Son; it was then that, filled, as He must have been, with the sense of His great mission, He is led away to encounter temptations, every one of which are aimed

at inducing Him to say or do something inconsistent with that mission, something opposed to the spirit of that kingdom He had come to set up. And when that temptation has passed away, and, filled with the Spirit that had sustained Him throughout it, He returns from the wilderness to the scene of His labours, His first word is of His ministerial office—"The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor." It is as if Christ, who, in His temptation, says to all tried and tempted souls, "Learn of Me," has a special word for those whom He hath anointed to preach the Gospel. It is as if He said, "Before you enter on your great office, come apart with Me into the wilderness; see how the tempter sought to mislead Me. As he tempted Me, so will he tempt you. See how, in answering him, I have taught you the true nature of My kingdom, the true laws of your mission: study these, that you too may have wherewith to answer Him in your time of trial."

And surely there is a special suitableness in this scene to this very season and occasion in which we are assembled together. Now, when the servants of Christ are coming together from all the varied scenes of their labour, each from his portion of the vineyard, to gladden one another with fresh proofs that the Lord is indeed still with His Church, and that her mission is indeed divine; now, when we meet to renew the vows of our dedication, and hope to return, each one to his work of the ministry where God has cast it, with a fresh baptism of His Spirit, with a brighter, clearer vision of the open heaven and the glory of Him who stands at God's right hand, with a deeper echo in our hearts of that voice which speaks to us in every new triumph of the cross—"This is My beloved Son, hear ye Him;" now, in the day when the sons of God come to present themselves especially before Him, should we remember that the tempter and accuser will assuredly be present too; now more especially have we need to listen, not only to the voice which speaks from heaven words of approval and of encouragement, but to the voice that speaks from the wilderness words of loving warning and counsel. It is God's well-beloved Son who speaks: let us hear Him.

And you will see further, that, in choosing the subject of our Lord's temptation at such a time as this, it is not of temptation in its coarser or lower forms that I am about to speak; not, for instance, of temptation to weariness of our work, to forsake it after putting our hand to it, to doubt if it be our work or a work for God at all. There may be times when such temptations assail the Church; but such a time is not now: not at this moment, not by those who are here assembled, will this temptation be experienced. But there are other temptations, temptations which beset earnest, zealous, loving workers; temptations, not of the darkness of the night, but of the day; temptations that come as our Lord's must have come, addressed to all that is best and brightest in our nature and our aims; temptations which come actually out of zeal and devotion, and which beset us, not in the measure of our unlikeness, but of our likeness to our Lord.

And, in the first place, all who are earnestly seeking and striving for the spread of Christ's kingdom on earth—all who say from their



hearts and by their lives, "Thy kingdom come"—are exposed, from the very earnestness of their desire, to one great temptation, the one which really underlies all the three temptations of our Lord, and to which He was exposed all His life long—the temptation to forget the great fundamental law of His kingdom; the temptation to promote or establish that kingdom by any means, not in accordance with that one ruling principle according to which alone it can truly develop itself.

What is that law? It is the law of conquest by self-sacrifice. "The Son of God is manifested that He may destroy the works of the devil." The kingdom of God, which He has set up, is, in the end, to prevail over and cast out the kingdom of the devil. But His victory is not to be that of mere force. It has pleased God, of His mysterious wisdom and His love, that the establishment of His kingdom shall not be effected by the sudden flashing forth of that awful glory of holiness and might that shall consume all things evil; but by the veiling of that brightness in the form of human weakness, by the eternal Son emptying Himself of His glory, becoming of no reputation, taking upon Him the form of a servant, becoming subject to the lowest conditions of humanity, sin only excepted. By weakness, by suffering, by death, even the death of the cross, in Christ the Son of man, as man, to win the inheritance which shall be ruled by Christ the Son of God. "He hath appeared to put away sin *by the sacrifice of Himself*."

But if this law of conquest by sacrifice is the law of His kingdom to which He was in the first instance to be subject, then it was a law which must have made His life one long temptation. It was a law which every circumstance in His position and His ministry must have been a provocation to break; for this law forbids Him ever to use the power of His divinity in order to escape from those conditions of weakness and suffering in which His humiliation consisted. Never once might His power as Son of God be used by Him to do that, without effort or without suffering, which it was appointed He should do as Son of man by effort and with suffering. Never, for instance, might the word of the Son of God save the Man of Sorrows one moment of grief or of weariness; never might the shield of His divinity interpose between His soul and the darts of the enemy; never might the sign of the Son of man in the heavens be revealed to silence the opposition or win the adherence of His people; never might the hour of Christ the King be anticipated in order to accomplish more speedily or more easily the work of Christ the Priest or Christ the Prophet. To have done this in any one instance, to have poured out but one drop of the cup that was given Him to drink, would have been to have undone so far the work of the Incarnation; it would have been to have separated Himself so far from His brethren, to whom He came to be made in all things like; it would have been so far to have returned to that better country He had left, to have resumed the glory He had resigned, to have sought again the Father's presence without entirely accomplishing the Father's work. And yet this is what every hour, every moment of His life must have presented temptations to do. Not only in that hour of supreme trial, when the

flesh shrunk from the bitterness of its coming agony, and the spirit, even in the willingness of its self-sacrifice, must still utter its cry of deprecation—"If it be possible, let this cup pass from Me;" not only when He hung upon the cross, and the voice of the tempter spoke once more in the taunting cry, "If Thou be the Son of God, come down from the cross, and we will believe Thee;" not only then was this temptation present: all through His life it must have been the same. The power of His life was always His. He had power to lay it down or take it again, to save it or to lose it. The legions of angels were always at His beck; heaven always at His disposal for His work on earth. For His own needs, for His own sorrows, for the supernatural strength that He might have claimed, if only to do a mightier work for the convincing of His disciples, for the silencing of His enemies, for the salvation of His country over whose woes He wept, at every moment was the occasion and the temptation present to make Himself a King, to establish on earth the kingdom of God without the cross. And it was in this daily trial, in this daily resistance to and victory over it, that He, the Captain of our salvation, the chief among many brethren, Son of man as well as Son of God, was made "perfect through suffering."

That temptation is the deadliest and most insidious that can assail those who do the work of Christ; for it is addressed at once to the weakness of the flesh and the willingness of the spirit; to the flesh in that natural and lawful instinct of our nature by which it shrinks from pain, and desires a happy existence; to the spirit, the loving, zealous, devoted spirit, inflamed with love to God and man, longing only for the coming and the triumph of the kingdom of righteousness and joy, in the desire to gain a speedy, a present triumph for that kingdom; to hasten in eager impatience the work of God that we may see it. In one word, His temptation, as it is ours when we are most like Him and specially when we are most engaged in His work, is that sorest of temptations to all earnest and ardent minds, the temptation to accomplish noble ends by unfitting means; by means not manifestly unlawful, but really so; means that are not in accordance with the great law of the kingdom. It is the temptation to gain a great right by a very little wrong; to do God's work, to do it zealously, lovingly, earnestly, but without sufficient care that we do it exactly in God's way; to give Him, as we believe, the sacrifice of ourselves, and yet, unconsciously perhaps, in our haste to sacrifice, not waiting to search and see that no leaven of self-will have mingled in our sacrifice; to give Him all except some little portion of our will; to serve Him, and yet choose in some degree the manner of the service. In all such temptation self comes in; in all such temptation there is an avoidance of the cross, an easing, a saving of self in some form or other. But it is so subtly introduced; it comes so veiled and disguised in the form of zeal, and devotedness, and earnestness, and love for God and man; it comes with such visions of the greatness and the glory of the end, such artful concealments of the unfitness of the means, that it is no wonder if in the trial which it needed all His perfect wisdom to resist, our imperfect knowledge and feeble faith give way, and the

tempter whom He discovered and denounced, we welcome as an angel of light.

And now let us trace the manifestation of this great law through these three temptations of our Lord. Let us place ourselves in succession in each of the scenes of His temptation, and see in Him our example. First—There is the temptation of the wilderness. To the Son of man in His hunger and peril of the loss of life for lack of food, the tempter says, "If Thou be the Son of God, command these stones that they be made bread." Here the temptation is manifest: it is a proposal to preserve the human life of Jesus by His divine power; that is, to preserve it by a violation of that law of His kingdom, which, as we have seen, forbade Him thus to save Himself. If He had done so, He would have been securing His humanity from suffering, by the power of His divinity; He would have been emancipating Himself from those conditions to which He had voluntarily submitted Himself. Had He done this He had refused the cross. And yet how very subtle was the temptation to do this. The act proposed was in itself a lawful one. He was more than once in His after life to work miracles of like kind for others, why not for Himself? It was no sensual indulgence either, only a supply of the merest necessities of life. Nay, more; the end was not only lawful, but in this case all important: that life, imperilled in the wilderness, was the life of the world: on it depended the accomplishment of God's greatest work: it was consecrated to the noblest of tasks. How if it perished, then, could that task be completed? As the life of Isaac, the seed to whom the promise was given, so this life of the true Isaac seems essential to the fulfilment of the promise of blessing to all the nations of the earth. Not even for the sake of avoiding trial, but to preserve Himself for greater and sorer trial, even with a view to the endurance of the agony and the sacrifice of the Cross, let the Son of God provide for His human life the sustenance it needs. "Command these stones to be made bread!"

And now, mark how our Lord replies to this temptation; not merely, as He might have done by simply pleading duty, by the answer, "God hath said;" nor yet by any explanation why it would have been unlawful in this case to have done what He was asked: for our sakes He goes deeper; He goes, in His answer, to the root of the temptation itself, that He may arm us against all temptation of like nature. He has been tempted by the desire to preserve life. His answer is, that His so doing would not preserve life, but destroy it. "Man"—observe how He graciously identifies Himself with His people. "Man"—for I the Son of God am, and will here be only, man! "Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God." Man's life—so far even as it is mere animal life—is not supported by food alone: the life-sustaining word of the Creator must accompany it, or it will not nourish. Life in the meanest thing that lives is a divine mystery: it lives, and moves, and has its being in God: there is in it something more than eating and digestion and assimilation and growth; there is in it the

creating and sustaining word of God. But the life of man, the spiritual, the immortal creature, in whose nostrils the breath of life was breathed by God, that life consists in the redeeming, regenerating and sanctifying word of His Heavenly Father! To know God as by His word He reveals Himself, to love Him, to serve Him, to dwell in Him, this is man's life eternal. To do His will, is meat and drink. To lose that word of revelation, to disobey that word of command, to want that word of blessing, is for man to die: to love it, to obey it, is to live. Therefore it is that for man it is possible to lose his life and yet to save it; to save it and yet to lose it. Therefore it is, that for us it never can be necessary, in order to preserve life, to disobey the very least word of God; for it is by that word we truly live. Not by food alone, whether food corporeal or food spiritual; not by the abundance of all that we possess for body or soul; not by the wealth that supplies the bodily sustenance; not even by the wealth of means that supplies the spiritual sustenance; but by the word of God, does man live!

In that one word of faith that lifts us, above the means of life—above life itself—to the Author and Giver of life, Christ frees His Church for ever from all the temptations and the terrors of senso. From the love of life and the fear of death; from the love of all that makes life sweet and death terrible; from all fear, all love, save the fear and love of God, Christ sets us free. In the spirit of this word, we fear to lose, we love to keep, nothing save the love of God! It is not a necessary thing, it is not even a desirable thing, that we should enjoy this present life, or that we should preserve it, if life, or the joys of life, come in competition with the word of God.

This is the martyr spirit of the Church; the spirit that comes simply from the knowledge of what our true life consists in. It was in this spirit that the Church, in her earlier days, went forth, led of the Spirit into the wilderness of heathendom, to be tempted of the Devil. In this spirit it was that the first Christians went forth to their great Missionary work in days when every Christian was a Missionary, and every Missionary was in peril of being a martyr. In this spirit it was they endured their great fight of affliction, taking joyfully the spoiling of their goods and the shedding of their blood, thankful if thought worthy to suffer for His name. In this spirit it was that the first martyrs and confessors faced the sword of the executioner, and the rage of the wild beasts, or the hideous ingenuities of the torture. Through famine, through nakedness, through death in all its most terrible forms; from the noble army of martyrs and confessors came still the same answer—"Not life, but the word!" "Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God." It was in that martyr spirit the early Church conquered the world. It was beneath the banner of the cross her warriors went forth to victory. And it was not till her wilderness trial had ended, not till the enemy had changed his temptation and tried her, not with danger and suffering but with safety and ease, that her Missionary zeal abated, her love grew cold,

and she left the heathen half won, and the uttermost parts of the earth unclaimed !

That martyr spirit should be in all our work for Christ now. It is in it largely still. It is to be seen at home, when the pastor, the home Missionary, gives up the sweets of ease and the pleasures of a peaceful home, and goes forth to spend laborious weary days in search of all the haunts of ignorance and vice and crime, giving sometimes life itself, giving always much that makes life pleasant, for the sake of the word of the Lord. It is to be seen wherever the Missionary goes forth, severing the ties of home and country, leaving the pleasures, the advantages, the noble and lawful ambitions even, of civilized and Christian life, to encounter the fatigues, the perils of his sojourn in the lands of the heathen ; or, harder still perhaps to bear, the utter isolation, the sick weariness of heart that falls on him, who, day by day and year by year, dwells with inferior natures to whom he must for ever minister, from whom he can receive nothing, whose soul's life grows faint and sad as he finds himself thus alone in the wilderness ! It is to be seen, though in far lower degree, whenever the Christian at home gives to the cause of Christ what really costs him aught ; not the nicely-calculated superfluity that remains when every want is provided for, and every taste indulged ; not the regulation subscription which remains the same, though the means of life become trebled or quadrupled, but the gift that requires for the making of it that something be subtracted from the enjoyments of life—the gift that is a sacrifice. In this, too, there is the acknowledgment, “Man doth not live by bread alone.” And this, therefore, is the Church's special message to the world. In a soft and luxurious age—in an age in which the art of making the most of life, of living comfortably and pleasantly, seems elevated almost into a virtue—this is our message, “Man's life consisteth not in the abundance of the things that he possesseth.” To ourselves, when tempted to covet inglorious ease and slothful comfort ; to the youth who is hesitating between a course of lawful advancement and gain here, and of nobler self-sacrifice in his Master's service ; to the man of wealth, and to the man of pleasure, our message still is, “Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God.”

But there is a deeper lesson given us here, and against a still subtler temptation. There is a life of Churches, of Institutions, of Societies, as there is of individuals, and there is the temptation to preserve this life too by unlawful means. Religious institutions like ours have a secular, as it were a bodily, life. They live as it were by bread, by means, by money, and by all that machinery for obtaining money with which all who work our great societies are so familiar. Such means are useful, important, and lawful, just as the means of maintaining bodily life are lawful. But the use of them is attended with the danger of forgetting that the society or the institution does not live by these alone ; that it has a nobler life than that which these sustain, even a spiritual life, a life which consists in the blessing, sustaining word of God. The life of a Society like our own is not crowded meetings, interesting or eloquent speeches, powerful patrons,

zealous collectors, numerous subscriptions, an overflowing treasury. It lives by all these, but not by these alone: its life consists in the presence of Christ in the hearts of spiritual men: its life is its spirituality even while using these secular means to sustain its secular existence. Not the great meeting or the great speech, but the Spirit of the Lord that fills the meeting and the speaker; not the great patron, but the love of Christ in his heart that makes him willing to cast his honours at the feet of Christ; not the large gift, but the loving self-denial that accompanies it, and that makes the widow's mite the most precious gift in the treasury;—these are the things in which its life consists. Let us never forget this. Let us, who necessarily resort so much to the use of all these means, beware of the idolatry of means; beware of supposing that these are indispensable to the life of the Society, that they are to be preferred, in the very last degree, to the word of the Lord.

There is a temptation, we may call it, of the wilderness, when some zealous worker for our Society, who finds himself in a strait for help, is tempted to say, "The life of the Society must not be weakened, the interest must be kept up. I must appeal to some lower motive, conciliate some local prejudice or influence, do or say, or avoid doing or saying, something, because of gain or loss to the Society." This is to make an idol of the Society, to prefer the life of a cause, of an institution, of a party, to the word. Let us take care that we are not guilty of such idolatry. Honoured as we believe this Society has been of God, and loved and honoured as it should be by us for God's sake, yet, let us not forget that God can do without the Church Missionary Society if He choose, but that for one instant the Church Missionary Society cannot do without God. Let us remember that here, too, we need the martyr spirit; that here, too, we must be ready to sacrifice life for duty; here, too, remember we do "not live by bread alone, but by every word that proceedeth out of the mouth of God."

And now let us follow our Lord to a very different scene and a very different trial; from the wilderness to the temple, from lowliness to prominence, from weakness to power, from fear to security. In the wilderness, the Son of man, as man, stands confronted by physical terrors and dangers, by peril to life from circumstances beyond His control as man. On the summit of the temple the Son of man, still as man, stands safe from all physical danger, master of circumstances, secured by the promise of a supernatural defence. In the one case the temptation was to save life; here it was to risk it. There it was, "Command these stones to be made bread," or thou canst not live. Here it was, "Cast thyself down," thou canst not die. And as in the wilderness, the region of the natural, the temptation was mainly to the flesh; here, in the region of the spiritual, in the centre and summit of the religious and ecclesiastical polity of His day, the temptation was altogether to the spirit. "Cast thyself down," for angels shall bear thee up. Surely this was not a temptation to the merely childish glory of a supernatural flight through the air just to try if God's promise of safety would be kept. This would scarcely be a temptation to any

wise and sober man amongst us, and could not have been here the temptation chosen for Him. But if He had done this, and if the angel-ministers had borne Him safely to the ground before the multitudes of Jerusalem, what would this have been but the very sign of the Son of man in the heavens which their unbelief was always demanding? Had this sign been seen, the nation of the Jews must have owned Him as their Messiah, His kingdom must have been established at once in all Judæa, a kingdom which the same supernatural power that would have preserved Him in His descent might have been expected to preserve against the Romans. Here was a temptation to the prophet and to the patriot, a temptation to Jesus the Son of David, who, even then, might have wept over the foreseen agonies of Jerusalem that would not accept Him in His humility, but would have accepted Him in His power and glory. Ah! here is the old temptation re-appearing—the kingdom without the cross—the king's part to be done without the pain of the priest and the weariness of the prophet.

Had He done this, it is conceivable He would have converted His nation; but to what?—converted them to a kingdom and a king of their own making, not of God's appointment; a worldly, unspiritual, corrupt ecclesiastical polity, a kingdom of mere outward spiritual despotism, based on false tradition and mistaken interpretation and degrading superstition, sustained by display of power without holiness; a worldly Messiah reigning over an impenitent and unregenerated people. Christ will not do this. To this temptation to set up a false kingdom of God instead of the true one, a kingdom of corrupt ecclesiastical power instead of a kingdom of purity and truth, He answers by showing wherein consists the true power of His kingdom. "Thou shalt not tempt the Lord thy God." The promise of the Divine presence and support is not absolute: it is conditional. Not in all ways, not whithersoever he goes, will God be with the Son of Man, but in *His* ways, in all ways appointed for him; not in the way of self-will, but of obedience; not in the presumption that chooses its own way, but the humility that walks only in God's ways, will this promise fulfil itself. And this is the great condition of God's presence with His Church throughout all time: He will be with her in all her ways, but only in these so far as they are her appointed ways. Let her err from these ways; let her follow not the ways of His appointment, but of erring choice or presumptuous desire; let her cast herself down in her madness from the place where He has put her, and she shall not be preserved from shameful and grievous fall. Let the ark of the Lord be borne unlawfully into the fight, it shall become a prey to the Philistines.

The history of this temptation is written at large in the history of the visible Church. When she had emerged from her three centuries of wilderness trial, she found herself on the pinnacle of a nobler temple than that of Jerusalem. The centre of the world's spiritual life, the summit of ecclesiastical power and dominion in the great Roman empire, was hers. The very agony of her previous struggle for life, the very greatness of her victory, tended to exalt her to this high place. God had delivered her, had made her to triumph over all the might of

heathendom ; the idols had fallen before the ark of God in its captivity ; and now, in the hour of her triumph, what might she not expect ? How great her power ; how glorious her dignity ; how her robes, washed in the blood of martyrs, shone with dazzling brightness ; what a crown of pure gold had her faithfulness won her ; what supernatural powers were hers ! God will be with her, and the gates of hell prevail against her never ! As she said it, they were prevailing. She was already presuming on the promise, forgetful of the conditions ; already listening to the tempter. "Cast thyself down," thou canst not go wrong. Infallible, imperishable, go thou on thy way ; give the multitude the sign they ask, overawe all doubt, compel universal submission by display of supernatural power. "Cast thyself down !" Alas that she did so ! that from the height of her victory over the hostile world, she stooped to ally herself with its errors, sunk lower and lower down as she corrupted her sacred deposit of truth with the errors of Judaism and superstitions of Paganism ; grew more and more a corrupt and carnal ecclesiastical kingdom, whose ever-increasing pretences were maintained by ever-increasing claims to supernatural power. The false miracle, the pious fraud, the wilder and still wilder legend bore her up like evil angels, a power and a wonder ; but still they carried her away from the pinnacle of the temple, and bore her still, slowly but surely, downwards to her fall.

And we too, brethren, reformed, purified, as we believe our Church to be, we need to remember the lesson of our Lord, and the warnings of history. The pinnacles of success, the heights of spiritual triumph, are giddy and slippery places. The head grows dizzy at such heights with the pride that precedes a fall. The tempter is there, ever ready to whisper the temptation to presumption, to rashness. In the individual, to carnality and carelessness of life, presuming on the divine promise. In the Church, to the carnality of priestly dominion, or to careless toleration of errors or heresies ; to such carelessness and sloth, for instance, as fell upon the Church in the last century, when men were ever ready to defend her claims and rights, rarely to speak of her duties ; when, on the summit of her prosperity, the Church could only see the worshippers around her, and had no vision, no thought of the heathen, her true inheritance. There was a danger ; may be a danger still.

But in our own institution, in our Missionary work, we are not free from this temptation and this danger. The wilderness hour of this great Society, her time of weakness and peril, is passed. The time when five men, in a room in London, looked out on the desolate wilderness of the world, and asked, What shall we do for the heathen ; the time when the power of a Christian state was arrayed, not for, but against Missions, and for heathendom ; the time when to advocate Missions was to incur, as its least punishment, the open contempt of the wise and prudent, and even the good ;—all this has passed. Our Society has won her way to a high and honoured place ; she stands on the pinnacle of the edifice of Christian effort. Let us beware ! The hour of prosperity is the hour of trial. When the seed becomes a great tree, the fowls of the air lodge in its branches. Remember, the promise is



still that God will be with us only in our appointed ways. Still, the wider our field, the greater our success, the greater need of humility and caution; need, in our Missionary Churches abroad, of wisdom, and power, and a sound mind in dealing with all the difficult questions that arise in new and growing Churches; wisdom in avoiding all offence, save the offence of the cross; faithfulness that never shrinks from truth, strict rigid faithfulness in dealing with errors of heathendom as such; wisdom and gentleness in dealing with the natural prejudices and infirmities of weaker brethren. Ever as our Churches grow will grow their difficulties from these sources. False doctrines, heresies, schisms, have yet to be encountered. The struggle of the earlier Church is for existence; as it grows, its trial is to order its life aright.

More than this: we need to remember that neither individual, nor Church, nor Society can live merely on the strength of what it has been. Not by repeating the traditions of the past, but by doing as men of the past did; that is, by doing with our present as they did with theirs, bringing still new as well as old out of their store house. Not by persuading ourselves that we have—that any institution, school, party, sect, or church has—a monopoly of divine grace, or a promise of divine presence, save so far as it walks in the divine ways. Not in creeds, not in formularies, not in traditions, not in Bibles even, but in the hearts of those who believe the creeds and repeat the formularies and read the Bible, does Christ dwell. Remember that if He is present to bless, He is present amongst the golden candlesticks to trim or to remove the waning light! Let us not be high-minded, but fear. Let us pray to be delivered from self-glorification or party spirit; delivered by a love of Christ and of His truth from the sin of tempting the Lord our God by spiritual pride and presumption.

And now let us follow Christ to His third and last temptation. The place of trial changes once more. From the pinnacle of the temple, the summit of ecclesiastical power and supremacy, to a great and high mountain, the Scripture symbol of world, power and dominion; from the sight of the city of God and the house of prayer and the worshipping crowd, that all spoke of the supernatural office of the Church, to the vision that reveals the power and the glory of the world. The kingdoms of the world rise up before Him, great and glorious and terrible, in all the vastness of their extent and the pride of their civilization and learning and wealth and compact organization. All that great heathendom that girded, like some great mountain range, the Holy Land, and high over-topped and over-shadowed the highest pinnacle of the house of the Lord;—all these in vision lie before Him; all these may be His for the asking. "All these will I give Thee." All these, and all their power and glory; not merely to possess and enjoy: that were a poor temptation to the Heir of heaven and earth; but to rule for God. The power, the noblest power that the earthly ruler possesses, the power of swaying men to their own good; the glory, the truest glory of the monarch, that of moral conquest and of righteous rule; this would have been His. The tempter's offer was

nothing less than this—the surrender to Christ of all the power he had possessed and all the glory he had usurped; and that power, in its very essence, is power to rule men. The glory he had usurped was the crown of empire over the beings God had made in His image. It was this government of the world, it was this empire—not merely material, but moral—over the kingdom of men, that the tempter offered the Son of Man. It was, in short, the same temptation once more. The kingdom without the cross; His inheritance without the price which He should pay for it; the power of the king superseding the offering of the priest and the ministry of the prophet.

And all this is offered Him on one condition. “Fall down and worship me!” One act, not of adoration, but simply of homage; one single act of acknowledgment that the world is Satan’s, and that he may give it to whom he will; one act of vassalage to Satan, as the prince of the world’s empire; one act that seemed to imply no after servitude, no further rendering of homage or duty, and all should henceforth be His. The world to rule, to teach, to bless with all the blessings of His rule, if He will only do homage to the Evil One for it! In that one word the Evil One stands revealed, the usurper of this world, the rebel against God. The act he tempts to is one of open disloyalty to God. To take and hold from the Evil One God’s world, or any part of it, is to own him our God and Lord; to choose him as the author and giver of our good things, instead of the Lord our maker. It is to prefer possession on the Devil’s terms, to inheritance on God’s terms. “Ask of Me,” is the promise of God to His Son, “and I will give Thee the heathen for Thine inheritance.” “Ask of me,” is the tempter’s offer, “and I will give thee the heathen for thy present possession.”

Brethren, I need not remind you how, ever from that hour, the tempter tries, by the same temptation, the souls of Christ’s disciples; how, one by one, he takes us up to some mount of vision, from which we see some larger portion of the world’s power and glory, some gain, some advancement, and offers it at his price, promises to give it, gives it for one act of homage to him. I need not remind you that it is possible for any one of us to have some portion of this world, if we will only pay the Devil’s price for it. But I am speaking now of temptation to the Church in her ministerial and Missionary work; and in this light it seems to me as if this temptation to compromise with the Devil for the possession of God’s world, is the great temptation of Christian Churches and Christian nations in the latter days.

Ever since the era of the Reformation, when the Church was in a measure delivered from her second great temptation to spiritual despotism, the scene and manner of her trial seems to have taken the shape of our Lord’s third trial.

The learning, the knowledge, the civilization of the world have become, since then, more and more decidedly and exclusively the possession of Christendom, and, with these, of course the dominion of the world. All the great empires of the world are, and have long been, Christian. The weak, the effete, the decaying, are Pagan. Christendom has been, is now more and more becoming, the exceeding

great and high mountain of worldly power from which the Church of Christ surveys far beneath her the kingdoms of the heathen. The power over them, the glory of them, are in a large measure ours. Must we say at what price? Alas! no need to inform you: great need to remember with shame and sorrow, how, through all the history of the discoveries and the conquests of three centuries, Christendom has been purchasing the realms of heathendom at the price of homage to the Evil One: how as, one by one, each new land was discovered, or each older kingdom of the heathen invited conquest, still the tempter made his offer—Worship me for this, forget justice, stifle pity, silence mercy in your dealings with the heathen, and I will give you their lands for a possession, and their wealth for a prey: some you shall spoil by fraud; others cast out by violence, and waste by your vices; and others you shall buy and sell like brutes that perish, turning their tears and their sweat into gold, buying your wealth with their lives, and forbidding them the knowledge that might make them free; building the edifice of your power and your wealth on their degradation, as some of the savages you despise rest the foundations of their houses upon living men, cruelly done to death, that they may dwell in ease and safety. Has it not been so? Does history know a sadder page than the story of how the nations of Christendom have won from the savage and the heathen the power and glory of the world!

But for the Church, for the Christian ministry, in these days happily free from the guilt of even tacit acquiescence in this sin, there is another and a far subtler form of this temptation. The kingdoms of the world are the objects of the lawful ambition of the Church of Christ. To conquer them for her Lord is her aim, and her success in that conquest is her true glory. But it must be for her Lord she conquers them; the cities she wins must be called by His name and not by hers; it is His kingdom, and His alone, she is to establish. That kingdom is the kingdom of the Cross, the Cross of Christ. Not the Cross of Jesus, the great moral teacher, with its lesson of merely sublime self-devotion of man for men; but the Cross of Jesus, the Christ, the Son of God as well as Son of Man, with its revelation of the infinite love of God for man. Not the Cross as some would have it, whereon hung a patient, loving, self-sacrificing Man, whose death distresses us by its cruel injustice, and whose life perplexes us by its inconsistencies and its errors; but the Cross on which was offered up the spotless Victim provided from everlasting for the sins of men. Not the Cross as men would have it, with its inscription—"Behold the first and best of men, the model man, but nothing more than man;" not the Cross with no mystery which to man's intellect shall seem foolishness, with no claim for supremacy which to man's prejudice shall be a stumbling-block; not the Cross which we may stand around to pity and admire and perhaps gently criticize Him who hung there: but the Cross as the Bible reveals it, with its divine inscription, "Behold the Son of God, the King of kings and Lord of lords;" the Cross with all its accompanying mysteries of human guilt and divine forgiveness; its mysteries of atoning, and cleansing, and sanctifying blood; its double mystery of the death that is our life to

God, the risen life that is our death to sin. This Cross, still foolishness to the intellect, still the stumbling-block to the prejudice, still the hated, dreaded Cross to the lusts of men; this Cross, still the wisdom and power of God to the saved, this, and this alone, may His Church lift up; in this sign alone is she to conquer.

And what at this moment is the temptation to the Church? Surely it is to withdraw this Cross from the eyes of men; to substitute some other form of it. The kingdoms of the world are vast, and their power mighty: the progress of the army of the Cross is slow. Compare all that we have done with all that remains to do; the millions of unconverted heathen with the thousands converted; the few Missionaries with the myriads of false teachers; and the tempter whispers, Are you not somewhat too strict and tenacious in your preaching of theological mysteries? This Cross, with all its abstruse, half metaphysical dogmas, with its overbearing demand for absolute submission, offends, perplexes. Must you preach it? Is there not an easier way of winning the heathen? They, with all their errors, hold with you the great tenets of natural religion common to all faiths, all, perhaps, that is essential to any faith. Preach to them of these only; teach them to lay aside the superstitions and errors with which they have overlayed the great all-sufficing truth of one good God and Father of all; tell them that all that is necessary is that they should love and serve Him; trouble them not with proofs that the Book you bring them is a revelation from God; they need no book, only to look in their hearts and listen to their own spirits; say nothing of the mysteries of your faith, leave out all dogmas, resolve religion into a sentiment, doctrine into an emotion; meet the heathen thus half-way on the common ground of natural religion, and they will meet you. The new Christianity shall conquer the world for the new Christ, and all men own the Fatherhood of God, and all men feel the Brotherhood of Man. Yes! All these will I give thee, and the power over them, and the glory of winning them, if—if only thou wilt fall down and worship, only do homage to the father of all falsehood, by yielding the supremacy of truth; only acknowledge that yours is not the true faith, but one of many, all partly true; only bow yourselves to me as you enter those temples where men sacrifice to me, and these shall vanish away, and in their place shall rise a great world pantheon, where your Christ shall still have high place, but others take their place beside Him: only be disloyal to God and to God's truth, and you shall have the world now!

He is saying this to us now. He is saying this, not only at home, where our men of science and of learning, chiefs and lords as they deem themselves of the kingdom of nature, are proclaiming to us that our theological dogmas are excluding us from these kingdoms, are promising us their adhesion, if we will only eliminate all mysteries, all dogmas, all distinctive doctrines from our creeds; if we will only give them facts without mysteries, doctrines without definitions, revelations without a Bible, Christ without the incarnation, God without the supernatural, they will become Christian, and we shall have the power and the glory of their discipleship; we may still have the kingdom, only without the Cross. Not only here and thus is the tempter saying

this, but the same temptation encounters the Missionary abroad. As knowledge spreads, as the truths of science are more and more largely taught, as thought awakes, the great Pagan systems which make false science an essential part of their faith, must give way. They are beginning already to do so. Signs are not wanting in more than one field of Missionary labour, that the heathen are beginning to cast away their idols, to shake off their old superstitions, even where they have not embraced Christianity. And in their free thought, in their rejection of their old faith, the tempter speaks to the Missionary his old temptation. Avail yourself of this spirit. The tone of the age, even in these distant lands, is against all dogma, all mystery. Yield yourself to it: leave out the Cross, and you shall have the kingdom. More and more loudly, more and more clearly, at home and abroad, do we hear this voice of the tempter—"All these will I give you," the learning, the science, the civilization, the free thought of the world, all the power and glory of ruling and directing it all, "if you will worship me." And more and more clearly we hear his threat: "If you will not, you shall lose all. The tide of human progress, the great wave of human thought, shall pass by you, and leave you with the past. Worship me, and conquer: defy me, and perish."

Brethren, we need not remind you that this temptation is, of all the three, the most fatal to our Missionary work. In the other two there might still be room for Missionary effort. To preserve the life of the Church, even by unworthy means, would imply still that we thought it worth preserving. To maintain the power of the Church by unlawful means, would imply that men believed in her power and her mission. But once yield to the temptation to compromise truth with error, once own that the Devil's lie may be God's truth, and what need is there of Missionary effort? If all the world's beliefs are only one truth seen from various points of view—only different ways of worshipping our great Father—why should we trouble ourselves to change these views? Why send men round the globe to tell the Hindu that his Vedas are as truly God's voice as our Bible; or the Caffre that all our Bible has to tell him he knows already? Once believe this, and our Missionary enterprise is the merest waste of time, the most solemn and laborious trifling men ever engaged in.

Against this temptation Christ our Lord has armed His Church in His answer to His tempter: "Thou shalt worship the Lord thy God, and Him only shalt thou serve." To the spirit of ambitious disloyalty He opposes the spirit of obedient loyalty. Let others seek, if they will, the false glory of large conquests won by treaty with the enemy which our Lord and King will never ratify. Let others seek, if they will, the easy triumph, the painless victory that avoids the cross of the Prophet, which is unbelief of his message, by concealing the doctrine of the Cross that provokes it. Be ours the glory of the warfare beneath the Cross. Let His be the glory of the final victory; but never let us be tempted to win the very smallest portion of our Lord's inheritance by compact or compromise with him who has usurped it. No truce in our warfare; no armed neutrality; no alliance; but war, stern, uncompromising, open war, for the truth,

for all the truth of God against all the lies of the enemy; and, most of all, against that greatest of all falsehoods, which proclaims his lie to be greater than God's truth, which bids us do homage to the false in order to advance the true.

Against this temptation our Missionary work is our protest and our protection. It is the Church's proclamation of loyalty to her Lord. It is her perpetual refusal to set up a kingdom in His name without His Cross. It is our affirmation, year after year, that the ambition of the Church is, not to win the world by surrendering the faith, but to win souls by proclaiming the faith. The glory of the warfare is ours. The glory of the final victory shall be His. It is for Him to wear the crown when He takes His great power and reigns. It is for us meanwhile to bear aloft the Cross, even though we faint beneath its weight. Every Missionary meeting we hold, every Missionary sermon that we preach, every Missionary who goes forth to proclaim Christ crucified, is one more act of homage to the Lord our God, is one more refusal of our homage to the Evil One.

Pray for the Church of Christ in this her last trial, that she may have grace to be faithful, grace to hold fast in all its integrity the treasure Christ has given her for the world, the faith committed to the saints. Pray that, undazzled by the glory of a conquest which is not to be her's but her Lord's,—unawed by the power of the world's kingdoms that are His inheritance, and must one day be His possession,—unseduced by the voice of the tempter,—she may make to all his offers still her Lord's answer—"Thou shalt worship the Lord thy God, and Him only shalt thou serve."

Pray, brethren, finally, for the Church of Christ, that against each of her three great temptations she may be ever armed by her Lord's example, and filled with her Lord's spirit.

Christ in the wilderness tells us the true life of the Church. Christ on the temple pinnacle tells us wherein is the true power of the Church. Christ on the mount of vision reveals the true glory of the Church. Her life is the word of the Lord; pray that she may never prefer life to the word. Her power is in the promised presence of her Lord in all her ways; pray that she may never claim the promise while she err from the appointed way. Her glory is in the loyal worship and service of the Lord her God; pray that she may never seek to win present triumph by disloyal homage to His enemy and her's. Pray that she be delivered from the spirit of cowardly and unbelieving selfishness, by the spirit of brave, self-sacrificing faith; from the spirit of presumption, by the spirit of godly fear; from the spirit of false ambition, by the spirit of true loyalty. So, against the wiles of the tempter, may she "stand fast in the Lord, and, having done all, stand!"—stand in the name, and for the sake, and in the power and spirit of her Lord, strengthened with all His might, and though tried with His temptation, still living his life of faith—the faith that waits as well as works—the faith that lives by the word of God, that walks in the ways of God, that works for the glory of God! This is the faith that overcometh the world, for it is not only faith *in* Christ, it was the faith *of* Christ, the faith in which He lived, walked,

triumphed, and in which He bids us live and walk, promising that we shall triumph with Him at the last, when He shall come again to take to Himself His great power, and reign; when the desolate places shall break forth and blossom as the garden of the Lord; when the Lord and the Lamb shall be the temple of the redeemed; when from the exceeding high mountain of His supreme dominion, the mount of the Lord lifted high above all the mountains of the earth, He shall see no kingdom, no power, no glory, that is not His, and ours with Him, for ever and for ever!

### THE SIX LAY EVANGELISTS OF UGANDA.



TUESDAY, January 20th, 1891, was a great day for Uganda. On that day six men, men of approved Christian character, taught in the Word of God, and tried in the fire of persecution, were solemnly set apart, in the presence of those who knew them well as the followers of Christ, for His service as lay evangelists,—set apart by the first Bishop of Eastern Equatorial Africa who has lived to reach this remote but important part of the diocese. It may be interesting to trace something of the antecedents of these six men, as related in the letters and journals of the missionaries who were their teachers and fathers in Christ.

1. SEMBERA MACKAY was one of the first five converts baptized in Uganda in 1881. He was a native of Usoga, and a slave of Mayanja, one of Mtesa's chief *mutongoles* (officers), a man who had at various times appeared touched by the message of God, but who was not baptized himself till some years after, by the name of Isaya. Sembera was one of Mackay's first pupils, and he taught his master to read also. Mackay wrote of him in 1881 as a most diligent pupil, who had read everything that was put into his hand, and whose life, as far as his teacher knew, was exemplary. On October 8th of that year, Sembera brought Mackay a note written by himself with "a pointed piece of spear-grass and some ink of dubious manufacture." It ran thus:—"Bwana (Mr.) Mackay, Sembera has come with compliments and to give you great news. Will you baptize him, because he believes the words of Jesus Christ?" He was baptized with four others on March 18th, 1882. "Our earnest prayer," wrote Mackay on that day, "is that these lads, all of them grown to manhood, may be baptized, not only by water, but by the Holy Ghost, and with fire. Lord Jesus, make them all in all Thine own, and may they be the seed of Thy Church in this land!"

Sembera was one of a little party of Christian lads who accompanied Mackay on his voyage to the south of the Lake in 1885, to fetch some missionaries whom he had hoped to find there. On that occasion Mackay wrote: "I had as many as nine Christians on board—a rare pleasure. In mid-lake in the midnight hours, as they sang their hymns and joined me in prayers, I could only reflect how much sooner than I had expected a year before, the small *Eleanor* had become in some more true way a missionary vessel."

In the troublous times which succeeded the death of the first three boy martyrs of Uganda in 1886, Sembera was elected a member of the "Church Council" elected by the Christians themselves at the instance of the missionaries, in case of the latter having to leave the country. At Kasengeye, where his master, Isaya, lived, he presided over the little congregation which gathered

at this place (as others at other centres of meeting) for the purpose of worship and of learning, when it was unsafe to assemble at the missionaries' dwelling.

In common with the other Christian "boys" of Isaya, he was condemned to death during the awful outbreak of persecution which followed shortly on the murder of Bishop Hannington. Then his master Isaya came in distress to tell the missionaries they were going to burn his "children." But the good hand of God restrained the persecutors, and Isaya's "children" were left unharmed.

When the revolution broke out, and after a short space the Christians were compelled to flee from Uganda, Sembera, together with Duta, Mika, Zacharia, and Paulo, was among the fugitives who took refuge in Ankori. There he was heard of as lifting his voice in the interests of peace and to prevent bloodshed, when the Romanist party were endeavouring to drag the Protestants into war. He was sent for by Mr. Mackay to Usamiro, to assist him in translating the Gospels into Luganda, and was of great assistance to him, and, after his death, to Mr. Walker. Later on we find him on the "Committee for Translation" formed by Mr. Gordon in Uganda. He was one of the three who refused a chieftainship from Mwanga after his restoration to the throne, that he might become a teacher and preacher of the Gospel. The other two were Duta and Sematimba.

A very touching letter was addressed by Sembera last year to Christians in England,\* in which he said :—

"We have returned to our country by the strength of our Master Jesus Christ. We are now residing in Buganda, together with our fellow-countrymen of the Catholic party. We have arranged that full liberty shall be given to their teachers and to our teachers to teach religion in Uganda, but our teachers now are few. Mr. A. M. Mackay has gone to his rest, and there remain two only, Messrs. Gordon and Walker.

"I am your friend, and therefore tell you these words that you may help us in the cause of our Master Jesus Christ, and that you may send our Christian brothers having sympathy with the religion of our Master to teach the Word of God in Uganda. Hitherto we have been unable to invite our brothers who teach the Word of God, now we are able and long to see them here in Uganda. . . . As it is written in the book of Matthew, 'The harvest truly is great, but the labourers are few.' Try your utmost, then, to persuade our Christian brethren to come and help us in the work of God. . . .

"Dear brethren, I am your friend, and I implore your sympathy on behalf of the religion of our Master Jesus Christ, that you may come and help us in His work, so that our Church may be strong in Uganda."

2. HENRY WRIGHT DUTA is the son of a former chief. He was a pupil of Mr. Litchfield, one of the missionaries who went out to Uganda by way of the Nile in 1878, and afterwards of Mr. Pearson, one of the same party. He and his companion *Mukassa* were the first two lads who gave evidence of their hearts having been touched by the Holy Spirit of God. The latter was the first who suffered for the sake of Christ, being put in the stocks for refusing to go to Moslem prayers, and maintaining that the white man's religion was the true one. Both Duta (sometimes spelt Luta) and Mukassa were one day suddenly arrested upon a serious charge (whether true or false is not known), sent off bound, and confined on an island. They were afterwards liberated, and the former accompanied Mr. Pearson on his journey to the coast in March, 1881. Mr. Pearson, on sailing for England, left Duta at Zanzibar, under the care of Bishop Steere's Mission, and on Easter Day,

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\* See *C.M. Gleaner*, November, 1890.



1882, he was baptized. (His friend Mukassa received baptism in Uganda about the same time. He subsequently died of small-pox. Mr. Ashe visited and prayed with him in his dying hours, and trusts that he was leaning upon Christ.)

When Duta returned to Uganda he at once identified himself with the Mission. We find him reading the lessons at the Sunday services, and teaching in the little daily "school." He was the faithful friend of the missionaries, and when the persecution arose he was a marked man, and forced to keep closely in hiding, only now and then visiting the Mission premises by night. When the Rev. E. C. Gordon arrived in the country after the departure of Mr. Mackay, Henry Wright Duta, though still under sentence of death, dared to visit him, and remained for a short time at the mission-house, giving addresses on Sunday to the little congregation that gathered round Mr. Gordon, alternately with Zacharia (both being members of the Church Council). When obliged at length to leave, he asked to have a copy of the letter sent by Bishop Parker to the Native Christians, that he might read it to the brethren in his neighbourhood.

When the Christians fled to Ankori he was still in hiding, but followed them afterwards. He was their messenger, together with Mika Sematimba, to Mr. Mackay at Usambiro, when they sent asking for his advice; and he was also the bearer of Mwanga's letter to Mackay, begging for teachers to be sent to the people who were with him. Since the restoration of Mwanga to the throne, and the return of the missionaries to Uganda, he has been of much assistance to Mr. Gordon in educational work.

3. MIKA SEMATIMBA was baptized in 1883. Mr. Walker has sent some particulars regarding him. When quite a boy he had a desire for knowledge, and obtained some instruction from the Arabs at the court of King Mtesa. When the French priests arrived in Uganda, Mika paid them a visit, and became a pupil of the well-known Père Lourdell, whose teaching was, however, simply oral. Being sent to Zanzibar in a Baganda caravan, he met there Henry Wright Duta, and hearing from him that the pupils of the Protestants were taught to read, he applied, on his return, to O'Flaherty and Mackay for instruction. He has ever since been a faithful adherent of the Mission. As one of the king's *mutongoles* he was commissioned to conduct Mackay on his before-mentioned voyage to the south of the Lake in 1885. He was made a Church elder, and weathered the persecution for a time; but at length his time came also. Mackay wrote early in 1887:—"Our diligent reader and counsellor, Mika Sematimba, set off a few days after the fire (when Mwanga's palace was burnt down), to cut canes for tying the fences. As he expected to be away for some time, he took his traps with him, and his boy Sabadu. On the way he met with some *bakyala* (ladies of the royal household), whose *lagala* (pages), as usual, took a fancy to Sabadu's bundle. Of course expostulation followed, and Mika's gun was taken, while out of the bundle fell some *books*!" Mika took refuge in flight, and for some time was in close hiding. Mr. Gordon, on his arrival in Uganda, wrote that the king was watching for him and for Samwili "as greedily as a lion for his prey."

Sematimba went with Duta to carry letters from the Christians in Ankori to Mackay at Usambiro. When, after the death of the latter, Mr. Walker started off from Uganda for Usambiro, he was accompanied by Sematimba. He wrote in the highest terms of him and of Sembere. "You would have been pleased," he says, "to see the anxiety these Baganda Christians showed when I was ill. They came at intervals all day to see if I was better, and then once or twice during the night they would come and listen near the window to see

if I was asleep all right. It does one's heart good to see such men, and testifies to the training and example that Ashe and Mackay gave them. They get hold of the laids and talk to them in their own language and lead them in a way we are quite unable to do." Sematimba and Sembera were both learning English.

4. Of PAULO BAKUNGA's earlier history we have few details. He is a member of the Church Council, and was one of the first to greet Mr. Gordon on his arrival in Uganda in August, 1887. He was then living some distance off, in Budu, and came to spend a Sunday at the mission-house. "By his conversation," wrote Mr. Gordon, "he appears to be an earnest Christian." Later on Mr. Gordon wrote of the baptism of two converts who had been brought to him by Paulo for regular instruction.

When Mwanga and his adherents, after their victory over the Mohammedans, returned to Uganda, Paulo was made a chief, and was given the guardianship of Mtesa's tomb. As this office was based on a sham (the idea of the old king being still alive and holding his court), although it involved no idolatrous rites, he was in doubt whether he ought to hold it. In a subsequent encounter with the Mohammedans, Paulo was shot in the mouth. He was gashed about by a native doctor, but the bullet could not be found. He suffered a good deal for a time, and seemed to be getting worse, when Mr. Walker operated on him and removed the bullet, a piece of iron an inch long!

5. ZACHARIA KIZITO is another member of the Church Council, each of whom used, in the troublous times when it was unsafe to assemble at the Mission premises, to gather around them little congregations in their own houses. He was specially marked for death by Mwanga, yet on Mr. Gordon's arrival in the country he did not hesitate to visit him, and remained a month at the mission-house, assisting at the Sunday services.

After his departure, Mr. Gordon, finding that his visit had attracted attention, and that he was being watched for, was obliged to forbid his return. When the danger somewhat abated, after Mwanga's reception of Mr. Walker, in 1888, Zacharia was constantly with the missionaries, helping them often on Sundays by speaking and by interpreting for them (from Kiswahili into Luganda). Mr. Gordon wrote of him: "He is a most earnest, worthy Christian, and one who sets a good example to others. He is industrious, and, being a tailor, can use his needle well." He was the leader of the deputation of exiled Christians who waited on Mr. Stanley when he arrived in Ankori, and related to him the story of the persecution in Uganda, and of the revolution, the downfall of Mwanga, and the seizure of power by the Mohammedans.

In Mr. Ashe's book, *Two Kings of Uganda*, he gives a touching letter received after his departure from Zacharia. "I am," writes the latter, "your friend, who loves you exceedingly, who prays for you daily in the presence of God. . . . I greet you. God guard you and give you blessing, and peace, and mercy, and the love of our Lord Jesus Christ, with the Holy Ghost!" Referring to the death of Bishop Parker and Mr. Blackburn, he says: "My friends, you have had a terrible blow, the death of both our friends. I sympathize much with you."

On the restoration of Mwanga to the throne in 1888, Zacharia was made a chief.

6. YOHANA MWIRA was baptized by Mr. O'Flaherty in 1883. He had asked to be received at the mission-house for a time that he might be taught. His eagerness to learn was remarkable. "I taught him," wrote Mr. O'Flaherty, "early and late, in the scraps of time I could pick up from other duties, and especially at meal-times. . . . He laboured by my side in the plantations by

day, and asked me a thousand and one questions by night, which intensified my interest in him. We read and translated the Gospels of St. Matthew and St. Luke, and the Scripture History; and he committed to heart our *Manual of Theology* in Luganda." Mwira's own words, describing his feelings in learning the truths of the Gospel, were most striking and beautiful, as quoted—or rather, no doubt, paraphrased—by Mr. O'Flaherty:—

"I am like a man travelling in a mountainous country. He climbs and passes ridge after ridge with pleasure. But as he surmounts he looks before him to the heights beyond, each one loftier than those he has passed, and he becomes impatient, and wonders to himself if he will ever surmount the last. But there is one great difference. The traveller, in his desire, hastens from the summit of one ridge to descend, in order to climb another height; thence he hastens on till he climbs the last and highest. Not so I. When I climb I like to lie on the top and rest, and enjoy the others before me. Yes, I like to rest, and drink of the fountains that gush forth as I climb. Oh, the pleasure of reading and thinking upon those delightful books, and of meditating on the wonders of the Son of God becoming man to save men from *lubare*!"\*

Mwira was himself of some use to Mr. O'Flaherty. "He enriched my lexicon," wrote the latter, "with several hundred words, phrases, proverbs, fables, riddles." After some time he went home, taking with him books and spelling-sheets; but in a month or two he was back again, bringing with him his wife, whom he had taught to read, with her young child. She also remained some time at the mission-house receiving instruction, and working in the plantation that she might not be a burden on the missionaries. She was baptized in the name of *Maryamu* (Mary), her husband taking that of *Yohana* (John). They were among the first couples who, at their own request, were married with a church service, or, as the converts expressed it, "in Christ's way."

Mwira did not keep the good news which so refreshed his own soul to himself. He taught many. We read of his influencing those around him to give up work on the *Sabiti* (Sunday), and of his pointing out to a young chief that now that he was a disciple of Jesus he must be a father to his slaves and not sell them. Samwili, the well-known and faithful young friend of the Mission, now a great chief, was first taught by his friend Mwira.

We are sure, therefore, that in ordaining these six men as lay evangelists, and thus giving to them the official sanction of the Church for their work, Bishop Tucker has but followed the leading of the Holy Ghost, and set apart openly those whom *He* has first called, and has already used to bless others.

S. G. S.

## EXPERIENCES OF AN ASSOCIATION SECRETARY.

### III.



AFTER some six months' work as an assistant, I became a full Association Secretary. My district was small, comprising the counties of Lincoln, Nottingham and Rutland. Compared with many other districts, it had a small number of engagements, because though in area Lincolnshire is large, it had not then (nor has it now) many parishes, comparatively speaking, which supported the C.M.S. The Bishop of Lincoln of that time, Dr. Jackson, was not what is commonly called a High Churchman, but he gave most of his livings to High

\* *Lubare*, the spirits of the departed, supposed to be from time to time possessed by living men and women, were the chief objects of worship in Uganda.

Churchmen. Evangelicals were in a minority; they were hardly ever preferred to posts of dignity; they were scattered about the county far away from one another. Almost the only bond of union between them was the work of such societies as the C.M.S. and the B. & F.B.S. A few years later there was a vigorous Clerical and Lay Association, which did much to make Evangelicals in Lincolnshire known to one another. Much of its life and energy was due to the present Bishop of Bedford when he was Vicar of Holy Trinity, Louth. At the time of which I am writing—1862—he was Association Secretary for a large part of Yorkshire.

So far as Lincolnshire was concerned, I had the advantage of knowing the county fairly well. I was born there; all my relatives lived there. Had I been asked if I knew the county, I should certainly have said "yes," though I soon learned that my knowledge was of a somewhat superficial and limited character; for Lincolnshire is, next to Yorkshire, the largest county in England. People who do not know it suppose that it is mainly fen. This is a great mistake. There is much fen country, of course, and also adjoining it what is known as marsh country. For miles in the fen and marsh you may travel without coming across a hill bigger than an ant-hill. But the Wolds, like the Weald of Kent, are hilly. I would undertake to astonish people who do not know Lincolnshire—and to tire them out, too—by the hills I could take them up and down. What is most important, so far as C.M.S. work is concerned, is the fact that there are few towns, and that none are very large. In my time, all the principal towns supported, in more or less degree, the C.M.S.; none so vigorously as Louth and Boston.

In Lincoln itself the churches are for the most part small, and in the 'sixties only two or three had sermons for the Society. There is now a sermon in the Cathedral—that was quite unknown in my day. Our strength lay mainly in country parishes, some of which were well worked. It was a pleasure to visit them. The C.M.S. Anniversary was looked forward to as a great event. People came from far and wide. Nowadays I imagine that many of these parishes would not be content without a missionary. Except for the towns, I should never have dared to ask for a missionary; and if I had asked, I should not have got one. Then, as now, the great difficulty was how to secure suitable preachers and speakers.

I am bound to say that I sympathize much more with country than with town clergymen in the demand for preachers. Very often the country clergyman never hears a sermon except when a Deputation comes to his parish. His people never hear a strange voice except on like occasions. It is a great gain to have his testimony confirmed by a stranger. It will sometimes happen that a stranger will hit out in a way almost impossible to the man who knows all the *minutiae* of parish life. I had, more than once, amusing instances of the way in which, quite unconsciously, I had struck straight at some mischief which the parochial minister could hardly have mentioned without being regarded as offensively personal. I was once driven to a distant station by a farmer who, for the first part of the way, was extremely silent. I did "all I knew" to make him talk. Being a Lincolnshire man, I knew fairly well the topics which interest farmers. At last, flicking his fast-trotting horse rather smartly with his whip, my friend the farmer turned round to me and said, "Well, I reckon it ower bad of our parson to have telled you about me." I was fairly taken aback. "Why, my dear sir," I said, "he told me nothing about you, except that you were good enough to say you'd drive me to the station." "Do you mean to tell me that you wasn't hitting at me last night in your sermon?" "Certainly not," was my reply; "I preached the same sermon, very nearly word for word, in the morning, knowing that none

of the people from A. would be in B. church, and I can assure you that your vicar had not said a word to me about you or any other of his parishioners." "Well, that caps owt!" he said; "I says to my missis, 'Well, I niver thowt as our parson would have telled tales to a stranger!' 'Well, John,' says she, 'the cap fits, so you'd better put it on.'" What the particular part of the sermon which so exactly fitted his case was he did not tell me, and I did not like to ask.

It is one of the disadvantages of a country parson that he grows hopeless about some of his parishioners. He has done his best to bring the word home to their hearts; he has failed. He knows their worldliness, or worse, their wickedness. It seems as if it were in vain to plead with them. A stranger comes; he has no feeling of this sort to paralyze his tongue. He speaks with power, because he speaks with hope. Aye, and many a remarkable case of conversion might be told as the result of sermons preached for a society. For this reason, as well as others, I venture to hope that the C.M.S. will never be slow to send preachers—their best as far as possible—to country places. Exchange does not meet the difficulty. Many an earnest C.M.S. clergyman in the country has no like-minded neighbour near enough to make exchange feasible. Even in towns it is not always quite easy to make that sort of "fair exchange which is no robbery" to either parish. In the country the difficulty is far greater.

So far as preachers are concerned, I am convinced that the true policy of the C.M.S. is to pay more attention to country places than to towns. A missionary in a country place, unless, as is, alas! sometimes the case, he is very dull and uninteresting, is always listened to with pleasure. If he will tell from the pulpit some incidents of his missionary work which illustrate Scripture truth, he does a double service: he powerfully proves to the people that the Gospel they hear from Sunday to Sunday, which seems often to do little amongst themselves, is in far-away lands "the power of God unto salvation;" and he so rouses interest that if there be a meeting next day, people will be sure to come in large numbers. The mere fact that a man comes from a foreign land, can tell about "outlandish" places and people, goes for far more in the country than in towns. Any preacher from a distance is to some extent an incident of interest to country people. In towns it is easy for people to hear different men if they wish to do so; it is not easy in the country. It is a very great mistake to suppose that country people are uncritical. They "measure a man up" pretty shrewdly. If he really has something to say they will listen with delight, nor will they grudge a few minutes, should the sermon be somewhat long. For the morning, it is needful to remember that, as a rule, dinner is very early, and that people will not like to be kept beyond their usual time; but in the afternoon and evening the preacher need not be afraid of being too long *if he is really interesting*. There are men, as most of us know by painful experience, who never seem to know when they have ceased (if they ever began) to hold the attention of an audience. But these men are always long.

The Society can never employ a sufficient number of paid agents to satisfy all demands for Deputations; but it is suicidal policy so to reduce the number as to render it impossible to send preachers and speakers to country places. In my time we used to think that Sunday and Monday ought to produce not less than 10% in collections; but we never grudged sending a special Deputation, however small the collection at sermons or meetings, if there were a properly constituted Association. In that case we regarded the Anniversary as a means of making the Association efficient. One thing we used to object to, and I trust that it will always be objected to—i.e. making use of a Deputa-

tion to give the vicar a holiday. It was not often that men attempted so to make use of me in my first district. As a rule, the clergy were pleased to have a Deputation in their houses. They would have felt themselves lacking in hospitality had they not been at home to receive one. It has, however, happened to me to be informed, on reaching a house, that the vicar had gone away and left me with the whole duty, which sometimes included weddings, baptisms, churchings, and a funeral. I have taken all these in addition to three full services. Had I been asked beforehand if I were able and willing to do so much in a day—had some valid reason been assigned for absence—I should have done the whole cheerfully, without a murmur, for I was strong, and liked a full day's work; but to be left with the whole burden, without so much as an apology, was too much. Places where one is so treated are nearly always places where nothing is done beyond the Sunday collections. They may be put aside without much fear of harm—except where one or two earnest-hearted people really look for a visit of some representative of the Society.

In considering the question of the number of Association Secretaries the Society ought to employ, not only population and area ought to be taken into account, but also the number of parishes which support the Society. No doubt an able and efficient Association Secretary may increase the number of such parishes; but as things are now, his main business must be to take care that none are lost, that all are properly cared for, and that where there is a change of incumbent an effort shall be made to secure the parishes which have not hitherto supported the Society. As a rule, this is best done by a neighbour. It is here that the Hon. District Secretary is so useful. So long as there are in the Church a good many men whose views are somewhat vague and indefinite, so long will it depend much upon personal influence as to whether one Society rather than another is supported in a parish. We who regard the C.M.S. as giving the best guarantee that our money will be spent to the best advantage, because we believe that its missionaries will teach the truth, and nothing but the truth, feel it a sacred duty to support that Society. Not only so. We are sure that we are doing good to our own people by bringing them into touch with the glorious work which God has permitted the C.M.S. to do.

But many men know almost nothing about societies. Really good, earnest, active, zealous men are to be met with who from early training, or lack of it, are in a blissful state of ignorance as to the principles which guide our great societies. When I was a very young curate, I went as Deputation to a country parish in Lincolnshire for the British and Foreign Bible Society. The Vicar met me at the station. As we drove to his house, he said several times, "It is very inconvenient to have the meeting now—very, and I really know nothing about the Bible Society; but I said to myself, 'Bible Society! Bible Society! that must be a good Society; I ought to support that.' I'm very pleased to see you, but it is very inconvenient—very."

By the way, how thankful we ought to be for the titles of our Evangelical societies! I do not know that I ever thought about it till I once—in Lincolnshire, too—when I was an Association Secretary, heard a rather High Churchman say, "Evangelicals have been wise in their choice of names for their societies. Take the 'Bible Society,' 'Religious Tract Society,' 'Church Missionary Society,' 'Church Pastoral-Aid Society'—the names catch the ear at once, they need no explanation, they are easy to remember; whereas, 'Society for Promoting Christian Knowledge,' 'Society for the Propagation of the Gospel in Foreign Parts,' how heavy! how unsuitable! They do not tell their tale without explanation." I confess I was struck

with the remark, and think there is a good deal in it. There is a great deal in a name, *pace* Shakespeare.

To return to my point. We are doing a clergyman and his parish no little service if we can persuade him to introduce the C.M.S. into his parish. Many a man has told me that he owed much, and that his parish owed much, in a spiritual point of view, to the fact that he had received the Society's Deputations and got to know its literature.

I had, in addition to my local knowledge, another great advantage when I became Association Secretary, in the fact that there were in Lincolnshire three near relatives who could give me help in Deputation work, viz. my father, the Vicar of Marton, near Gainborough, and my two uncles—the Rev. Field Flowers, Vicar of Tealby, and the Rev. W. H. Flowers, Vicar of Ulceby. All of them had given help in former times, but I do not suppose they were so often called upon and responded so readily as during my time of office. I have elsewhere spoken of the Rev. F. Flowers. I should like here to be permitted to say that of all the preachers and speakers whom I have met in a wide experience, I know of none who was in his day superior to the Rev. W. H. Flowers. Had he been placed in a large town he must have won for himself a great reputation. Throughout the county of Lincoln there was no more acceptable Deputation. There was a certain touching quality in his voice which at once arrested attention and gave weight to his words. He was diligent in preparation. His sermons were always well thought out, the illustrations were never far-fetched, never unsuitable, never failed for want of careful setting. Many a time have I felt a lump coming in my own throat as I heard him describe some touching scene of Mission life. Many a time have I seen tears quietly rolling down the cheeks of other members of his congregation. He had a keen sense of humour; but his great power was pathos. The solemn side of missionary work was always uppermost in his speeches, as well as in his sermons. I owe very much to him, not only because he gave me many a wise word of counsel, but also because his sermons and speeches were in themselves models worthy of imitation. When I think of the limited sphere of labour which he occupied, I cannot help feeling that, to a great extent, his remarkable gifts were certainly not wasted, but not used by the Church to the best advantage. No doubt one reason why he was so extremely acceptable in his own neighbourhood was because he was a most admirable parish priest. There are men who are highly thought of far away from home, but who near home have small influence. Their power of speech is greater than their power of patient daily toil. When in the same man one can find the earnest, laborious pastor, the able preacher, the well informed and polished speaker, one has a man sure to carry weight and exercise influence in his own neighbourhood, as well as away from home. There were not in Lincolnshire at that time many High Churchmen who supported the C.M.S., but there were a few, and I always knew that I could with safety send my uncle, William Henry Flowers, to such men. He was in all essentials a most thorough Evangelical, but he was also a very sound Churchman, and had that gift of sympathy which enables a man to look at questions from the point of view of other people, as well as from his own. The present Bishop of Melbourne, when he was, as a very young man, Vicar of Christ Church, Hull, used always to secure Mr. Flowers for sermons at the Hull anniversary.

Lincolnshire gave me much more trouble than Nottinghamshire, where, as is still the case, Evangelical clergymen were much more plentiful, by whom the Society was well supported. Two names come to my mind at once as the names of men who were most able advocates of the C.M.S. One has gone to his rest—the Rev. W. Milton; the other is still a warm friend of the Society.

R F

Mr. Milton was in 1862 Vicar of New Radford, Nottingham. The Rev. Prebendary Macdonald, now at Manchester, was then at Holy Trinity, Nottingham. It was at Mr. Milton's house that I first was present at a Church Missionary Breakfast. I dreaded the ordeal, for I had been informed that I should be "turned inside out," and my knowledge was not then of such a kind as to bear minute inspection. Fortunately for me the Rev. Charles Hodgson was one of my colleagues as Deputation at the Nottingham anniversary. He was well able to bear any amount of "pumping." There was no chance of his well of knowledge running dry. I do not think he either dreaded or disliked the operation. I took very good care to listen and learn as much as I could, but to keep in the background as far as possible. Mr. Milton's skill as an examiner was almost equal to his power as preacher and speaker. But cleverly as he elicited knowledge from Mr. Hodgson, and also from the missionary who was present, his talent at putting leading questions was, if possible, surpassed by Mr. Macdonald. My firm belief is that the missionary on whom Mr. Macdonald operated was my good friend McArthur, formerly a missionary in Ceylon, latterly for so many years known as the very active and able Association Secretary for Norfolk. He told me some time since that he had no recollection of the matter. This was what occurred. At the public meeting in the big Hall at Nottingham, a certain missionary was one of the speakers, Mr. Hodgson and myself were the others. The missionary, a young, fresh-coloured, pleasing young man, got up, spoke for perhaps five or ten minutes, and then, to the disappointment and surprise of all, sat down. Up jumped Mr. Macdonald and put a question; to this the missionary replied in a very satisfactory manner, and again sat down. Once more the Vicar of Holy Trinity, Nottingham, jumped up and asked for information as to the way work was done in Ceylon. Again a really admirable answer, giving just the sort of information people care to have, was given. In this way Mr. Macdonald extracted a capital speech from a young, shy, and untrained speaker. If indeed it were, as I still believe, Mr. McArthur who was so treated, those who have heard him in later times will be ready to exclaim, "*Quantum mutatus ab illo.*"

This was, so far as my memory serves me, the first time that I stood on the platform with another Association Secretary, and with a missionary. How I dreaded both! But I had got up my brief. My information was accurate as far as it went, and as I spoke first, there was no fear that others should rob me of all I knew.

My time as full Secretary for Lincoln, Notts and Rutland, was very brief, but there still lingers in my memory the pleasant experience I had in many a country vicarage. How kind the clergy were! Sometimes, as with that most charming of men, Charles Arnold of Tinwell, near Stamford, I stayed a whole week in one house, and was driven from one place to another, coming back each night after the meeting. The only trouble was, I did not like Mr. Arnold to hear the same speech more than once, and at that time to make a new speech meant getting one up during the day in anticipation of the evening meeting. "Young man," said Mr. Arnold to me, one evening as we were driving home, "this won't do; your speech to-night was very dull. People don't care a bit about a long account of heathen religions. You will be good enough to-morrow night to make the speech I heard on Monday. You must learn not to mind making the same speech before an old hand like myself." There was real good sense in that advice. I commend it to all young Association Secretaries and others whom it may concern. Do not give a new speech if "the old is better."

HENRY SUTTON.



## THE NINETY-SECOND ANNIVERSARY OF THE CHURCH MISSIONARY SOCIETY.



HE Society's Ninety-second Anniversary commenced with the usual Prayer-Meeting on the Monday afternoon, May 4th, at Sion College; the Rev. F. E. Wigram presiding. There was a large attendance. The Rev. Canon Gibbon delivered an address on the duty of thankfulness for the past and confidence in God for the future,—“He thanked God, and took courage” (Acts xxviii. 15); and prayers were offered by General Touch, the Revs. F. Wilkinson (of Bristol), T. G. P. Hough (of Ham), and W. G. Mallett (of Exeter). The Prayer-Meeting was followed by a Social Gathering at the C.M. House.

The Anniversary Sermon was preached in St. Bride's Church, Fleet Street, the same evening, by the Lord Bishop of Sodor and Man, who took for his text the revised version of St. Luke iv. 43 :—“But he said unto them, I must preach the good tidings of the kingdom of God to the other cities also: for therefore was I sent.” The first part of the service was read by the Rev. F. E. Wigram, the Rev. B. Baring-Gould continuing after the Third Collect. The Lessons were read by the Rev. J. E. Beauchamp George and the Bishop's Chaplain. The church was crowded.

On Tuesday, May 5th, some two hundred and fifty clergymen sat down to Breakfast in the Lower Hall, when an earnest address was delivered by the Rev. H. W. Webb-Peploe on Psalm xc.

The Annual Meeting was held in Exeter Hall at 11 a.m.; the President of the Society, Sir J. H. Kennaway, Bart., M.P., in the chair. The Hall was crowded, and so many being unable to find places, an Overflow Meeting was held. In the Large Hall, besides the Archbishop of Canterbury, and the American Bishop Whipple, of Minnesota, the Bishops of Winchester, Gloucester and Bristol, Exeter, Sodor and Man, Cork, Calcutta, and Antigua, with Bishops Marsden, Perry, and Royston, and numerous clergymen and prominent laymen, were on the platform. The Rev. C. C. Fenn read the 103rd Psalm and the Prayer for use at General Meetings, and the Rev. B. Baring-Gould followed with the “General Review of the Year.” (This “Review,” with the Brief Abstract of Mission Reports, is given with this present *Intelligencer*.) Sir J. H. Kennaway, M.P., then delivered his opening address :—

### *The President's Address.*

We are met to-day under the shadow of a great sorrow. You heard but lately that the obituary of the year was a heavy one. I am very sorry to have to announce, on the authority of the Central Press, that one more name has been added to the roll—that of the Archbishop of York, who died this morning. (Emotion in the Meeting.) We mourned but a few months ago the death of Archbishop Thomson. We had hoped that he would have been spared yet for some years to continue his magnificent services to the Church. After a short interval, with universal acclaim, Dr. Magee, Bishop of Peterborough, was called to fill the vacant post. He was one of our Vice-Presidents. Those who have read the sermon he preached before us in St. Bride's will do well to read it again. He

has now been called to a yet higher service than that of the Archbishopric of York. No words can express the feelings of the whole Church at the receipt of the news this morning. We can but bow before the hand of God and be still, taking comfort in the thought that Christ has never failed His Church, but will raise up again men worthy to be leaders of the Church and ensamples unto God's heritage, men who will be guardians of our pure faith and pioneers of that Kingdom of which we heard so truly last night in the sermon.

The Report which you have just heard read tells its own tale and needs no comment or explanation from me. The programme before us is ample and attractive. I shall occupy but a very few moments between you and those who are coming

after me, and who will be able to tell you things of the deepest interest in the short space allotted to each speaker. We have indeed reason to be thankful. The supply of our needs has been given to us in full measure. Men and women have come forward in heartfelt self-devotion to offer for missionary service, whether at a week's notice, as in June last, when volunteers were wanted for the dangerous work in Central Africa, or whether quietly, like those who offer themselves, after full and deliberate preparation and care, as was the case with the son of our beloved Hon. Secretary, who has gladdened his father's heart, I know, by the offer made and accepted last month. The growth of missionary interest has been sure if slow. The February Simultaneous Meetings held in the Northern Province, and in Wales, and those which we are looking forward to in the coming season in the Southern Province, cannot fail to increase and stimulate the movement. Who did not rejoice when we found a leader for our Central African Mission! Bishop Tucker has gone forth. He has proved himself a worthy successor of Bishop Hannington and Bishop Parker. Now he is on his way home—would he could have reached us to-day!—to tell us of the great things God has wrought in Uganda, and to ask us for the succour and help that we are bound to give him. We have had our disappointments, grievous and hard to bear. The Churches founded by St. Paul, however, were not without like experiences, and these troubles will not be without advantage if we deal with them in the right way and take the warning not to be exalted overmuch. Perhaps we have expected too much from the Native Churches. We have put too great a strain upon them too soon. We must realize that without them we cannot do the work we are attempting, and we must not relax for a moment in our efforts to build them up and encourage them, dealing with our own missionaries according to the ideal so well put forth by Sir Charles Elliott, Lieutenant-Governor of Bengal, when he said that the English missionary was not always to be holding his converts in leading-strings, but was to be the centre of a great Native agency, having on him the charge of many Churches and the control of many Native pastors, influencing

them and encouraging them to look to him for advice and counsel. We have a great opportunity to-day. I hope we shall make use of it to the full. Our first duty is to welcome those of our brethren who have laboured long in the foreign field and are looking to go out to it again. Household words are their names—Moule, and Ashe, and Caley. And we rejoice to have with us the Bishop of Minnesota, the great apostle to the Indians, whose presence here we take to be a symbol of the lasting bond between the Churches of England and America. While we pledge ourselves to renewed exertion and effort, we desire to send forth a message of tender, strong sympathy, encouragement, and support to those of our brethren in distant lands who are holding the fort or carrying the war into the enemy's country—a message which shall reach to the very heart of Central Africa, penetrate to the far shores of Hudson's Bay, to China, to Japan, to the very outposts of the Indian frontier and cheer the heart of that grand old veteran, Thomas Valpy French, who, as you have heard, now in the fortieth year of his missionary service, unsupported as far as human help goes, is attacking the seemingly impregnable fortress of Islam in the eastern parts of Arabia, while stretching out his hands to the old Society which he has loved and served so long—a message to tell them that we are thinking of them and praying that the Master Whom they serve may stand by them in their battle against the powers of evil, and that God's Holy Spirit may in trial and difficulty be their ever-present Guide and Comforter. Dear friends, let us rise to-day to the height of our obligation, to the full sense of our responsibility. There is open now to us access to millions upon millions within the limits of this generation who could never be reached before. Our duty, no less than our privilege, is to "go in and possess the land," taking to ourselves the promise of God unto Joshua: "The Lord thy God, He it is Who doth go before thee. Be strong and of good courage. Fear not. He will not leave thee nor forsake thee."

I have a letter from Miss Cadman, who says, "My beloved father is dangerously ill. Will you kindly ask for the prayers of friends, if it be God's will that he may be spared?"

The first Resolution was moved by the Lord Archbishop of Canterbury and seconded by the Ven. Archdeacon Moule, B.D., as follows:—

That the General Review which has now been read, together with the Report, of which an abstract has been presented, be adopted and printed under the direction of the Committee; that the thanks of the Meeting be given to the Right Rev. the Lord Bishop of Sodor and Man for his Sermon before the Society last evening,

and that it be printed and circulated, and that Sir T. Fowell Buxton, Bart., be the Treasurer of the Society, and that the Committee be appointed for the ensuing year, with power to fill up vacancies, and that this Meeting, reminded by the occurrence of the Anniversary on the eve of the Ascension season of the Ascending Lord's command to His servants to be witnesses unto Him to the uttermost part of the earth, recalls also the certainty of His coming again in like manner, and prays that the whole expectant Church may be aroused to greater diligence in preparing His way.

*Speech of the Archbishop of Canterbury.*

Sir John Kennaway, my Lords, Ladies and Gentlemen,—I am sure I have your earnest good wishes that I may be able to say to-day what I wish to say, for on entering this hall, and again in the last words of the speech just addressed to you, two deep personal sorrows fall upon me. With the Archbishop of York I have been united, not only by the admiration that all had for his extraordinarily brilliant gifts of mind and speech, and for that zeal which has shown itself indeed in public, but which those who knew him in private knew to be ardent at the heart; but I have also been united with him for many years in a warm friendship. Then the dear name which has just been announced to you is the name of one of my closest-loved and most affectionate Chaplains. (Murmurs of emotion.) May it please God, indeed, to spare Canon Cadman to us yet for years to come, but I do not like the tone of that letter! If it has pleased the Almighty to take away that great man, the Archbishop of York, and cast upon us the deep shadow of a cloud for Canon Cadman's sake, it is for every one who knows and loves Jesus Christ and the work of this Society a more solemn obligation not to look upon this meeting even in the light of those great missionary gatherings that you have held here for many years past. It is a call to you, and especially to me, who have a Resolution to place before you. That Resolution is so long that I will not read it twice. I will reserve it to the end of my remarks. You know that, generally speaking, it proposes the adoption of the Report. It is a most encouraging and a noble Report. We have had 15,000*l.* more sent us by Him Who sent the ravens to His servant "on daily visits through the air"—15,000*l.* to lay out for Him—and we have had to expend 24,000*l.* more than last year. Those are eloquent numbers to put together. We hear that in 1873 there were 230 missionaries of the Society—ordained, and lay, and women missionaries; now there are 440. We read that there were 143 Native missionaries then; and now there are 270. About the Native missionaries I will not venture a remark. I am one of those who are glad to see the Native Church advancing surely rather than quickly. But about the other missionaries—even

though there be 440 now—I say fearlessly that there ought to be a great many more. I am thankful to that Meeting which lifted up its voice and said suddenly, "You must send out a thousand more." For the moral of the Report, the first thing that strikes me as shining through it, is the old football word, "Follow up." Follow up, or you will not win the goal. We have to move up now really quickly. I will only mention one instance—that of Uganda. A whole territory such as that committed to British influence, marked in the very beginning of our connection with it by the blood of martyrs, and with three of the men who have rights, partly hereditary and partly by election, to succeed to the chieftainship of tribes at this moment, declining the chieftainship and devoting themselves to translate the Bible and Prayer-book! It carries us back to the old days of the Missions in England when we had our Oswald and Aidan. It is the same God working all in all. Then there is the great Company, which seems, as far as the eye of human policy can tell, to have a future before it not unlike the future of other great companies, and I say we ought to keep an eye on every step of their advance, like the birds which, in the words of Tennyson, "eye the delvers' toil." I do not say I *hope* or I *wish* Bishop Tucker could go back to Africa with his forty missionaries; I say that it will be an immense disappointment if he does not. Now I want to turn to things greater still. He must be a poor reader of the history of the past, he must have studied the history of the Church and the world very little, who can read the missionary reports of the present day without seeing that there are opening new and great aspects of Christian work which have not previously been present to us and our forefathers except occasionally in the form of beautiful dreams. The world is being won. And now—it seems strange that we should have to say it, but say it we must—everything about us is taking this great aspect or voice—call it what you will—bidding us not to hurry, to make our work all sound as we go on. Nobody can blame the Society for the experiment they made on the Niger. The time seemed ripe; but what has happened there? It

enables me at least to give a fuller and more practical meaning to the word that recurs from time to time in the New Testament—"the fulness of time." God's Church has its fulness of time. There is a moment, which arrives at last, when Christ can come into the world. There is a moment, which arrives at last, when the Native Church can move away, as other Native Churches have moved away, full sail. But it is not always from the length of time or the amount of trouble bestowed that we can calculate exactly the moment. We should not be the wise administrators that your Committee are unless we laid to heart with sadness the fact that the Report this year speaks out so plainly that there is wanted on the Niger—what? A "revival"—as if it had ever left off being revived; that the superintendence there is inadequate, and that the moral and spiritual condition of the people is to be lamented in many respects. It shows us the extreme care with which that particular Mission has now to be treated, as I am sure it will be treated. It is necessary that men who love God should go out there, and beyond that it needs that when they are gone the Society should trust them. We are taught the same lesson in a happier way by the success of your Missions among the Hindus. There is going on there exactly what went on in ancient Europe. We hear of the Hindus as we read of the old Italians, Greeks, and Africans—that the converted class upon the whole is poor. That was the way in which the Churches of Europe were formed. Not at first the noble or the mighty or the learned were won, even by the exertions of those who were most strong, most learned, most mighty; but first of all there was laid a solid substratum of the Gospel in the hearts of the poor. Then we meet the most hopeful piece of intelligence that the Christian Hindu women are becoming visibly superior to the unconverted Hindu women. That is what I call real and steady progress. These two signs give to me the assurance that quiet, steady, even work is that which will best accomplish the object of the Society. I have another thing to remark upon. It seems to me to rise out of the history both of the past and the present. We must help others to do what we cannot do ourselves. All we know of national characteristics and habits, all we know of the long education of the Mohammedans in their own religion—of the ability and zeal of the men who study and profess it, and the clearness with which they hold their own opinions and hate our religion—all this, I am afraid, tells us that it will not be possible for the sons of Japhet themselves

to convert the Mohammedan race. That work, I believe must be done by their own blood and flesh—by other sons of Shem. It seems to rise out of that that it will be our duty to set reform on foot among the Oriental Churches—not to override them and dash ourselves to pieces against the strong rock of Mohammedanism, but to trust that by our own exertions and the exertions of others the spirit of reform, of the disintegration in superstition, of return to the Scriptures as the foundation of all knowledge, may be set on foot among those Oriental Churches, and we may see them themselves become the true apostles of the Mohammedan races. I believe that that will succeed without precipitancy; and there is no special fact which gives me more satisfaction than the fact that in this matter we shall be guided by the counsels of Bishop French. There is another thing in the Report—one not mentioned in the abstract read to us, but found in the later pages. It shows that we are beginning to see things on a new scale, if we can rejoice, as I do infinitely rejoice, at the fact that in Ceylon there is a great Buddhist Convention which is going to undertake the conversion of Christians. I hope that it will work with all the subtlety and skill of the Oriental mind. They have their well-trained people. They know what they are about, and I hope we shall have Buddhist doctrines and attributes developed in a most attractive manner. We shall know then where we are in dealing with Buddhists. We shall meet them face to face with subtle intellects of their own order, but permeated with the truths of the Gospel. We could desire nothing better, if we wished to see the religion of Christ planted among them. Well, then, there is Japan. Here, again, we see that we are perhaps on the eve of a discussion which may remind us forcibly of the theological discussions of the second, third, and fourth centuries. The Japanese are a philosophically-minded people, an extremely independent people, an original people. They are not content to accept without question the results of our disputes in the West. We must have men among them—and indeed we have such men there—men of great ability and knowledge, as well as faith—to deal with the questions that will be shortly arising in Japan. There will be doctrinal discussions there, and our missionaries ought to be well trained and taught. Meantime, we have not one honoured name, but two honoured names together, when Fowell Buxtons are going out there to join Bickersteths; and when we have eleven Christian M.P.'s in Japan, and

the Speaker of their House a Christian too, we see Christianity beginning to make itself felt among those institutions that the Japanese are determined to have in the fullest and freest manner. [His Grace here read the Resolution—see above.] I am so thankful that this last paragraph has been inserted in the Resolution. I do think that, with all the things that we are engaged in as a religious people, there is something of a silence in the present day in many pulpits, and in many places, about the Advent of our Lord. Yet it is for that we work; to that we press. To put it most simply, the doctrine of the Advent of our Lord is that it will come some time, and that it may come any time. Now, if we believe sincerely—or, rather, if we are sincere in believing, I would say—either in our Lord's Ascension, the subject of this season, or in His Second Coming, which succeeds it, they ought to awe us into forbearance and into unity. Could we be discussing trifles if we verily saw our Lord either going or coming? And we ought to see Him if the eye of our faith is clear. The Disciples were rebuked before His Ascension because they began to discuss when the kingdom of God should come. My dear friends, that was a far higher and nobler subject than

many of those which we are discussing. In China, as I find from the later pages of the Report (not read to us this morning), they say of the Chinese Christians, whom they observe so jealously, that "Christians abuse their neighbours, and we can do that without becoming Christians." A pang went through me as I read those words, and I asked myself, "Is that, then, characteristic only of the poor Chinese villages? Has it no applicability to London?" Let us be afraid lest we should have nothing to give them which is not tainted with our disputes. We certainly shall not do so if we dispute on. Let me take up the words of our President and say, We pledge ourselves not only to do all that we can to promote the Gospel, but we pledge ourselves to do nothing at home that shall hinder its progress. And so I commend to you this Resolution, of which I need not read the most part again; but I will read the last, that it may sink into our ears and hearts. We are reminded of our Ascending Lord's command to His servants to be witnesses unto Him to the uttermost part of the earth, and of the certainty of His coming again in like manner; we are asked to pray that the whole expectant Church may be aroused to greater diligence in preparing His way.

*Speech of the Ven. Archdeacon Moule.*

I very gladly obey my revered leader's call to "follow up" and second the Resolution. I think, in the name of this great Meeting, I may assure the Archbishop that we do most thankfully and most heartily resolve, God helping us, to obey his great rallying cry. The Archbishop has given us a cry which I trust will ring through the land, and that, God helping us, we shall all "follow up." It appears to me, Christian friends, that the Resolution, indeed, requires no words of mine after the weighty words which have fallen from the Archbishop, but three great subjects have suggested themselves to me;—the attitude of the Church towards China; the attitude of the Chinese towards Christianity; and the character of Native Christians in China. The first is in connection with the words which the Archbishop read twice over about the expectant Church, and from that expression I turn to the reference in the Report to the great Conference of missionaries held in Shanghai just a year ago. I was unable to attend the Conference myself, but the one impression it left upon my mind was this—looking at China, my adopted country, where I have spent thirty years out of the thirty-one years of my ministry, I cannot help feeling that the other Christian bodies outside

the Anglican Communion, both in America and in the Old World, are more awake on this subject, more expectant, more desirous of preparing the way of the Lord than our own beloved Church is. And I cannot help foolishly dreaming on the subject that the one remedy of this fault would be—and the Archbishop will pardon my mentioning it if it is only a foolish dream—for the Archbishop, himself, if possible, to spare a little time from that occupied by the duties of his supreme post of dignity and responsibility in which to pay us a visit to China. (Applause and laughter.) I read only last night in the papers that you can now get from Yokohama to London in about three weeks. Now Yokohama is only a short distance from Shanghai. It is, therefore, abundantly easy now to go to China and to spend four or five weeks in the country and to be back again in Lambeth well within the time it took me originally to go out. It would have a most delightful effect. (Applause.) I know what it was when my dear and honoured friend Mr. Wigram, and his son (whom we so gladly welcome into the fighting ranks of this Church Army, the Church Missionary Society), visited us in China on their tour. What was the effect upon the Chinese Christians? They felt that this great Church Mission-

ary Society, which they had long known as a far-off and somewhat mysterious benefactor, was now both near, warm, and sympathetic. Now if the Archbishop could visit us, then this dear Mother Church of England of ours, destined, if God help her, and that right early, to be the rallying point for Christendom, would be better known as a near, warm, and sympathetic Church. At any rate it would emphasize this great truth, that the Church at home and the Church abroad are one; one service, one call; and that if the call for foreign service sounds in your hearts to-day, you should listen without shock, or surprise, regarding it as at least as likely a call as the summons to work for God in this roaring London of ours, or in busy country town, or in quiet country village. Ah! shall I not say, that this would be by far the most likely call of the two, if it be the fact that out of every 5000 communicants in the Church of England, 499 are at home and only one abroad? Well, now Christian friends, I turn to my second point. I will try and bring before you, in a very few words, the attitude of the heathen in China towards Christianity; and lastly, I trust I shall be able to bring before you a somewhat brighter view of Chinese Christianity than that which the Archbishop was obliged to utter just now. Some of our Chinese Christians, at any rate, spend their lives in other things than abusing their neighbours. First let me tell you what is the attitude of the heathen world in China towards Christianity. Is it in any sense true to say of them that the way of the Lord is prepared among them? Is it in any way true to say that the men of China are crying as the man of Macedonia cried of old, "Come over and help us"? Is that a mere dream of missionary platforms or a mere rhetorical flourish of missionary deputations? Is it anything more than an apparition? St. Paul saw no more. That was a mere apparition, a mere night phantom, a vision, which St. Paul saw; and then day broke and the morning star flamed over Mount Ida; but as St. Paul looked out from his bed-chamber at Troas, and saw the light of day spread seawards beyond Samothrace and light up Mount Athos on the further shore, the daylight, so far from making the apparition vanish, did but give it substance, and, in Howson's vivid words, St. Paul and the rest of them were down on the seashore, if one may be pardoned for so saying, before breakfast, seeking a passage to Macedonia, assured that the Lord had called them thither. It would take twenty-three ceaseless years for the millions of Chinese alone to tramp across this great

Exeter Hall platform in procession, to say nothing of the millions of India, Africa, America, and the islands of the sea. But watch the heads of the columns as they touch this platform to-day. Is that an apparition—is it a mere night vision—is it a mere excited fancy of the brain, when I hear them say, "Come over and help us"? What will be the effect by to-morrow, the 6th of May? When the spring sunshine breaks upon you in the morning, will the vision of the 5th of May have been exorcized and caused to vanish into thin air as an apparition? God grant that it may not be so, for in very truth it is not an apparition but a reality. They do cry—"Come over and help us." You might come with me to-day to China and walk through the crowded streets of Ningpo, Hangchow, Shao-hyung and Shanghai—those four great cities which are the chief stakes of the Mid China diocese, and from which ever-lengthening cords are stretched. At the same time we hope to plant other stakes farther inland, and from those also long cords shall be stretched. The old stakes, however, want strengthening. Come with me into these streets and walk through them. I will tell you what the people are talking about. There is one under-current in their conversation. My Scotch friends will perhaps excuse me for comparing it to the ground note of the bagpipes. It is "Money! money! money!" and nothing else. And then they turn round and as they see the foreigner pass they say: "These foreign barbarians—will they not take themselves off and leave China for the Chinese?" (Or they will say more politely—"You in the West have Jesus; we have Confucius and Buddha and Laotsu. That is your religion; this is ours. We are much obliged to you, but we are satisfied.") Or they will say more petulantly, in the words actually used by a Chinese minister to our own plenipotentiary not long ago—"Take away your opium, take away your missionaries, and all causes of friction between us will be gone." Opium and missionaries—that is a pretty combination, that is a pleasant partnership, Christian friends! Call me fanatic if you please, call me ignoramus if you like, call me anything, but I for one do thank God for the sounds in the air and signs of the times which give the hope that this most lamentable, this most humiliating partnership and combination is approaching dissolution. (Loud applause.) You may say, perhaps, that this does not sound very much like "Come over and help us." Yet surely the ignorance of the Chinese, surely the education of the Chinese, their religions, their superstitions, their very high-toned moralities,

unaccompanied as they are by spiritual power, and the pardon of sin, all cry loudly in our ears, "Come over and help us." But come now from the public streets and enter our missionary rooms. You will hear a different tone there. I am not talking of dreams and apparitions now. Here comes in a petty mandarin, a centurion, commanding a hundred men of the Tartar garrison in the city of Hangchow, and he enters the mission-room close to the gates of this garrison town. He has wandered in with some of his soldiers, and reads the scrolls and texts on the walls. Then his men go out, leaving the officer there alone. He takes up some magazines—the Chinese *Leisure Hour* and *Sunday at Home*—and then has a New Testament placed in his hands. He is soon absorbed in the perusal, and after a long time he turns round and says, "I have found what I have long sought for." Then little by little he told his strange story. He had formerly been a drunkard and an opium-smoker. He had a most violent and uncontrollable temper, and was feared and detested by the whole garrison. Then suddenly, by some unknown agency—surely it was by inspiration from above—he left off his wine and his opium, he kept his temper under control, every one praised him, and his soldiers almost adored him. He could not praise himself. He felt deeply convinced of the truth that the performance of a duty to-day cannot atone for the infraction of a duty yesterday. "Now," he said, "I find all I want here—the pardon of past sins by the Lord Jesus." He became a most earnest catechumen, and then, finding too little time in the discharge of the duties of his office to attend to religion, he actually sent an application to the general in command, saying, "I wish to go down to the ranks. I am willing to receive ten dollars salary instead of forty in order that I may have more time for religion." When the general heard this, he said: "Is that what is the matter with you? You shall not resign your office, but I will send you far away from the reach of the meddlesome foreigner." He went beyond my reach, but not beyond the reach of God's care. During one short afternoon two men came into one of our preaching-rooms in Shanghai, the first absolutely distracted by the death of his wife and others of his family. The Chinese catechist, with the magic touch of Christian sympathy, and with the yet more wonderfully comforting power of God's Word, quieted this man, who became deeply impressed with the truth of Christianity. To him succeeded a soldier, with the marks of manacles upon

his wrist and ankles. He sat listening for some time, and then he said to the catechist: "This is very extraordinary. A few weeks ago I was imprisoned at Ningpo upon a false charge, and suddenly one night a light shone into the prison. A glorious Being appeared, and said, 'If you will obey Me, and believe in Me, I will set you free.' I accepted the invitation. In two days I was free. I thought it was Buddha. Now I am sure it is Jesus Christ. I worship Him for the future." The name of dear old Simeon, now eighteen years with God, is familiar to some here as the man who received the truth with clapping of hands, and who, in order to assist his failing memory, took a hot iron and burnt the sign of the cross upon his wrist, in order that he might always remember the Saviour's dying love. He had been wandering for twenty years from temple to temple, seeking rest and finding none. Oh, Christian friends, do not these four instances out of a very large number sound very much like the cry, "Come over and help us"? Now I pass to my last point—the character of the Native Christians. All are not like those I describe to you this morning, but when you hear of those in Africa, in China, or in other countries, who are disgracing their Christian profession, cast no stone at them, but win them back to the Saviour's fold by the marvellous power of intercessory prayer. Thank God, His influence is mighty in some Chinese hearts. On last Christmas Day the Bishop in Mid China, my dear and honoured brother, held an ordination. He admitted to the priesthood a young Chinese deacon. The ordination had been postponed for three months in consequence of the serious illness of this young man, which had been brought on by his irrepressible zeal in preaching the Gospel in a region containing eighty-four and a half "ridings," each containing about 5000 families. I well remember that young deacon when he was a little lad seven or eight years of age committed to my charge. A quarter of a century ago he was one of the most mischievous and the most troublesome boys that could be found; he is now a man of a whole-hearted and manly character, the much valued helper of my brother Elwin in Chu-ki. The only fault the Christians of Chu-ki can find with him is that he calls black black and white white with a certain roughness and distinctness of manner. I believe that is the only charge against him. The ordination sermon was preached upon that occasion, at my brother's desire, by another Native clergyman whom I had known as a timid pupil of my

brother's years ago. He also in his earlier years caused us no little anxiety, but he has grown into a beloved and honoured brother in the Church. His sermon lasted forty-five minutes by the watch, but I believe there was hardly any one who thought it had lasted half the time, so admirable was it in matter and so impressive in manner. My brother naturally looked upon this, in a certain sense, as a crown to his Mission work in China. Three months before that the Bishop was conducting a confirmation in Ningpo. My dear son Walter, who was in charge of the College during Mr. Joseph Hoare's absence, presented to his uncle some lads from the College. He asked one of them a question which we may well ask ourselves to-day. "Tell me," he said, "when your Saviour's Name is blasphemed or spoken lightly of, how do you feel?" "Feel, sir," he replied, "pierced with thorns." Oh,

At this point the Chairman departed from the programme to call on the Bishop of Minnesota (Dr. Whipple):—

*Speech of the Bishop of Minnesota.*

May I call your attention to one fact presented in this Report? There was not one solitary word about the hardships of missionary life. Its ringing spirit told us the truth—that the happiest life that God ever gave to man is to tell the story of the love of Jesus Christ. Our Blessed Lord has never laid the weight of a feather on one of His children that men of the world do not gladly take upon their shoulders in order to accomplish their own aims. It is not harder to go to South Africa to tell of the love of Jesus Christ than to go there to dig for gold. It was no harder for Parker and Hannington and Mackay to lay down their lives for Christ than it was for Gordon to die as a soldier in Khar-toum. When I heard that part of the Report, and the tidings that brought tears to the eyes of every one who knew the great-hearted Archbishop, I remembered a legend of the early Church. A loving disciple of Jesus, whose head and whose hand were busy with the Master's work, and who, in his love, loved all that Jesus loved, was visited one day by an angel, who said: "God hath sent me to His own beloved to give him God's greatest gift—eternal life." This, thank God, is the lesson that should come to our hearts as we read the story of missionary life. Your honoured Chairman has spoken of me as "the apostle of the Indians." Let me say to this vast audience that the apostles of the Indians are in the employ of the C.M.S. I wish that I could tell the story of Bishop Horden, who is spending his fortieth year

Christian friends, ought not that to be our feeling to-day when we remember the submerged three-fourths of the world of which we have heard, and when we remember that while we are mourning over the death of the Archbishop of York, who has gone to his eternal rest and to higher service above, at least 1000 heathen and Mohammedans have died without Christ during the short twenty minutes allotted to me? When we think of that, and of how little the beloved and adorable name of our Lord and Master is loved in this world of His, should we not feel pierced to the heart with an anguish which nothing can assuage save the resolution—may I not say the stern resolve?—henceforward to be surrendered, dedicated, consecrated, given away for the blessed service of Him who died for us, and rose again, and ascended as at this time to take to Himself a Kingdom, and to return.

amid the solitudes of the Hudson's Bay, completing the translation of the Sacred Scriptures for the Indian people in his charge, and who, under God, has won every one of those tribes save one to Christ. A large majority of them can now read in their own tongue the wondrous Word of God. I would like to tell you of the Bishop of Mackenzie River, who could not come to the Lambeth Conference because he could not go and return within a year; and of those other noble missionaries. I will speak of but one. Thirty years ago, in days so dark that my diocese was deluged with blood, the result of an Indian massacre, a young Englishman came to an ordination which I held in the diocese. There was something in his manly bearing that won my heart, and I urged him to become one of our labourers. He said, "I am going to Manitoba." I said "Where?" "I know not," said he; "wherever the Bishop shall send me. I am sent out by the Church Missionary Society." Six years afterwards the Bishop paid me a visit. I said to him, "Do you hear often from young M'Donald?" "Not very often," he replied, "he has only one mail a year." Some years after that he came to my home, and told me that he had travelled for nine months in every year in snow-shoes, and for three months in a birch-bark canoe, as he is doing to-day. He was then on his way to England to print the Gospel for 700 Indians whom he had baptized. The reason, brethren, that some of our fellow-Christians care so little about Missions is that they know



nothing about Missions. Some years ago an Indian stood at my door, and as I opened the door he knelt at my feet. Of course I bade him not to kneel. He said, "My father, I only knelt because my heart is warm to a man that pitied the Red man. I am a wild man. My home is five hundred miles from here. I knew that all the Indians to the east of the Mississippi had perished, and I never looked into the faces of my children that my heart was not sad. My father had told me of the Great Spirit, and I have often gone out in the woods and tried to talk to Him." Then he said so sadly, as he looked in my face, "You don't know what I mean. You never stood in the dark, and reached out your hand, and could not take hold of anything. And I heard one day that you had brought to the Red man a wonderful story of the

Son of the Great Spirit." That man sat as a child, and he heard anew the story of the love of Jesus. And when we met again he looked in my face and he said, as he laid his hand on his heart, "It is not dark. It laughs all the while." Only one word, and I have done. It is towards eventide with some of us, and we are looking first to going home, and next to meeting the Saviour, and next to having the old ties reunited. Oh, my brothers, there will be comfort in meeting some one whom our prayers and our alms have helped heavenward and homeward. As one of the old Bishops of a sister Church bound to you with the tenderest love, I bring from her a God-speed and a blessing to this Society, whose example has stirred our hearts to be braver for Jesus Christ.

"Come, labour on" was then sung, during which the collection was made. The Rev. Canon Edmonds, B.D. (of Exeter), proposed the second Resolution, which was seconded by the Ven. Archdeacon Caley (from Travancore):—

That the rapid increase in the population of India, the multiplying opportunities of extension in China, the development of civilization in Japan, the advance of geographical discovery and commercial enterprise in Africa, constitute a loud call to the Church of Christ, and to the Church Missionary Society in particular, both to foster the spiritual life and Missionary zeal of the Native Christian communities already gathered out, and to preach the Gospel in the regions beyond.

*Speech of the Rev. Canon Edmonds.*

Whoever drew up the Resolution expected, of course, that the speaker in whose charge it should be placed would have about two hours to himself, for a more comprehensive Resolution, one made up of words each of which is as full of meaning as it could be packed, was hardly ever, I suppose, placed in the hands of a speaker before. India, with 260 millions of people; China, with—I won't say how many, but at least with 300 millions; Japan with 35 millions; and then Africa—Dr. Caut tells me there are 200 millions more there! The task is impossible; and yet how suggestive is each word in the Resolution, of thoughts on which it would be wholesome to dwell for a few minutes this morning between the speeches of the brethren who have preceded and the speeches of the brethren who are to follow me. I imagine that I am asked to speak here to-day because the country clergy, in the course of the past year, have done for this Society what we have been all exhorted to do to-day; they have stepped forward. I come from a diocese which is second to none in England for the missionary interest fostered by its chief, from a county which provides you with your own President and Chairman, and I feel that these considerations may almost lift me above the overwhelming sense of un-

worthiness with which I stand here this morning. Well, my friends, I only hope this Meeting will dwell upon the thoughts in the Resolution, and will go away with them, and will carry back into those counties from which you come, and into those dioceses in which you live, some of the earnest, solemn, expectant spirit which has been fostered here to-day. Far more than an increase of missionaries, and far more than an accession to the income of this Society, the one great thing to be desired, throughout the length and breadth of England, is that it should come to feel the missionary spirit flowing through the national life, colouring all our anticipations of the future, and moulding all our efforts on that large scale in which a nation acts amongst the nations of the world. We want that behind the Gospel which our brethren preach, and we want that with the money which our people give, there shall grow the deep conviction, diffused through all Christian England, that the work of the world is missionary, and that the only explanation of human life, the long sequence of human events, is that which comes from the cross of our Lord Jesus Christ. More and more it is becoming so. While speculative men may be losing grip of the truths of Christianity, thoughtful men are coming to feel that the

world is the Lord's, and that the Incarnation of the Saviour sanctifies potentially all the peoples in the world, and places them together in one great body, of which He is the Head and into which His grace is intended to flow. Now fasten your thoughts upon these four things which are before you. The increase of population in India is one of them. Do not expect me to go into statistics. But the most striking fact, to my thinking, in the whole history of the world is this: 100 years ago the population of India is estimated to have been 150 millions, and to have remained at 150 million for years, and even for centuries; kept at one dead level by war, by pestilence, and by famine. You have gone to India and established a reign of peace. You have stretched out hands of defence over those people in their temporal life. They have sprang up under your shadow. They have increased by 100 millions in the course of the last eighty years. There is no fact like that in the whole story of the multiplying of people. Now, I ask, if in the providence of Almighty God it has been given to this country thus to protect human life in its brevity, in its fleetingness, what shall be given to it to do for the spiritual life of the people? Is the mere multiplication of units a blessing in itself, or is it not an unbounded blessing for what it leads on to? For it is the beginning of a life that should never end, the enjoyment of a few blessings here, the type and shadow of unmeasured, unfathomable blessings in the ages to come. The enormous increase, then, of the population of India does contain within it a loud call upon the Church of Christ. Just now there were words spoken by His Grace the Archbishop, of great weight and power, about the patience and the quietness of mind in which you should pursue your work. May I say, on behalf of India, that it wants a larger number of men of that temper; that it wants a large accession to the numbers of those who will go and give themselves to that land and be content to be forgotten until they have done their work; who will sit down to the mastery of the languages of India, and to the mastery of its wonderful literature, and will bring to bear the knowledge they thus gain and perfect upon the improvement of the versions of the Holy Scriptures, which are the chief instrument in that country for the spread of the Gospel of Christ? Let me give you two illustrations. I had occasion, some time ago, to look through the history of the versions of the Bible which have been provided for India. I will mention one in India and one in Ceylon. The Hindustani version is probably the most

important of all versions of the Scriptures that are circulated in India. It began with Henry Martyn. Every one here knows to what date that carries us back. My Christian friends, it is not finished yet. There has come since no band of labourers who have spent upon this version an equal amount of ability. There have been men who have done it great service. There have been Committees from time to time that have improved it here and there; but as a version of Scripture it has never advanced in proportion to the length of time that has elapsed, and all for want of the men who could combine to do a thing begun so long ago by Henry Martyn, who, bestowing upon it the largeness of his gifts and the wonderful power he always threw into what he undertook, lifted that work to the high level to which so brave a spirit alone could raise it. There is a grand work for ripe scholarship to accomplish in these versions of Scripture; a work which may probably touch the whole missionary life; a work which learned men might desire who delight to put one verb more clearly and to translate another with a little more felicity than their predecessors have done. Let me give another illustration. The first Bishop of Calcutta, as everybody knows, was Bishop Middleton. I am not quite sure whether he was not maligned—I think he was—by Charles Lamb in one of his interesting though somewhat irreverent essays, in which he says, "T. F. M. is reported to carry his mitre high in India." His scholarship was minute, and exact, and refined, and particular. The only man, as far as I remember hearing, he ever ordained was an ex-Methodist schoolmaster called Thomas Armour, who had been a private soldier in Her Majesty's service, who by sheer force of piety had made himself beloved among the Natives of Ceylon. He mastered the language of the people, and, in connection with Mr. William Tolfrey, of the Civil Service, began the Singhalese version of the Bible on the foundation of a manuscript that the Dutch had left behind them. Bishop Middleton honoured the gifts of Thomas Armour; and that great scholar, stooping to the ordination of the humble private soldier, honoured himself in ordaining to the service of Christ one who had thus won his credentials. I met the Bishop of Colombo at Exeter the other day, and said, "How is the Singhalese version of the Scriptures getting on?" He replied, "We have a Revision Committee, and I am working on it, but the work is not done yet." It began with Bishop Middleton and Thomas Armour, and it ought to be done, and

would have been done a long while ago if a larger number of men had come forward from the ranks of English scholarship—men who felt it was worth their while to be forgotten for ten, or even for twenty years—and if the Committee would only sustain them, and the Christian community in this country would trust them, until (borrowing an image from the Old Testament) the hand, hitherto hidden, is thrust out of the obscurity, with the roll of a book in it. I turn from India; I pass over China; and I glance at Japan for a minute. Archdeacon Moule's dream of a visit to China by the Archbishop of Canterbury is not such a very wild dream after all. On this platform is an English Bishop who is contemplating a visit to Japan; and what is the attraction of an English Bishop to Japan? Not merely the attraction of a father to a son, but the attraction of an English Christian highly placed in the service of his Lord to a country in which the greatest of all questions is to hold all hearts for the time under its control. In 1834—it is not so very long ago—a writer, discussing the chances of Japan, used words which I venture to quote here for the sake of their weights and measures of improbability:—"We think it, however, much more likely that the sole remaining link between Europe and Japan, viz., the Dutch connection, should be severed by violence or obliterated by disease, than that either force or persuasion should devise a new one between this country and that empire; that New Holland, Borneo, and Central Africa have a fairer chance of being diplomatised or dragooned into hospitality or submission to us within any period to which the speculation of mortal man can reasonably extend." Five-and-twenty years after those words were written, the link was re-established with her which seemed so improbable; and as to the three weights and measures of improbability, New Holland is the half-forgotten name of a country in which there are now 3,000,000 hospitable Christians; Borneo is a country which has in it a young Native Christian Church; Central Africa has already a rooted religion and a long roll of Christian martyrs. So wonderful is the progress that the Almighty Himself is making in the world in the great process of bringing all things under the feet of His Son. I will just look for one moment at the last of these topics—the progress of geographical discovery, the extension of commercial enterprise. I walked down Fleet Street this morning, taking Dr. Johnson's advice. I passed a shop where they sell maps. In the foreground of the window was a map of Central Africa from the

South up to the Equator. Little pins with small flags on the top, each significant of the country they represented, were stuck into the map, that every passer-by in Fleet Street to-day may know the most recent fact of geographical enterprise, opening up all the country of Africa and gradually spreading over it the lines of road along which the evangelists of the Gospel will travel to bring that vast continent to the feet of our Lord Jesus Christ. These are the very features of the time in which we live. Populations are gathering, the Gospel is being preached to them; and no Gospel is a Gospel in these days unless it can be a Gospel to everybody, unless it is independent of lines of latitude and of longitude, independent of the accidents of climate or of race; unless it speaks or can speak to them all. Such is the Gospel of the Lord Jesus Christ, and what can we do to spread it? There is a beautiful scientific experiment which many of you must have seen. It is performed when what is called an induction coil is connected with one or other of the many forms of vacuum tubes. When those tubes are made there is embodied in their structure an element, invisible to ordinary eyes, but capable in a moment of becoming visible when an electric current is passed through it. That current reaches the tube through the secondary wire of an induction coil. It is not generated in the coil. It reaches it from a primary wire attached to the cells of the battery which is the fountain of it. But the intensity of the current is in proportion to the fineness and the length of the secondary wire. I look upon this meeting as a great induction coil. The influence which brings men to God has its fountain in God. His love is the primary wire in the coil. But it excites in the hearts of His children a corresponding activity. It goes from heart to heart, gathering intensity as it goes. And when it reaches the hearts of the heathen, with intensity proportioned to our numbers and our self-consecration, then in a moment the forms of moral beauty, hidden up to now, flash out in all their beauty and variety at the magic touch of the grace of the Holy Spirit. For the races of the world are a series of such vacuum tubes, and in each of them lies hidden, till the moment of revelation shall come, forms of moral beauty destined to be to the praise of Him who shall renew them after the image of the Lord Jesus Christ. This is what we can do, if on our return to our parishes we can excite this electric influence, and this is what we shall accomplish if we do.

*Speech of the Ven. Archdeacon Caley.\**

The Resolution before you speaks of two duties of vital importance. The first is the duty of fostering the spiritual life and missionary zeal of the Native Christian communities; and the second, the duty of preaching the Gospel in the regions beyond. With regard to the first, it indicates no new mode of procedure, so far as we missionaries are concerned; for we have always believed that spiritual power is the great solvent for almost every difficulty, and that its presence or absence means success or failure. We also hold very strongly that any Church which lays claim to our Lord's promise that He will abide with it must go and teach all nations: it must be animated with the missionary spirit if it is to prove its Divine relationship. It is this view of our duties, and the teaching consequent on this view, that has almost changed the order of aggressive action in some parts of the mission-field. We used to speak of the European missionary and his Native helpers. Now, I am thankful to say, we are beginning to speak of the Native missionary and his European helpers. A great deal of aggressive evangelistic work is carried on by our Native brethren, only assisted by us. Let me give you instances of this. Last year I visited two places in the Ellantur pastorate, which is under the Rev. Mr. Thoma, where he had commenced new work. In one of them there was already a prayer-house erected, and about forty men, women, and children under instruction. At the other place the work was not so far advanced; there being no prayer-house, and consequently no regular instruction. A start, however, had been made by our Native brother. When we ascended the hill where it was proposed to put up the first building, I could see on the opposite hill, about five miles away, a church with a congregation of upwards of 500 souls, all of whom had been brought into the fold of Christ since I first arrived in Travancore. The work in that place also was commenced by a Native brother. I remember very well going with him to make a few necessary arrangements, when some people had placed themselves under instruction, just as those last year had done. What has God wrought since then? There is now a large church standing on a hill dominating the country for miles round, with a congregation of upwards of 500 souls, all of whom had been brought into the fold of Christ

within the last twenty years. Between the visits to those two new places, I went to a congregation at Prakanam which was commenced by Mr. Ooman Maman in 1876. I received a most hearty welcome. Before I entered the church I heard several children reading and repeating passages of Scripture, also singing some of our Christian lyrics. Nowhere under the Church Councils is there a higher spiritual tone than at Prakanam; and yet fifteen years ago they were all sunk in heathen darkness. I say "all," for at that time the teacher and his wife as well were both heathen. They belonged to a very good caste, and were connected with the most influential families in the place. In 1877 the husband became convinced that Christianity was true, and God gave him grace and strength to declare himself on the side of Christ. For him to have done so at his own home would have been dangerous, so he lived with me for a while. His wife did not then believe as he did; therefore she remained behind. Great efforts were made to take him away from me, but he stood firm through them all, and in 1878 I baptized him, giving him, at his own request, my own name, John. In the following year I baptized his wife, and soon after that they left for their own home, which, I am glad to say, was given up to them. My successor appointed John to the Prakanam congregation, and there he is happy and respected. He is not a clever man, but he is a deeply spiritually-minded man, and has now an excellent helper in his earnest Christian wife. No people ever loved their teachers more, and no teachers ever cared more for their people, and thus it is that both teachers and taught grow in grace and in the knowledge of our Lord Jesus Christ. Last year, at the capital of Travancore, I met an English gentleman, who held Her Majesty's commission, who said he did not think it possible for an adult to become converted. He said, "You may train children to be Christians, but for a man with all his faculties—a Hindu with all his early training, and prejudices—for such a one to be converted, to become a real Christian, is an impossibility." There were one or two advantages attending this expression of opinion. First, it was on the spot, where it could be tested; and, secondly, it was made to one who was in a position to test it, and not to one who did not take an

\* Archdeacon Caley has kindly revised his Speech, and we are thus enabled to insert it as originally prepared; some sentences being omitted at the Meeting for want for time.

interest in Christian matters. I replied, "There is a man from my district, a Brahmin by caste, who has been preaching in these very streets of Trevandrum, and who has been knocked and pulled about in consequence, and yet he continues his preaching there and in other places, and is happy in his work. First, he is a Brahmin by caste; secondly, he was a Government official; and thirdly, his sister was married to the Gurn, or teacher, of the Maharajah. His worldly prospects were therefore of the best possible kind. All this he voluntarily gave up, and declared himself a believer in Jesus Christ, and not only so, but he suffered persecution and the loss of all things. What further evidence of true conversion can a man give than that?" I then related to him the story of Iman-ud-din, the Mohammedan maulvie, who from being a stout opposer of Christianity became an obedient believer. Next I related the story of Paul's conversion, without telling him at the time of whom I was speaking. I then said, "Here are three men of high position, keen intelligence, all living at different times, and in different places, and of entirely different antecedents, and yet in each case, at a definite period, the whole course of the life of each man is entirely changed in a similar way, i.e. each man declares himself a believer in Jesus Christ, and in consequence of the belief lives a life in the future entirely the opposite of what it had been in the past. That," I said, "is what we call conversion." Well, the gentleman came to me the same evening and said, "You are right and I am wrong;" and much more to the same effect, which I need not here repeat. But the Resolution speaks of preaching the Gospel "in the regions beyond." Therefore I should like to say a little about our *Alwaye Itinerancy*. In the southern part of the diocese the Native Church has taken root and is steadily progressing; but there is a large tract lying between the districts of Cottayam and Trichur, occupying about 1800 square miles, with a population of 600,000 souls, virtually untouched. In this enormous district we have one missionary, Mr. Romilly, and about a dozen Native agents; whereas we ought to have two or three missionaries and about 150 Native agents. I have travelled through the district, and to work it well we ought to have that number. The population is of a most varied kind, representing every class of mind, from the keenest intelligence to the most profound ignorance. There are in Travancore 400 castes, most of whom are represented in the itiner-

ancy. But the greater part of the people are thoroughly intelligent. The Hindu is not so much a scientist as a philosopher. He is not satisfied with knowing *what* a thing is, but wants to know *why* it is. He wants a reason for everything, and thus it is that he has so often been allured into labyrinths of utter confusion. He cannot be silenced by a mere platitude. A loose statement thrown into the face of a Hindu is very likely to be torn to pieces and thrown back again. For instance, in order to show the folly of setting up an idol to represent God Who is a Spirit it has been said that you cannot represent the formless by a form, and that has been considered profound enough to throw down every idol and prove Hinduism to be wrong. But an intelligent Hindu is not so easily vanquished. He writes the letter *Kah* and says, "What is that?" You say, "*Kah*." "Is it a form or is it formless?" "It is a form." "What is its purpose?" "To represent the sound *Kah*." "The sound?" "Yes." "Is the sound a form, or is it formless?" "It is formless." "How can it be true, then, that we cannot represent the formless by a form? We have just done so. Not only do we do so, but we must do so, or we could not have a written language—we could not read." Therefore, instead of staggering before the proposition which was supposed to throw down every idol and establish the spiritual character of the worship of the true God, he shows the proposition to be utterly wrong. For myself, I think it is wrong to say we cannot represent the formless by a form. We can and we do. But if we had many signs to represent any particular sound in a given language, it would lead to confusion. And this is just what Hinduism has done. To represent the one formless God, Hinduism has made millions of forms or signs. The God Who is a Spirit is lost in this confusion. But He knows that man longs for a form to represent God, and this want He has mercifully supplied. He has not left it to man to frame, but has given it Himself. To us it is a matter of revelation. "God, Who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, Whom He hath appointed Heir of all things, by Whom also He made the worlds; Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high" (Heb. i. 1—3). Yes, the Incarnation

is the glorious outcome of the possibility that God can love the sinner, and the response to the longing of every human heart. "Will God in very deed dwell with men on the earth?" cried the saints of old, and tens of thousands in Africa, and China, and India, and throughout the world are crying the same cry to-day. "The tabernacle of God is with men," is the response, "and He will dwell with them, and they shall be His people." Instead then of telling a Hindu that it is impossible to represent the formless by a form, I would tell him that the God Who loves him, and Whom he wishes to serve, has answered his inward longing by giving him the Incarnate Jesus, "Who, being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, He humbled Himself and became obedient unto death even the death of the cross." Thank God, we do not go empty handed. We have a message to deliver, something to tell, something to communicate. We believe that Jesus Christ can satisfy the longing of every aching heart throughout this sin-stricken world. If we once believed that God did not love the sinner, or that Christ was not his all-sufficient Saviour, our

hands must fall by our sides, and our tongues cleave to the roof of our mouth. But what we have felt and known with confidence we tell, and whatever difficulties may arise, our watchwords are, Upward and Onward, knowing the victory is sure. A Hindu said he had thought much of the various religions of the world, and he had come to the conclusion that with the exception of Christianity they were all like rockets. He said they each left the earth and mounted up with rapidity, as if they would soon reach the heavens. But although one might rise higher than another, and some shine brighter than others, they all soon burned themselves out and came back to earth. "But," said he, "heaven is the goal of the Christian religion. It returns not back to earth, but goes on higher and higher, and higher still, until it reaches the throne of God." And so it does; and we shall reach there, too, if we are faithful to it. But are we? Or are we in our representation of our Saviour's cause merely displaying before men and angels something rocket-like, mere spasmodic effort which only rises to human level and then returns to earth to perish there? No, thank God, I believe we are not. The history of this Society has not been the history of a rocket.

Mr. Miles MacInnes, M.P., a Vice-President of the Society, seconded by the Rev. R. P. Ashe, M.A., moved the following Resolution:—

That this Meeting unfeignedly thanks God for the growth among Christians of all classes and both sexes of a sense of their responsibility to Christ for the extension of His Kingdom; and, while rejoicing that means are being found to send forth any whose hearts God has touched and who give promise of efficient service, rejoices also that those who are plainly called to stay at home are finding openings for active personal work in instructing and inspiring other Christians touching the grand cause of the Evangelization of the world.

*Speech of Mr. Miles MacInnes, M.P.*

Sir John Kennaway, and all other friends of missionary work throughout the world,—This third and last Resolution begins and ends with a note of praise. When we, members of the Church Missionary Society, think how many mercies we have received collectively and individually, surely it is well that the last Resolution submitted to this great meeting should end with words of thanksgiving. The Resolution contains three clauses, and each clause touches on one point—an acknowledgment before Almighty God, with deepest thanksgiving. If there were time, many a clergyman from many a country district would rise up and testify to the increased interest seen everywhere in missionary meetings. Certainly, in my own far-distant county, long as I have known and attended gatherings of the

Church Missionary Society, I have never seen such hearty interest as has been displayed during the last three years. As it is in the far North, so it is everywhere throughout the country. As fresh members are added to the missionary band, new homes throughout the country have something more than a general interest in missionary work. Many and many a country home now looks upon some far-distant Mission station as the home of the dearest and fairest of the flock, working there with a life of self-sacrifice and self-devotion which is the admiration of the whole family and the whole district. The second clause calls upon us to thank God that means are being found to send forth any whose hearts God has touched. Certainly it is a cause for congratulation that as the numbers increase the means

also should not be wanting. But I confess that I feel ashamed to stand up here, in the centre of the wealthiest city in the world, and say much about the increase of our funds. We thank God that the income of this Society has now touched close upon a quarter of a million; but what is a quarter of a million here in the City of London? Year by year successive generations delight to follow the expositions of the Chancellor of the Exchequer as he tells us, and we listen with some complacency, how our income grows; and, as the oldest of us can remember, the income-tax now produces four times what it did when we were young men. We speak of our vast increase in every direction; and are we satisfied with a quarter of a million for the Church Missionary Society? It is well that money has not been wanting, but there is nothing to boast about in a quarter of a million in a country which still spends 150,000,000*l.* year by year on drink. We are called upon in this Resolution to thank God that the interest is not confined to any one class, and that those who stay at home are helping. Those of us who are well on in years look on with interest to the subjects that are occupying the attention of the young men and young women who will have their part to play in the next century; and it seems to me that it is indeed encouraging, amidst much that is discouraging around us, to see that in every direction young men and young women, in the first flush of life, are giving up themselves to missionary work; and that not merely in one class of society. We are all thankful to hear and to know what has been done by the University of Cambridge. Some of us are waiting for the time when the University of Oxford will wake up. But there is no longer any uniformity in those offerings for services. Twenty or thirty years ago there was a certain amount of uniformity. Many men of earnest piety were sent forth, but men of great intellectual power and high culture, like Henry Martyn of Cambridge and Henry Fox of Oxford, were the exception. But to-day we welcome not only many graduates of Universities, but many who have passed from the University and profited by their training, and who bring the most valuable combination—practical work, with knowledge of Christian service at home. And not only men, but women, too. Time would fail to remind you of the women's work among the women of India and China. It is true to-day, as a Native agent in Sindh said not long ago, the shortest way to a man's heart is often through the heart of his wife. That shortest way is being proved again and again by

many of our sisters, not only in Zenana and kindred work, but in education and hospital and nursing work, as well as in the direct mission-field. Thirdly and lastly, the Resolution asks us to rejoice that those who are called to stay at home are finding openings for active personal work. If I sum up in one word what I understand to be the meaning of that clause, it is the attitude of the Church at home to the Church abroad, and here we do thank God that there is that union about which we heard last night as we listened to the stirring words that fell from the lips of the preacher at St. Bride's Church. We were reminded there of Christian unity. Some of us here in London have had an object-lesson in unity this very week. Many of us saw and others read of a great demonstration last Sunday afternoon, when from all parts of this vast metropolis men came together, marching to one goal with one purpose. On their banners there was no legend more frequent than "Union is strength, United we stand." There was no picture that struck the eye more frequently than the picture of two men standing together locked hand in hand. Well, if men united together for one common cause work thus in unity for any earthly aim, surely it is a disgrace to us if we cannot put aside the petty differences that somewhat divide us, and work with one heart and one spirit for the promotion and propagation of Christ's Kingdom upon earth. May I remind you of that almost the shortest Psalm in the Bible—"How good and how pleasant a thing it is for brethren to dwell together in unity!" You will all remember how that Psalm closes with a blessing—"even life for evermore." It is given to me to stand here, as a layman, between those who have spoken to you of work in the field and Mr. Ashe, who is returning once more to the most interesting sphere of labour. But, before I sit down, I desire to remember the note entrusted to me in this Resolution—the note of praise and the note of thanksgiving. "Keep on praying," said an old Hindu; "they cannot hinder you if you keep on praying." Yes, keep on praying; but as you pray do not forget to thank God for all that He has done. Many years ago, when I was a boy, there was a story often told how a good woman came to her minister and lamented rather sadly that though she had prayed much she had as yet received no answer to her prayer. And the good man said, "Madam, have you ever praised God for all that He has done?" As we separate, may we separate in a spirit of thanksgiving for all the great mercies vouchsafed to this Church Missionary Society—thankful, each one indi-

vidually, for all that God has done for us, and determined, every one of us, more and more here at home in London, at the close of this nineteenth century, to live more in the missionary spirit—to see to it, each one of us, that as our missionary

friends come home and visit us in our homes, and we walk with them and talk with them, they do not feel how small a place real missionary work occupies in the midst of all the cares and duties that oppress us.

*Speech of the Rev. R. P. Ashe.*

I stand here at the invitation of the Society. If it had been left to my own choice, I should have declined the honour they have done me. I know that my name brings to your hearts and thoughts the party of men holding the fort on the Nyanza. My heart goes out to that little spot in Africa, and my thoughts go back to one I knew and loved there—Alexander Mackay. I see a chain, and at one end Mackay, a stout iron staple in the rock of an undaunted purpose, an undying resolve. I remember, and was reminded of it to-day, how even his resolution at one time was nearly shaken, things seemed so dark; and those about him counselled that Uganda should be forsaken. He had actually packed up his things, and had actually taken a few steps on the coastward journey, but some little thing was not ready, as often happens in Africa, and he turned back. What a wonderful chain it is—that one lover of Christ, with a strong purpose and resolve at one end, and the great gathering that Bishop Tucker has written about—that grand gathering of Native Christians in Uganda, that warmed his heart and filled him with rejoicing, at the other end! And the links are those that God used to preach the Gospel. We must not forget, though the daily papers tell us how superior Roman Catholic missionaries are to Protestants, because they stick to their posts: Dr. Peters, too, has words of praise for the Romanists, and of condemnation for Protestants;—but we must not forget that about the Nyanza are the graves of nine Englishmen—nine brave men who laid down their lives for the cause. I know that the little party that is going out now has your sympathy; I know

that we shall have your prayers. I only wish that those missionaries now upon the Lake—the brave and steadfast Gordon, the brave and steadfast Walker, and those that have gone to join them—could see this grand Meeting. Oh, how it would fill their hearts with joy! and I trust, if God gives it to me and my companions to reach them, we shall cheer their hearts by telling them that the supporters of the C.M.S. at home are full of sympathy and warmth and love towards them. We are apt sometimes to get a little downhearted because we think we are a little forgotten and are in an out-of-the-way corner of the earth. But such a gathering as this is most cheering and comforting to those missionaries who return home. It cheers them and fills their hearts with strength and courage. I feel myself cheered by this Meeting, and I can with real heartiness second this Resolution of praising and thanking God for having put it into the hearts of those at home to take more interest in the work out there, and in the missionaries in the foreign field. But I must close. I might have spoken of the work in Uganda and of the martyrs who died there. (Cries of “Go on, go on!”) But the time, I feel, is too short, and I must therefore sit down. (“No, no; go on, go on!”) I feel that I could not under the circumstances endeavour to speak of those whom I have loved in Uganda, and who were put to death for the sake of Jesus Christ, with any justice to such a subject. I know you will forgive me and feel for me if I ask you to allow me to sit down, just seconding the Resolution.

The Rev. G. Ensor, M.A. (Vicar of Rendham), made the closing speech:—

*Speech of the Rev. George Ensor.*

The duty passes to me, the mingling privilege and pain, of bidding in the name of this great assembly, this solemn and happy hour, farewell. Vast has been this convocation in the count of its numbers, impressive in the dignity of its representation, rich in the interest and eloquence of its utterances. To what point, it is mine to ask, shall the hopes and purposes of this hour converge? What shall be the serious issues and sequences of this day? I draw first high omen of encouragement from our present

concord. Our Temple of Janus on the Thames Embankment is now closed. The Hermon's dews of peace are resting on the high hill-tops of the Zion of our Society. There are some I know who would grieve that any shadow should fall upon the brightness of those ancient principles whose roots run far and deep beneath the foundations of our Society. There are others who would no less lament that any blot of shame should dim the fair escutcheon of our plighted faith; that never occasion for the taunt be given



that Evangelical principles prevent the performance of Evangelical promises. I do not deprecate these differences of thought. I do deprecate the hour when a scrupulous, a jealous, and a conscientious scrutiny shall cease to search the councils of this Committee or diligently ponder the purport of its every step. And I fail to discern in these divergencies of opinion any indications of division; rather do I in them discover the evidences of our vitality and the expression of our strength. And, if the present be full of peace, the future is no less full of hope. Abroad, the doors are opening wide and opening everywhere. India has invited us this day to its hearts and homes. China has claimed our pity by the sad memory of a bitter wrong. From Persia, from Africa comes the echoing call. From Japan, from Jerusalem. Yes, from Jerusalem. For through the tangling thorns of difficulties, and doubts, and distressful disappointments, there I seem to view an opening door, and through that opening door I see a dawn-light streaming on a darkened church. It may be that the pathway to the heart of Islam may lie through the territory of a renewed and regenerated Church. It may be that, as Islam smote of old Christendom through the breast of a corrupted Christian Creed, that ours shall be a sweet and splendid revenge. We shall smite Islam with the sword of a revived and an enlightened Christian Church. Is this presumption? My mind goes back to the story in the early annals of the faith. I seem to see those Cyprian and Cyrenian saints scattering in the first suffering of Stephen, and passing down to found at Antioch the second metropolis of the Christian faith. I watch them as, standing in that Syrian street for the first time in the history of the Church, sustained by no parallel of the past, shadowed by no precedent, they open wide the door of faith to welcome in the Gentile world; contravening, it is true, no apostolic canon, but, it is no less true, anticipating all apostolic sanction. I dare not say that they were rash when the

Divine endorsement of their success assures me they were wise. And now, finally, we turn to the present, the practical, and the particular conclusion for us all to-day. The environment of some of you detains you here at home; duty forbids you from the foreign field. Go, then, from this hour, and from this assembly, to be a force and factor of Mission influence to all around. Go—whether on pedestal of prominence or in niche of nothingness, it matters naught; go to be originating centres of Mission zeal, fountains of Mission inspiration everywhere. Remember that your toil at home is vital to the work abroad; that your lowly labour here is essential to the splendid triumph there. Some of you can go into the foreign field. With what persuasion shall we stimulate your wavering choice? We will offer to you a city in China of 10,000 souls, to be your undivided parish, your undisturbed peculiar; we will dower you with a diocese the integrity of whose darkness no Mission-foot shall infringe, no rival toiler shall invade. We will give you in Africa a race, a tribe, to be the happy heritage of your exclusive toil. You may take its rude and unformed tongue and train those harsh and stubborn accents to the tender tones of hope and peace and Christian love. You may teach them to bear for the first time upon their wings the thoughts of prayer to heaven. There you may live in the love and in the memory of millions of your fellow-men; you may be known as the evangelist of a race or the apostle of a people. You may bind a glory about your brows that shall outlive the lustre of the latest star. You may even earn a fairer laurel yet, you may win that blessed approving word of Christ, "She hath done what she could." I pray that India may in her annals mark this day with whitest chalk, that China may reckon it as memorable even in the chronology of its countless years, that Africa may bless it as the birthtime of a high resolve that raised another race to righteousness and gave another tribe to heaven.

#### THE EVENING MEETING.

Exeter Hall was again crowded at the Evening Meeting. The Bishop of Cork presided. After the hymn, "All Hail, the Power of Jesu's Name," had been sung by the assembly, the Rev. Gilbert Karney led the Meeting in prayer, and then Bishop Gregg delivered his opening address. The Rev. W. Gray followed with the story of the year's work of the Society. Another hymn, "A cry, as of pain," was sung, and then Col. Sir C. Euan Smith, late Consul-General at Zanzibar, addressed the Meeting. During the singing of a third hymn, "Lord, speak to me that I may speak," the collection was taken; and then short addresses on their various spheres of labour were

given by four missionaries—the Rev. F. N. Eden of the Niger, the Rev. A. E. Ball of Sindh, the Rev. R. W. Stewart of South China, and Dr. H. Martyn Clark of the Punjab. The Ven. Archdeacon Howell, B.D. (Vicar of Wrexham), in a powerful speech brought the Anniversary to a close.

*Speech of the Bishop of Cork.*

My Christian friends, the statements to which many of us listened in this Hall this morning, must have convinced every man of fair mind that there is an open door for missionary work throughout the world at the present day. It is but fifteen years since the advice of David Livingstone was first realized, and the Mission of this Society was opened among one of the highest-spirited nations in the centre of Africa. That infant Church has already been baptized with a baptism of blood, her sons and her daughters have won the martyr's crown; and what is it we hear to-day in the letter from Bishop Tucker, who has recently visited that land? That there is assembled in one church in that land, to worship God, 1000 men and women; in the evening another congregation of 800; and before he left that land he confirmed some seventy well-taught members of that infant Church. And then when we look at that rising nation of Japan, and when we know that the President of one of her branches of the Legislature is a Christian, and that there are many Christians in the Legislature; and then when we look at China with its teeming millions, and hear the tale, which we shall hear in stirring words by-and-by, which tells us of two young Christian ladies finding their way, unprotected by human arms, into the crowded cities of China; as we read and hear these things we feel that there is, by God's grace, at the present time an open door for missionary work throughout the world. We heard this morning encouraging and cheering statements with regard to the finances of the Church Missionary Society. We thank God that it is so, and yet we feel that what might be done is not done by this great nation yet; but after all, friends, this is but a part, and a small part, of the great need of the Church Missionary Society. The great need of all is the blessing of the Lord God upon its work in every land, but of this we are assured. If we go forth in humble faith to tell the story of the Cross to those who know it not, we are assured of the blessing of God upon our work. The needs of this Society are threefold, as it seems to me, and the first great need of this Society is the prayer and sympathy of the Church at home; the second need of this Society is the means whereby she may carry on her work; and the third need of this Society

is that men and women should consecrate themselves to this great work. But after all, these three needs are connected together, for if the first be realized the second and third will surely follow. If there be the prayer and sympathy of the Church at home, there will be the means wherewith her work shall be carried on, and, by God's grace and blessing, men and women will go forward to consecrate themselves for this work; and as I alluded to the Church at home, will you allow me for one moment, as an Irish Churchman, to say with what deep grief I heard to-day of the death of him of whom the whole Church of Ireland was proud? The Church at home will miss his keen intellect and brilliant eloquence; but, friends, as good men fall, or rather as they are called to a nobler service above, it intensifies the call, it intensifies the responsibility for us who are left here to do the work of Christ in the world. But, friends, if men are to give themselves to the work of this Society—the work of the missionary—there is one thing essentially useful. It is this, that there should be a real, strong faith; that there should be a strong faith of realization of the Unseen; that the life of Christ, the work of Christ, the presence of Christ with His Church should be intensely realized, and that the man who goes forth should go forth knowing that the presence of his Lord is with him to-day in the Lord's work, as He may send him and as He may prosper. It may be that in this vast assembly to-night, there are some young men who are casting about at the present moment, as to what shall be their future path in life. There are many openings in this great metropolis, there are many things to call men to the work of acquiring wealth and honour; many avenues, many openings;—but, friends, what will it be after a few years, after your course is run here, and your work is done? Is there not a nobler work still, to which this Society calls the sons and daughters of England to enjoy, in a nobler field of work, and a higher honour to be attained? Think you that the lives of those who have gone forth to distant lands in past years have been wasted lives? Think you that when the traveller walks over the grave, in the sands of the African desert, of some missionary who has fallen by fever or by violence,—think you that he passes by the memorial of a wasted life? Think you that those holy

men and women whose graves are by the shores of Lake Nyanza,—think you their lives are wasted lives? Those martyr boys who died in the name of Christ: that Native Church rises up now and tells us in the strength of young and vigorous manhood that their lives were not wasted lives, that their Master saw them, and He called them to a higher service and a greater reward above.

There is, friends, in one of the crowded cemeteries of this great metropolis, the tomb of a little boy, on which is recorded the inscription, "If I live to be a man I hope to be a missionary; if I die young, put this upon my tombstone, that someone else may go instead of me." Are there any here to-night who will take up the challenge?

*Speech of Sir C. Euan Smith.*

. . . I do not intend, ladies and gentlemen, nor do I feel myself in any way qualified, to speak to-night upon the more solemn and serious side of missionary work; of the splendid self-denial and heroism—that must be dealt with by able tongues than mine; but I come before you as a Government official who has had peculiar opportunities during those three years of judging what missionaries do and can do, and of the influence they exercise upon the people among whom their lot is cast, and to tell you in a plain, unvarnished way, how excellent and how lasting that influence is. Two years ago, upon my return from Zanzibar, I had the honour of addressing an audience similar to this within these walls. . . . At that time nothing could have seemed more gloomy, nothing could have seemed more overcast, than the prospects of missionary enterprise, especially in Central Africa, and especially in that kingdom of Uganda, of which Bishop Tucker is bringing back such a glorious report. . . . I believe there is no brighter harbinger, and no surer, so to speak, proof that God's blessing is about to rest upon missionary enterprise in Central Africa, than the fact that the Society has secured the services of such a man to go into these regions to present at once to the people all that is best in the character of a Christian and an English gentleman. You have all seen, and you have all read, I hope, those most interesting and those most graphic letters that have been published, that have just come home from Bishop Tucker, from Uganda. It is a wonderful thing to think that Bishop Tucker, so soon after his arrival upon the East Coast, having no knowledge of the people and of the language whatever, went up to King Mwanga and there arranged with the very man who, perhaps under a misunderstanding, murdered his predecessor, to get him to consent to the Gospel of God once again being set before the people of Uganda. . . . You will remember during the last two years, events of the greatest importance have been taking place in these territories. You will remember how your fellow-countrymen, all the more because they

are missionaries, how they not only preserved the good name of missionaries, but also the good name of English ladies and gentlemen. There was nothing more striking than that even the Arabs and the Natives should say to the missionaries that they would allow them to live in their midst because they had led God-fearing lives, and because they did harm to no man. Nothing surprised those who had watched the course of events more than the way in which the Natives approached the station, surrounded it, and, at the sacrifice of their own lives, said they would defend the place against any force that might be brought against them. It is in this way that missionaries, isolated as they are, in the face of discouragement, ill-health, climatic discomfort of all sorts;—it is these occasions which teach them that the harvest of their lives can be reaped from time to time, whenever God sees that the time has come. . . . A crisis has now arrived in the affairs of Africa, such as, I believe, some years ago would have been looked upon as absolutely impossible by any living man. Who could have told how, in a most marvellous way, the whole attention of Europe, of all classes in Europe, would be turned upon the Continent of Africa? You have now open before you a magnificent opportunity—a work that will need your utmost energies. Strengthen, therefore, the hands of this great Society which has already done so much for that continent. I would ask you, one and all, to remember that if public attention, the attention of the political world, the attention of the commercial world, and of the financial world, is now turned upon Africa, it is because the missionaries first went as pioneers. Whatever may be said in the future, whatever results may arise—and no man can tell what they will be—from the tremendous energy, and resource, and strength, and power, and intellect that are being put forth to develop that continent, the missionary societies, one and all, will have the right to say in the future, "We showed the way, we were the pioneers." . . . I therefore say to each one of you: Use

your influence upon the circle that is within your reach, to help this great Society in this crisis. Give your money, give your time, give your brains, give your intellect, seize the opportunity that is being opened for us now. Who can tell when it will come again? Who can tell, if you let it pass now, that you may not have to grieve over a wasted opportunity? The Society now, if it is to do all that is demanded of it, requires more funds, requires more men to go out to Uganda, to go out to that tremendous continent of Africa. The Natives are turning towards Europe in a way they have never done before; little by little they realize that European rule must sooner or later spread over Africa. [The speaker then mentioned the favourable treatment of missionaries by the German authorities on the coast.] There is one other subject that I can touch upon here now, with regard to the question of responsibility, and that is the great and, to the English people, the absorbing question of slavery. We all have seen that, under British guidance,

in August last the Sultan of Zanzibar issued a decree which is literally and absolutely a death-blow to slavery, as far as the coast population is concerned. That that decree has not been put in force to the full extent of its provisions is not only necessary but it is natural. When dealing with an evil that has gone on for so many hundred years, you must attack it gently, unless you wish to create a fresh and worse disease in its place. But with regard to the coast towns, the English people may, and I say it with all confidence, the public may look upon the institution of slavery as absolutely doomed, and doomed within a very short time. But that is not the case with the interior of Africa itself, although I think time will work its redemption. . . . Bishop Tucker has said, and said truly, that a door is now open in Uganda; he believes there is no such door in any other part of the world. It remains with those who have the interests of the Society at heart to see that this opportunity is not lost.

*Speech of the Rev. F. N. Eden.*

Many of you will know that we have been passing lately through a season of great trouble in the Niger Mission, and I want to say a few words about our troubles first. I suppose wherever we see the work of God going on in His Church, there we may expect to find the Adversary opposing it; wherever the good seed of the Word is sown, there the Enemy is present sowing tares. I know it is so in the Church at home; it is also the same in the Church abroad. It certainly has been so in the Church of the Niger. My friends, I would witness before you to-night that God has been working in the Niger Mission during the last three years. I must acknowledge that, because it is so easy to criticize; it is so easy to find fault and bring evil to light; and in dwelling upon the evil we are too apt to overlook the good; and so I tell you to-night, from what I have seen on the Niger, that there are bright spots in that Mission, and we must dwell upon those. There are worthy men among the Native teachers, and we must encourage and help those; but, at the same time, we cannot shut our eyes to the fact that Satan has been terribly active in that Church; he has been sowing tares, and we may thank God that He has brought to light much hidden evil. . . . Our ideal, our hope for the Niger Mission is a self-supporting Church. I say in the future, for the time has not yet come, the African is not capable yet of being left alone. . . . What we say is this, that the Native Church

must be a slow and gradual development. Things in Africa go very slowly. The West Africans have a proverb that they carry out most consistently and inconveniently in their lives. It is this, "Softly, softly catches the monkey!" (laughter). . . . And so I say we must go softly in order to build up the Native Church, and I know, from the little experience that I have had, that that is no easy task. They must be helped by Europeans; I say helped, not overruled, but guided and encouraged. And if you, my friends, send us out to try what we can do to encourage them, I do ask you to-night to follow us with your earnest prayers that God may give us wisdom and love, and, above all, patience, that we may do the work which He has called us to do. I say it is not easy work to go out there. Constantly we hear it said, "Africa for the Africans;" . . . but if we care for the Africans we must not take them at their word just yet and leave them alone. What does that friend of Africa say about that cry—a man, perhaps, who stands in the forefront of the friends of Africa—Alexander Mackay? These are his words: "Africa may be for the Africans, but Africa will never be saved by Africans alone. We must stand by them and with them in the fight with the powers of darkness, which are too many for them alone." To pass on, I am convinced that there is a loud call of God for more workers, more labourers on the Niger. The country on both sides that river is thickly populated, not by

people living in small villages, but in large towns. On the right bank of the river we have a station, called Assaba, consisting of about 15,000 people, and at the beginning of this year one of my colleagues there—Mr. Dobinson—took a journey of twenty miles into the interior, and during the time he was away—four or five days—he visited six towns, at least as large, gathering together congregations of 400 or 500 people at a time to hear his message. On that side of the river from Assaba on the coast, about 150 miles, we have only got one Native worker, a very worthy man, but he is alone. If we come to the other side of the river we find the same story there. Mr. Bennett, the only other European working in that part of the field, is living in a town comprising about 20,000 people, and within a radius of about three miles there are at least five such towns. Within a radius of about ten miles there are twenty such towns. For these towns, which extend far into the interior for hundreds of miles, we have only two Englishmen and three Native workers. I have not time to tell you of the awful state of darkness that these poor people are in; suffice it to say that they are under the power of Satan, tied hand and foot with the chains of sin and wickedness and ignorance. How are we to reach these poor people, how are we to bring them the light that God has given us? We must have some more men at once, and I would also add, when we get the men whom God has sent us,

let us combine and concentrate our forces, and not scatter them. . . . We must not isolate our missionaries, we must combine our forces in a strong centre, and work from the centre to the circumference. I wish to tell you what a great need we have for a doctor; how the poor people come up day by day asking us to heal them. . . . Surely I read in Christ's life that He cared for the poor suffering bodies of the people as well as their souls. He has left us, not only to preach the Gospel, but to care for the poor sick bodies of men, and by doing this we shall show the Africans that we really care for them, and they will open their hearts to the Gospel. We want also a carpenter to develop the industrial side of our work, and a teacher to train the boys and young men, who are the hope of the future Native Church. We want clergymen and laymen, we want men at once to go out. Is there no one who will come from this great multitude to-night? Is there no one to whom God is speaking, "Whom shall I send, and who will go for us?" Oh, may there be in this multitude hearts that God will touch and send forth, saying, when God speaks to them, "Here am I, Lord, send me." Oh, my friends, it is a difficult work, the battle is fierce and strong out there; we come face to face with the powers of darkness, but I can witness to you that it is a blessed work; we are on the winning side, we are more than conquerors.

*Speech of the Rev. A. E. Ball.*

Among the many brave soldiers and Government civilians who have done such splendid service in India, not a few have been loyal and devoted servants of the King of kings, and through their efforts Mission stations have been established, and by their prayers and by their liberal sympathy, and their personal service, the cause of Missions in India, especially of the Church Missionary Society, has been greatly advanced and greatly prospered. It was in response to a movement set on foot by a Christian soldier that the Church Missionary Society in 1852 sent out a missionary to Sindh. The population of Sindh is about two and a half millions, and out of this population two out of three are Mohammedans. The work amongst these people has been going on very slowly, perhaps slower than any other Indian Mission, and conversions are so few that there are only to-day about 150, and those who look at statistics might be inclined to write across the whole of our work, "Failure." But tables of baptism do not tabulate the whole results

of missionary work. There is in India to-day a great deal of Christianity outside the pale of the Church. The work of Christ is carried on day by day, and is making itself felt in every walk of life, in every rank of society. [After giving illustrations of this influence of Christianity, the speaker continued:—] And as a consequence of this stir about Christ, the Indian missionary prospects, the missionary outlook in Sindh, is full of brightness and full of hope, and in illustration of this I would ask you to come with me to a little room in Hyderabad, and as we enter that room we shall receive a cordial and respectful greeting from four young educated and intelligent men, whom I am glad to call my friends. One of these men, after years of earnest searching, after years of battle against intellectual difficulties, at last found truth in Christ, and witnessed a public confession in Holy Baptism some two months ago. The other three are on the very borders of the Kingdom: for aught I know they may be within the borders. The rumour went abroad through the town that these men were to

be baptized on Good Friday, and as a consequence they were dismissed from their situations, and learnt by bitter experience what it is to suffer persecution for Christ's sake at the hands of relatives and friends. These men have nothing particular to do, and gather together every day in this little room which we have been speaking of, and there they speak about the things concerning Christ, and mutually encourage each other. . . . As I think of these I seem to see, not this little band of four only, but I see hundreds upon hundreds in India who are seeking after truth, and whose eyes are directed towards England, and whose voices, blending together in one longing, tearful entreaty, come to us to pray for them. Their cry rings here to-night, "Oh, Christians, pray for us." And then behind these seekers after Christ stand the millions of India, and their life and their death and their ignorance all appeal to us, and their cry to us is, "Come over, and help us."

I have said that in Sindh the Mohammedans outnumber the Hindus by three to two. It is necessary, therefore, and fitting that I should say a word of the work amongst them. There are those who think that missionary work among Mohammedans is altogether unsuccessful; that, for some reason or other, Christianity fails to draw converts from the ranks of Islam. I do not care to argue against a grave and serious charge of that kind, but I should like to put before you two or three simple facts, and leave you to draw your own conclusions. Some two or three years ago, for a very short time, I was at work at Sukkur, in North Sindh, and there I had the privilege of seeing a Mohammedan baptized. He

heard the preaching of the Gospel in the streets, and the truth laid hold of his heart, and he felt its power; he was under instruction for some months, and at length, in the face of a great deal of persecution, and in the face of a heavy bribe if he would only leave the place and give up his idea of becoming a Christian, he was baptized, and he has been faithfully serving the Master whom he elected to serve. At Kurrachee the Native workers are of Hindu extraction; but if you go to Hyderabad and Sukkur, you will find that out of seven workers, one of whom is a clergyman, no less than five are converts from Mohammedanism. God is blessing His own Word even in the conversion of the Mussulman. In regard to the great and numerous opportunities we have for preaching and teaching in Sindh, and I believe in India generally, it is almost impossible to exaggerate. The missionary in Sindh can deliver lectures in town-hall and in schoolroom to educated English-speaking Natives; in the bazaars and the streets he can preach the Gospel; and by going down the canals in a boat, or crossing the sandy plains on a camel, in town and village he can deliver the glad tidings of great joy. Or he can sit down quietly in private house or temple-court, and discourse to the people upon the great verities of our religion. . . . My time is up, but I must tell you in half a minute that surely there is a call from Sindh to this meeting; there is a call from the multitudes of Hindus and Mohammedans, who need the Gospel, oh, so much, and there is a call from the miserable little band of missionaries there. . . . Is there no one here to whom the cry comes, and who will go out to Sindh next autumn?

*Speech of the Rev. R. W. Stewart.*

In China there is just one-quarter of the whole world; and although they are not our fellow-subjects, they are our fellow-creatures; and while there is in China one-quarter of the whole world, out of that number, to-night there are at least two hundred millions who have never yet heard of the Name of Jesus. And why is it so? It has been proved that the Chinese are wonderfully ready to receive the Gospel. It has been proved in one way by the day-schools that we have been able to establish; those little day-schools, throughout the Fuh-Kien Province, that were established only some ten years ago, and started so that we foreigners gave but a very small support, very small help. The remainder was found by the children themselves and their parents; and though Christianity was to be the sub-

ject of the lessons of every day, and though the first half of every day in the week had, and is still, to be given to reading our own Christian books, yet those little schools, started upon an almost self-supporting basis, have gradually increased from two or three, ten years ago, until last year we had eighty-one. Eighty-one of these little Christian schools scattered through the country, and the greater number of the children belong entirely to heathen homes, homes in which there is not one Christian—parents, brothers, and friends, all are heathen, not one willing to come to our chapels. Yet these little children have already, not only been blessed themselves, but they have brought a wonderful blessing on their adult friends, and we have case after case of this happening, although it is such a new work. So these little

things become missionaries themselves. . . . The big north-western province, in which we have been trying for many years to get an entrance, is now open. I remember well that the first two Native Christians who were sent to a city there, were seized by the people, dragged out and hung in terrible torture outside the city gates, while the heathen stood about and scoffed at them. . . . Our prayer for the opening of that city has been heard, and this time God has opened the door, not by us missionary men, not by the Chinese Christians, but by two English ladies. God has shown them, as He has so often showed before, that He can use certain people and He cannot use others; He can use those who take for their motto that which those ladies have taken: "Down, down, down to the level of the Chinese women in everything but sin, that we may win them up in the arms of love into the presence of their Saviour." These are the ones that China is looking to you for to-night; these are the ones that God will use, and so the doors that are opening in China and India are great. The need is tremendous in China. If the men and women of every denomination, of every nationality in China are reckoned up, for every one you have to account for 250,000 souls. Each man has that number, and his wife has a quarter of a million, and each one of the Zenana ladies has the same number. How can they do it, and what is the

result? Oh, brothers and sisters, the fact is they are overstraining themselves. I have seen them laid low, when they should not have fallen so soon, from sickness and malaria—and why? Because they could not resist the temptation to go on with the work in times when they ought to be resting. Will some of you go there, if it be for nothing more than to save and lengthen the lives of those who are straining themselves so much, because there is no one to give them a hand? And if you ask whether it is an unhappy work, I can tell you that I have received this postcard from China, and on this postcard one of the ladies who went out last autumn writes, "I find that time passes more quickly here than ever in our lives before, so you see how happy we are." Just one thing more and I close. Let us bring the King back. The King is waiting. He was asked for the sign of His coming and the end of the world, and His answer was, that His Gospel should be spread among all the nations, and then the end shall come. Do we love our King? Shall we call our Society to His help—to bring the King back? And as I see those letters C.M.S., I like to think that the words mean, "Come, Master, Soon." Oh, if we love Him, let us give ourselves to this blessed work! give many to Africa, yes, and many to India! but oh! let there be some for China.

*Speech of Dr. Henry Martyn Clark.*

I am a medical missionary, and I magnify my office. To-night I am here to tell you a little of what God has done through Medical Missions. In the Punjab and in all India our great Society has medical missionaries. The great land of Cashmere has been sanctified by the holy life of Elmalie, laid down for it, and he has been succeeded by a grand roll of workers; and we have now there two of the best medical missionaries you will find in the world. I have not time to tell you how such a change has come over the country, that the heathen Maharajah has given land for a leper asylum for the ladies to work in. We have another excellent man in Dr. Jukes, who is waiting for the country to be opened. Going as far as he can, he is welcomed by the Beluch chiefs, and treated as an honoured friend. He can only wait till God shall give him the open door that he may enter into Beluchistan to gain the people for God. Further along we have a Native brother, who, in spite of much loneliness and isolation, and in face of the most terrible difficulties, has been working for somewhere about ten years amongst the hardest people to deal with on the face

of the earth. Although he has not been gladdened by seeing direct conversions, such is the influence which John Williams has exercised, that when a raid was made on the British station, and the British Government offices were destroyed right and left, they did not touch him, or harm a halfpenny-worth of Mission property, because they said it belonged to their friend. Far away at Quetta, God has been working in a marvellous way, but Dr. Sutton has just had the great sorrow of seeing the hospital which had been erected fall because of the rains; and if any of you wish to give something to a really good work, send him something to build up that hospital again. Last, but not least, I come to that which is, in some respects, the largest Medical Mission in Central Punjab—Amritsar, and our experience has shown that not only are Medical Missions valuable on the frontiers, but they are valuable as feeders of the central Mission, by their work in the great centres of population. This Mission is situated, in some respects, among the finest men in Northern India, the men who fought us, who crossed bayonets with us, and then stood

shoulder to shoulder with us in the terrible days that followed. Let me say this—if you want India you have to win the Punjab; Christianize that, and the fight is won. Let me go a step further, and say, Christianize the Central Punjab and the battle for the Punjab is done. It is not we who shall Christianize India—it must be the sons and daughters of the manliest and grandest race that exists in it. Let us win them for the Lord. The Punjabi is a born missionary. When Mohammedanism was nearly dead in Bengal, it was a Punjabi who went and preached it into life again. Within the last few years a Punjabi Christian has taken his life into his hands and gone to the fierce tribes of Kafiristan to proclaim God's Word. If you wish to break the back of Mohammedanism, send missionaries to the Mohammedans of the Punjab. We have millions of Mohammedans there, and this Punjab Mohammedanism is the great stronghold of Mohammedanism in India. The Punjab Mohammedan writes books and confronts Christianity, and if we want to crush Mohammedanism—and it is very crushable if you only knew it—we must do it there. But one objection I have heard urged to Medical Missions, is that they should not take the place of Mission work proper. "There are Government hospitals," say some people. Thank God there are, but they are neutral; the hospitals of the Medical Mission are witnesses to the light, and if there were hundreds of these hospitals, there is enough misery and sickness to keep them occupied. I once gave a Native a powder to take, and he came back and complained that he did not feel much better. I asked him how he had taken it, and he replied that he had swallowed powder, paper, and all (laughter), and the reason he gave was, "Why, you never told me not to take the paper" (laughter). A Native doctor once came to me and showed me a pill about as large as a good-sized marble, and he said to me, "Doctor, this man has got one of twenty-four diseases—I don't know which, but in this pill I have put twenty-four medicines, one for each disease. I shall give him this, and you will see he will be cured." I am sorry to say that their ignorance is not always laughable. Once a poor lad had broken his leg; instead of bringing him to me they took him to two wrestlers, who dragged it as tight as they possibly could. When they brought him to me the leg was mortified, and the lad died before my eyes. I have just time enough to tell you how they extract a tooth in India. They take the man to an operator, and about six of his friends clasp hold of him in the seat, six other friends clasp

the operator, and at a given signal they haul in opposite directions until the tooth or something else gives way (laughter). Last year, speaking roughly, we relieved about 50,000 patients, we performed somewhere about 3000 operations, and we treated about 200 in-patients. A grand work, especially when I tell you that no one comes to us for treatment without hearing of the love of God before he goes away. If we are doctors, we are doctors only for an end, and that end is that we may preach Christ Jesus and the love of God to those who come to us for help. Some imagine that a medical missionary should have a box of ointment and a box of pills—Beecham's preferably—and walk about the country distributing the one or the other (laughter). We have no right to go to the heathen unless you are prepared to support us and give us medicines and appliances; and, in the name of Christ, let us give them our best and not our worst. I once spoke to a Hindu whom I knew, and I said to him, "My friend, tell me what do you consider the form of Christian work which is doing your faith most damage?" He replied, "I would not tell it any one else, but you are a good friend and I will tell you; it is Medical Missions and women's work that are attacking our society, and doing our faith more harm than anything else." Before I left Amritsar, between the 1st of January and the 14th of March, there were twenty-two candidates for baptism under Christian instruction, so that the year has not gone by without giving its fruit. Some time ago there was a young Mohammedan, the son of a great Mohammedan saint and doctor, who had great anxiety of soul because of sin. He read the Koran through and through without finding light, when he found in it an expression referring to the Old Testament and the New Testament. The thought came into this young man's heart, "If I can only get possession of a Bible, I might get what I need." Most wonderfully, two ladies happened to be in the district, and he got what he wanted. He began with the Gospel of St. John, and by the time he got to the third chapter he was a free man, and desirous of throwing off Mohammedanism. When his father heard of it he offered a reward of 500 rupees to any one who would kill his son, and 200 to any one who would bring him the good news. For two years I had to watch over that young man, and then his father found him, and with much difficulty we managed to keep him safe. At last the old man went back with a New Testament. A year after he came again and said that he had brought together



other mollahs and read it to them. He also said, "We have noticed that this is the New Testament; that shows me that there must be an Old Testament, and they have sent me to get the Old Testament." I had the pleasure of giving him

one, and just before I left he came with his son and said, "The God of my son, whom I wished to murder, is now my God; baptize me, too, into the faith of Christ."

*Speech of the Ven. Archdeacon Howell.*

... I am not here to deliver a speech but to ask a question, and all of you know that it is proverbially easier to ask a question than to answer it. Now my question, let me tell you, is a very simple one, but God only can enable you to answer it. For more than seven hours I have, and many of you have, to-day been listening with rapt attention to the thrilling story of the magnificent operations of your Society; I say of *your* Society, for the Committee here are only your servants, and the Society has only just been doing your work. And now, my dear friends, after this splendid spiritual banquet, and Resolutions for which not a few of us have so readily held up our hands,—and observe, for which we have individually made ourselves responsible in the sight of God,—we are surely not going away to-night simply to revel in the recollection of this day's proceedings. Having heard what the Society has done for you, my question is, What are you going to do for the Society? What are you going to do more than you have hitherto done for it? I have no doubt that many who are here to-night, have been doing a great deal for the Society in the past; you have been collecting for it, and asking for it, and praying for it, and giving to it; and now then I ask you again, with the deepest possible earnestness, What are you going to do more than you have hitherto done? Now, my dear friends, this Meeting is not going to end without its becoming a new departure with you all; I say new departure—let us understand one another upon that point. Now, for instance, the matter of giving, to which reference has been made: I will ask each individual present here to-night, What are you going to give more than you have hitherto given? Are you not going to give more systematically, more cheerfully, more proportionately than you have hitherto given? Is there not, in other words, anything you can do *without*? Have you no, what the saintly Richard Baxter called, "need notes"? "How much ought I to give?" was the question once put. "Give until you feel it," was the reply. *Give until you feel it* is my message to you to-night. Is it not true that the right use of money is one of the most searching tests of Christian character in our day? Is it not true that the Church is

crowded with men and women who are converted all over except their pockets? My dear friends, suffer me to be very plain with you,—those who serve the devil may put us Christians to shame on this point. I am told to-day there are thousands and tens of thousands in this London of yours to-night, who will give the devil the very last penny that they have in the world before this night is over. The worshippers of Bacchus during the last year contributed 139,000,000*l.* to their god, being 7,000,000*l.* more than the preceding year. Now then suffer me to ask you, What are you going to give more than you have given? God is waiting your reply. Oh, my dear friends, is it not true of us, that—

"All can do more than we have done,  
And not be a whit the worse;  
It is not loving that empties the heart,  
Or giving that empties the purse."

Much there is to do more, if your own zeal is at white-heat in this holy cause. Are there not some that you can set on fire besides? Let me tell you this: I remember reading a little while ago that a very grave complaint was once made before His Majesty King George III., by some persons in high position, against the Countess of Huntingdon, namely, that she was pestering everybody with pious notions, and that undoubtedly she was religiously mad. "Is she?" remarked the shrewd old king; "then I wish she would go and bite all the bishops" (loud laughter and applause). Now, my dear friends, far be it from me to suggest that you should bite anybody, least of all the good bishops of the day; but, oh! if you could send forth many pious and industrious people and set them in some of the 5000 parishes in England and Wales, where absolutely nothing is done. Can you pray for this missionary cause? I do not mean *saying* prayers. Oh, how I abhor that word *saying* prayers! Your English word for prayer is such a poor one! Our Welsh word is incomparably better than it, which means "crying to God." Your prayer means crying, wrestling, agonizing, does it not? We complain, do we not, of our wandering thoughts in prayer, and that sometimes we become so listless that we hardly know what we are praying for? But oh, is it anything to be surprised at, my brethren, if you are

content with *saying prayers—saying prayers*? We are astonished, are we not, at the intense fervour of the Psalmist's devotion—mark his words, "My soul thirsteth for God, yea, even for the living God." "O God, Thou art my God, early will I seek Thee." "My soul thirsteth for Thee; my flesh longeth for Thee; I stretch forth my hands unto Thee; my soul thirsteth after Thee as a thirsty land." "As the hart panteth for the water-brooks, so longeth my soul after Thee, O God." Now then, when these words fall upon our ears, does not the thought come over us, "Oh! that I could say as much, oh! that I had something of the same feeling"? Wait a moment, my brother—why not? *Why not?* The Psalmist said, "Seven times a day will I praise Thee, because of Thy righteous judgments." "Evening and morning and at noonday will I pray." Mark what follows: "And cry aloud and He shall hear me." Oh, my dear brothers and sisters, here was something more than saying prayers, was there not? My dear friends, suffer me to say this to you, and may God the Holy Ghost impress you, that this is a matter of certainty: that deep piety and intense spirituality and sustained zeal in the service of God, can only come from wrestling with God, can only come from a consecrated desire in the promises of God. Has any one ever been known, my friends, who had the power to prevail with God, who was not often alone with God? And suffer me to ask how many half-hours in the year have we spent literally upon our knees, pleading with God for the salvation of two-thirds of the human race? Oh, friends, shall we not pray more frequently and more fervently for the cause which lies close to the heart of God? My question has a very special reference to some who are in this audience to-night. I must put this question straight to you in this way—I mean those who have been strongly moved to give themselves to the missionary cause. Again and again has the Holy Spirit been wrestling with you, striving with you, and there have been times when you have almost been compelled to say, "Here am I, send me." What is it that is preventing your decision? What is it, my dear friends? Is it that you are wanted at home? Is it so? Well now let me put it to you in this way: Are there not others who can take your place at home? Are there not others who can take charge of your home duties? Does the call of Christ come only to those who have no home ties? Is it so? Have those words of our Lord's no present meaning—"He that loveth father and

mother more than Me is not worthy of Me. He that loveth son or daughter more than Me is not worthy of Me"? Have those words no present application to any of you, my brethren? Or is it—suffer me to ask—that you shrink from the dangers and hardships of missionary life? Is it so? Well, then, how would a soldier worthy of the name—how would he, think you, regard a call to foreign service? Or let me put it in this way to you. Where is the most noble dwelling-place for a Christian; in yonder Westminster Abbey, or in the heart of Africa? Where would you like to rise to answer to the roll-call of God's elect, my dear brother? "He that taketh not up his cross and followeth not after Me is not worthy of Me." "He that findeth his life shall lose it, and he that loseth his life for My sake shall find it." Have these words no personal application to some of you? "Oh," but you say, "may we not be doing good at home?" Most certainly you may. The question is, Which is the higher kind of service? Where is help most needed? Are you afraid of your motives? have you misapprehensions as to your qualifications? Then why don't you suffer the Committee to test you upon this point? My dear friends, brothers and sisters in Jesus Christ, are you willing to go? Now, mark you, the question is not between you and the Society, but between you and your King. Now if instead of my voice you actually heard the living voice of the living Christ speaking to you and saying, "Who will go?" what would your answer be? If, my dear friends, at this moment you actually saw within these walls, with your own bodily eyes, the personal Christ Jesus of Nazareth, who walked this earth 1800 years ago,—if He stood face to face with each of you and said, "Wilt thou not go 'for Me,' wilt thou not go with Me?" what would your answer be? If you were asked, as Peter was asked, "Lovest thou Me more than these," more than the comforts of home, more than the charms of society, more than everything else? what would your answer be, my dear friends? Would you not say, "Lord, Thou knowest all things; Thou knowest that I love Thee"? Can you say that? If not, why not? Now join with me in one earnest word of prayer to Him who is the Spirit of the living God—the Spirit of Pentecost—that we may all be baptized, my dear brethren, afresh with the Spirit of Jesus Christ, the spirit of more entire consecration, of more Christ-like living and giving through the merits of our Mediator and Redeemer, Christ Jesus.

## THE GLEANERS' UNION CONFERENCE.

ALTHOUGH of so recent establishment, the Conference in the afternoon of the Anniversary has come to be looked upon as an institution. This year, Gleaners were much pleased at the reference made in the Annual Sermon at St. Bride's to the rapid increase of the Union.

The same arrangements were made as before: that is, the invitations were limited in number, and were only issued to country Gleaners, secretaries of branches, and the clergy. Those who applied first, being qualified, got tickets, and when they were gone not even the strongest claims were of any use. As it was, the room was certainly uncomfortably full, in spite of all the restrictions.

In so short an account space is precious, and therefore we omit the mention of hymns or of those present who did not speak. There were twenty distinct little speeches between four o'clock and a quarter-past five, not to mention a few interjections and questions. Mr. Eugene Stock took the chair, and called upon the Rev. Hubert Brooke, of Reading, to offer prayer.

The Rev. F. Glanvill was the first to speak. He had an astonishing story to tell of progress in funds, in the sale of the *Gleaner*, in missionary knowledge, and in interest of the deepest and most spiritual kind, which he had observed in Durham and Northumberland, especially in the town of Sunderland. This was the growth of three years, and was due, humanly speaking, to the G.U. The Rev. C. Jex-Blake, of Norfolk ("a friend," said Mr. Stock, as he arose, "who has worked for the Society for fifty years"), confessed that he had been prejudiced against the G.U., but was now convinced of its value, and meant to go home and start a branch in his own parish. Mr. Percy Brown then gave some details about the recently started Gleaners' Library, which is worked by himself and his wife from their private residence. They had now in it 463 volumes, of which 300 were out on loan. They had 43 subscribing branches, 7 of them being allowed to subscribe doubly on account of their size. Each of the single subscriptions of 5s. per annum enabled six books to be taken out at a time, to be changed quarterly. They had been obliged to refuse many individual Gleaners who had wished to subscribe. After giving an account of the finances of the Library, he read gratifying letters from branch secretaries, speaking of its value. Miss Gollock followed with an account of the Sowers' Bands, eighty of which were now at work, and appealed to Gleaners to foster the missionary spirit in the children. Mrs. Thwaites, of Salisbury, came next, with words of appreciation for the G.U. Library, and of warning about the enlistment of Gleaners in the hope of creating rather than fanning the missionary spirit. Mr. Leahey, from Ridley Hall, Cambridge, just accepted by the Committee for the mission-field, described the five missionary bands at the University, and gave the Rev. J. Ireland Jones and Mr. J. Roscoe, particularly the latter, credit for them. Miss Grace Filder gave an account of an earnest though small branch in Rome. Miss Fremantle, of Canterbury, in giving a description of an evidently vigorous work there, coined a phrase which will probably become classical in Gleaner circles, when she referred to the nominal Gleaners as "twopenny members." Miss Emily Howard, of Bickley, spoke of answers to prayer in their G.U. prayer-meeting. She and her sister, Mr. Stock told us, had just been accepted by the C.M.S. for Mission work. Archdeacon Seaver, of Belfast, and the Revs. E. J. Palmer (Bradford), J. H. Shaw (Balls' Pond), and T. A. E. Williamson (Southborough), Miss Enfield (Nottingham), Miss Handley (Bristol), and Mr. J. Redman (Reading), all contributed to the praise of the Union, and made various suggestions. Mr. E. M. Anderson said that there were now 34,000 members on the roll, and 322 branches, 21 of them in Ireland. The Rev. B. Baring-Gould, who spoke last, said it was now usual to find from candidates for the foreign field that their zeal had been at least fanned and encouraged by the G.U. He impressed upon us to encourage a spirit of regular, intelligent prayer for Missions, using the Cycle, and to be on the look-out for suitable persons for the work.

The Rev. F. Baldey (Southsea) then offered prayer, and the Benediction was pronounced by the Rev. W. J. Smith of Kilburn, thus bringing to a close another enjoyable and profitable gathering.

J. D. M.

## THE MISSION-FIELD.

## WEST AFRICA.



HE arrival of the Rev. Taylor Smith, Canon-Missioner attached to St. George's Cathedral, Sierra Leone, is announced by the Rev. W. J. Humphrey, who adds : " We thank God for sending him ; he is a great and very real help to us all. The Canon has met with a most favourable reception."

The Rev. J. B. Wood wrote in March from Abeokuta :—

I am thankful to be able to say that we are now all in quietness. The head-chiefs are very civil to me. I have called on them all. The Nlodo was the only one who referred to the past. He said it was wrong of them to speak of sending me away, and he would not have allowed it if matters had been pushed further than they went!

The Ondo Church and Mission premises were destroyed by fire in February. Efforts are being put forth at Ondo and at Lagos to raise the amount needed for the erection of new buildings.

We very much regret that Dr. Battersby and Miss Clapton have been invalidated home. Miss Lewis also has returned home by the same boat. Dr. Battersby visited Bida in March, and wrote from there : " I do not believe there is any part of the world which more urgently demands Medical Mission work than this Western Soudan, where we are in the kingdoms of absolute monarchs of great power, and where we may have all the influence of the Mohammedan teachers turned against us at any time."

In January the Rev. H. H. Dobinson, accompanied by Mr. Spencer, the catechist at Asaba, paid a visit to Isele, an important town in the Ibo country, about twenty-five miles westward from Asaba. Mr. Dobinson has sent home a full and interesting report of this journey and of their reception by the king, which we hope to print in an early number.

Of the population on the other side of the river, Mr. P. A. Bennett says that Obotshi, which is a town of some 12,000 inhabitants, has four other large towns within a radius of three miles, and at least twenty within a radius of ten miles. Many of these towns have been visited, and the people have shown a great readiness to hear.

## EASTERN EQUATORIAL AFRICA.

The Rev. J. V. Dermott and Mr. D. Deekes vacated Usamiro, and proceeded to Nassa in January, in accordance with the instructions left by Bishop Tucker when he crossed the Lake to Uganda. Mr. Deekes writes :—

We reached Nassa on the 21st of January, and found all our buildings in good condition; the people are extremely friendly. Our village is crowded with people every day. The building which we have been in the habit of using as a church and school is far too small to accommodate all who come, and we hope soon, with the Bishop's permission, to build a temporary church just outside the village on the shamba. I have nearly completed a shortened form

of service in Ki-Sukuma. This, with a few hymns which I have translated, will enable us to hold services daily for the people.

The work here is only just beginning. Please pray that we may be guided and directed by God's Holy Spirit in every little detail of the work, that all things may be begun and ended aright to the glory of God and to the salvation of the Wasukuma.

Mr. Stanley's expedition left a number of African children at Usamiro in the care of Mr. Mackay. " Many of them," Mr. Deekes says, " have now a desire to serve the Lord Jesus Christ; some are ready for baptism. Four bright little fellows have gone over to Uganda with the Bishop's party, and the Bishop has promised to have them baptized there."

The Rev. E. C. Gordon says of the classes which were formed for confirmation candidates after the Bishop's arrival in Uganda:—

Each class consisted of some fifteen or more Christians, of whose Christian character and godly life some satisfactory knowledge was known by the Church elders, Mr. Walker and myself. The classes were taken by Messrs. Walker, Hooper, Pilkington and myself. All of the teachers have thanked God often for the happy time they enjoyed while giving instruction to their willing, attentive, and earnest listeners. For many months

back now, I have held regular and most happy and encouraging and interesting classes for those wanting baptism. Yet the candidates for confirmation have given me greater cause for joy and gladness. Conversation and prayer with each member singly of the class has cheered and gladdened me greatly. It has shown me more than ever the truth of the real work of God that has been going on, and is going on, in the hearts of my and your children.

#### PALESTINE.

The Rev. Hanna Dimishky, the Native pastor at Lydd, near Ramleh, writes regarding the Rev. H. E. Fox's "mission" at Jaffa:—

Before leaving Jaffa I thought I would write a few words about the devoted mission which we had through our dear friend, the Rev. H. E. Fox, and the excellent management of our venerable pastor, Mr. Hall; but before all I must really express my thanks to our Heavenly Father, who thus causes spiritual refreshment to His dear children. The words which we heard are not new words, but really words of old; but they are

liked and enjoyed by the real Christians, just as now spoken freshly, besides the new thoughts, which lead the soul to be continually rejoicing in the Lord, stirred and quickened. Thanks to God for answering our prayers and leading such mission to take place, for God's spreading Kingdom and His honour's sake, and moreover seeing many eagerly drinking and pondering God's Word.

Mr. Fox's visit to Nazareth was in April. Mr. Gollmer writes:—

On Thursday, the 9th, we went out in the afternoon to meet the Fox's. They arrived before four, and the children sang, while many of the congregation gave them a hearty welcome. Mr. Fox most kindly gave us a service the same evening, and we got our church nearly full with 229 people. All tried to make the service a success. Mr. Fox spoke most simply and slowly, and Mr. Jamal translated excellently. The people enjoyed all the addresses very much.

On Friday we had the Holy Communion at eight in the morning, chiefly for workers (a few others were present, 49 in all). There was a Bible-reading at my house in the large piazza at 10.30. A number of the European workers met the Fox's at church. Mr. Morgan (of *The Christian*) also kindly came. At three we had another Bible-reading, also well attended, and in the evening a service at 7.30, the church being full.

On Saturday we had two mission

services, one at 7.30 in the morning, and one at 7.30 in the evening; both very well attended.

On Sunday we had our usual service at nine, and as there was no English service at eleven, several travellers came in, among them a German count and countess. Mr. Fox preached again by interpretation, the subject being "The Good Shepherd." There were 279 present. At 2.30 there was a special service for children; all the orphanage girls came and a number of adults; there were over 300 present: subject, Ps. li. 10. At 4.30 there was a third service, followed by Holy Communion. In the evening at eight we had one more hearty service, this time in *English*: some of our American travellers were present. Mr. and Mrs. Stebbins kindly sang to us afterwards. The service was in the mission-house piazza. I suppose about eighty were present, and all enjoyed it thoroughly; the message was from Ps. lxxxvii.

Miss Armstrong, we regret to say, has been invalidated home.

We regret exceedingly to learn that Mrs. Ellis, the wife of Mr. F. T. Ellis, headmaster of the Bishop Gobat School at Jerusalem, died on April 14th, from smallpox.

#### NORTH INDIA.

We much regret to receive the news of the death of the Rev. Ernest Droese,

one of the last survivors of the old and faithful band of C.M.S. German missionaries. He went to India under the Berlin Society in 1843, but in 1849 entered the service of C.M.S., and was ordained by Bishop Daniel Wilson. He laboured at Bhagalpur thirty-two years, and was the first to carry the Gospel to the Santals and Paharis of the Rajmahal Hills. In later years he lived at Mussoorie, and continued his linguistic work to the last.

The Rev. G. E. A. and Mrs. Pargiter, and Miss H. J. Neele, have come home on furlough.

#### CEYLON.

The Rev. H. de Silva, the Native pastor of Talangama, in the Cotta district, died on March 12th. His last ministerial act was to assist in the Communion Service at Cotta on January 28th, at the close of a special mission, conducted by Mr. W. K. Campbell. The Rev. R. T. Dowbiggin writes:—

It is exceedingly difficult to realize that our friend is no longer in our midst, and that Talangama has lost its faithful and diligent pastor. He was not a brilliant man, but he was a good man, diligent in his work, painstaking, and always about his Master's business.

He was gentle and meek and temperate in all things, and remarkably courteous; patient in tribulation, fervent in spirit, serving the Lord.

The last months of his ministry were brightened by the Spirit being poured out from on high, and a great revival of spiritual life in the Talangama congregation, which filled his soul with joy and thanksgiving. His had been

the quiet, patient, diligent sowing of the seed, and he rejoiced together with the brethren who conducted the mission at Talangama and gathered in the sheaves. Little did we think that he would be the first to be safely garnered in the heavenly storehouse. He was about sixty-three or sixty-four years of age, and for upwards of forty years he had been connected with the Mission, and nearly all his life was spent in the Cotta District. For twenty-one years I had been permitted to work with him, and he was dear to me both as a brother beloved and fellow-labourer in the Gospel of our Lord Jesus Christ.

#### JAPAN.

The annual statement of Bishop Edward Bickersteth, of Japan, gives the statistics of the Church, English and Japanese, under his charge. There are 35 English clergymen, 5 laymen, and 28 ladies. Of the clergy, 22 belong to C.M.S., 2 to S.P.G., 4 to St. Andrew's Mission, 3 to the Canadian Church Mission, and 4 are chaplains. Of the laymen, one is C.M.S., one S.P.G., and three not specified. Of the ladies, 15 are C.M.S., 2 C.E.Z.M.S., 2 F.E.S., and 1 independent, all these 20 working in the C.M.S. Mission; 5 belong to St. Hilda's Mission, and 3 to S.P.G. There are 11 Native clergymen, all of them entered as belonging to the Japanese Church, but 5 are in fact connected with C.M.S. There are 2659 "church members," of whom 1339 are communicants. The corresponding C.M.S. figures are 1750 and 995, as stated by us last month.

The Boys' High School at Osaka was publicly opened on January 30th, but work was commenced in the new building a fortnight earlier. The school is about three and a half miles from the Foreign Concession, and consequently a passport is required by the Revs. H. McC. E. Price and H. L. Bleby, the Principal and Vice-Principal. There is class-room accommodation for eighty to one hundred boys, and dormitories for fifty. There were twenty-one names on the list, of whom seven were Christians, in February. Several of the non-Christian boys, Mr. Price writes, are manifesting a desire to learn the truth; and at the request of some of them a Bible-class has been started on Saturday morning—the school holiday. The Rev. T. Dunn, the former Principal, has been obliged to come home, an attack of influenza having undone the progress towards recovery from his long illness which he had previously made.

## EDITORIAL NOTES.



**D**URING the last week or two, the very solemn and important duty of *locations*, i.e. of distributing among the Missions the missionary candidates accepted for sailing in the ensuing autumn, has been much upon our minds in Salisbury Square. We unfeignedly thank God for the quality of the men and women whom we have to locate; but it is at this time that we especially feel the need of far larger numbers. A certain number of our candidates offer specifically for particular Missions; others are restricted to particular fields by the Medical Board. Then, vacancies of important posts through death or sickness necessarily claim special attention. The result is that for general reinforcement the residue is but small. But there is plenty of time yet to add to the bands sailing in October: will our friends, therefore, pray specially that the Committee may be able to man all the Missions more effectively. In addition to the African and Indian fields and spheres which we have mentioned over and over again, we may particularize Persia and Egypt, as needing men of special gifts for dealing with Mohammedans.

THE sentences in the Archbishop of Canterbury's speech upon the attitude of the Society and of the Church of England to the Oriental Churches deserve special note. The Society's Report had spoken in clear though restrained language on that subject—language which had received very close consideration from the General Committee, though ultimately adopted by them deliberately in the form in which it was submitted to them in draft, without modification of any kind. The words are,—

“But in these countries [*i.e.* Palestine, &c.] it is not the Mohammedans alone to whom the Society preaches the Gospel. The enlightenment of the Oriental Christians, long sunk in ignorance and superstition, has been an object of the Society's solicitude for three-quarters of a century.”

No sentence of the Report was so much applauded in Exeter Hall as this one. Before it was half through its sense was caught up, and the manifestation of approval rose from all parts of the hall. The Archbishop, with the frank straightforwardness that always marks his utterances, did not avoid the thorny subject. He said,—

“All we know of national characteristics and habits, all we know of the long education of the Mohammedans in their own religion—of the ability and zeal of the men who study and profess it, and the clearness with which they hold their own opinions and hate our religion—all this, I am afraid, tells us that it will not be possible for the sons of Japhet themselves to convert the Mohammedan race. That work, I believe, must be done by their own blood and flesh—by other sons of Shem. It seems to arise out of that that it will be our duty to set reform on foot among the Oriental Churches—not to override them and dash ourselves to pieces against the strong rock of Mohammedanism, but to trust that, by our own exertions and the exertions of others, the spirit of reform, of the disintegration in superstition, of return to the Scriptures as the foundation of all knowledge, may be set on foot among those Oriental Churches, and we may see them themselves become the true apostles of the Mohammedan races.”

Is there any difference between this utterance and that of the Committee? Both are sufficiently general in terms to cover some varieties of policy; and probably most of us would be prepared to say Amen to either. Yet there is a difference. We believe that the Archbishop's words represent more exactly the views and purposes of the fathers of the Society. Phrases almost identical occur again and again in the Reports between 1815 and 1830, when the Society first worked among the Eastern Churches. But the Committee's

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words more truly represent the views of a later period, say 1850-54, when the Palestine Mission was begun. The difference is this. The Society's earlier plan was to influence *the Churches*; its later plan has been to influence *the individual members of those Churches*. We are writing after a careful examination of the Reports and other official utterances of the Committee from 1813 to the present time; and an examination of this kind, if undertaken, not for the purpose of collecting evidence for a particular view, but with a simple desire to ascertain what the Committee at different periods actually thought, leaves no doubt upon the mind as to the development of the Society's plans and methods. We cannot now enlarge upon the difference between the earlier and later policies. We will only say that the earlier did not mean union with the Greek Church, and that the later did not mean the establishment of the Church of England in its integrity in Palestine. But there is one thing which, beyond possible doubt or question, *both* policies did mean, and that is the evangelization of the Mohammedans. From the first official utterance to the last, with scarcely an exception, that is the ultimate object affirmed. And with that object both the Committee's Report of 1891 and the Archbishop's speech of 1891 are in perfect harmony.

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THE Archbishop of Canterbury has fixed on June 4th and 5th as the date on which he and four Bishops are to meet to consider the questions at issue between the Society and Bishop Blyth. The Bishop has been requested by the Archbishop to formulate his complaints, and the Society on its part will also present its case. Earnest prayer should be offered that God will graciously grant the prelates about to inquire into the matter much wisdom and judgment, so that His Word may have free course and be glorified among all classes in Palestine.

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A VERY curious illustration of the strange statements about C.M.S. which get into the newspapers has occurred in the past month, and perhaps if we mention it, our friends will take warning and not suppose for the future that even a "London Correspondent" is infallible, even in his reports of simple facts. In our last number there appeared a paragraph (p. 380), inserted at the request of the Bishop of Colombo, with respect to a statement made by our President at Oxford regarding the Ceylon "Opinion" of the Archbishops and Bishops in 1880. Now the ubiquitous "London Correspondent" copied a part of this paragraph and sent it to sundry provincial newspapers, from which it was copied by the *Rock*, the *English Churchman*, and other London papers. But will it be believed that the paragraph was made to refer, not to Bishop Copleston, but to Bishop Blyth! It has therefore been stated in print in several papers in town and country that *Bishop Blyth* has certain reservations in coming before the Archbishop, and is anxious not to be supposed to have passed by "his own Metropolitan, the *Bishop of Calcutta*"! Some friends have inquired how the Bishop of Calcutta came to be Metropolitan of the Anglican Bishopric in Jerusalem. They may well ask!

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WE see it stated in one of the papers that the Liverpool C.M.S. Committee proposed something which the London Committee had already rejected. The facts are these:—The Liverpool Committee sent up a suggestion that the Society's Laws should be altered so as to restrict the right of voting at the General Committee to such clergymen as have subscribed for a certain number of years, and who have parochial associations. It will be remembered that the Laws were carefully revised just a year ago. The Sub-Committee which



prepared that revision did make a suggestion in the same direction, requiring a clergyman to have subscribed for three years before being admitted to the General Committee. The General Committee adopted this suggestion; but when the draft of the revised Laws was submitted to a General Meeting of the Society, the restriction was strongly opposed. By whom? By some clergymen from the provinces, well known for their lengthened and untiring services in the Society's cause. In deference to them, the restriction was not pressed, and Law XI. was allowed to stand in this respect as it was, "all clergymen who are Members of the Society and have been so for not less than one year" being Members of the Committee.

THE death of Bishop French at Muscat will be a shock indeed to the whole Church of Christ. The news has only reached us after this number is practically completed, and we can do no more this month than express our deep sense of the value of that sainted life, and our profound feeling that if ever there was a true martyr for the Lord Jesus Christ, Thomas Valpy French was one.

It is with deep concern that we announce the death of one of the most ardent and generous friends of the Society, the Rev. Vincent J. Stanton, for many years Rector of Halesworth. Mr. Stanton was in earlier life consular chaplain in China, and at one time he was captured by the Chinese, and was publicly exhibited in the streets of Canton. The chains with which he was bound have graced most of the Missionary Loan Exhibitions held of late years. He was the founder of the C.M.S. China Mission, devoting 6000*l.* Consols to that purpose under the name of Ἐλαχιστοτέρος ("Less than the least"). Again and again did he come forward with anonymous gifts to the Society for various objects. The touching letters in the opening pages of the Annual Reports of 1876-77 and 1878-79, accompanying donations to start Deficiency Funds in both years, were from him; and between those two letters, in 1878, a letter from him appeared in the *Intelligencer*, proposing a "Substitute for Service" Fund. This suggestion was not responded to at the time by more than one or two others; but Mr. Stanton acted on it for himself, contributed 250*l.* a year for several years, and in 1886 doubled that annual sum. In the very beautiful letter which announced this last advance, and which was printed in the *Intelligencer* of June, 1886, he used these striking words,—“Few of us who stay at home have touched the line of sacrifice yet. We cannot too early begin to learn the lesson, that we may be prepared for the day of more acute trial when it shall come.” It is men, not necessarily with Mr. Stanton's ability to give, but with Mr. Stanton's spirit of watchful sympathy and ready self-denial, that have been the strength of the Church Missionary Society. God grant that the succession of such men—a true apostolical succession—may never fail us!

Mr. Stanton's wife, *née* Lucy Head, a grand-niece of Mrs. Fry, of the first Lady Buxton, and of the rest of that wonderful band of brothers and sisters, the Earham Gurneys, was a life-long worker for the missionary cause. She died a few years ago. Their son is Canon V. H. Stanton, Ely Professor of Divinity at Cambridge.

THE death of Canon Cadman removes one of our most honoured Evangelical leaders. His sympathies were naturally with us; but he was for many years an influential member of the S.P.G. Standing Committee. For five or six years, however, from about 1880 to 1885, he was a fairly regular member of the chief C.M.S. Committees, General, Correspondence, and Ecclesiastical, and his counsel was always highly valued. Of late years

the contributions from his important church, Holy Trinity, Marylebone, have considerably increased ; mainly, however, through the efforts of some ardent ladies.

Many will in memory connect Canon Cadman's last illness with the C.M.S. Anniversary this year. The President announced his critical condition in opening the proceedings, and the Archbishop, joining together the news with the intelligence of Dr. Magee's death that morning, spoke with deep feeling of both. Canon Cadman was one of the first chaplains appointed by Dr. Benson on succeeding to the Primacy.

AFTER our May number went to press, but before May 1st, six other missionary candidates were accepted, viz. Mr. Edward N. Roberson, B.A., of Emmanuel College, Cambridge, who offered for the Lower Niger ; Mr. E. H. Hubbard, an Islington student of two years' standing, appointed to join Mr. Ashe's party for Uganda ; Miss E. Markham Furley, of Hull ; Miss Ada Welch, head of one of the Y.W.C.A. Homes in London ; Miss Rachel Dora Howard, and Miss Susan Emily Howard, daughters of Mr. Theodore Howard, Chairman of the China Inland Mission.

THE statement of the number of candidates accepted in the year ending April 30th has therefore to be amended by the addition of these six, and, on the other hand, by the omission of two ladies who joined in Japan in local connection, but withdrew after two or three months in consequence of ill-health. The final figures are therefore as follows :—31 clergymen, 3 medical men, 16 other laymen ; and 30 ladies : 80 in all. The University graduates in the year are 24, of whom 18 are from Cambridge.

SINCE the Anniversary, the following have been added to the list of accepted candidates :—Mr. H. J. Jackson, Mr. D. M. Brown, and Mr. F. W. Breed, Islington students ordained on Trinity Sunday ; Mr. J. R. Lucas, also an Islington student, of two years' standing, going out unordained to Athabasca ; and Miss Alice May Clowes, Miss Alicia Stirling, Miss Edith Marion Bateman, and Miss Edith Onyon, who have been under training at "The Willows" for some months past. Mr. Brown was one of the "Mpwapwa Band" of St. James's, Holloway. Miss Clowes is a daughter of the Rev. J. H. Clowes, a C.M.S. missionary in Ceylon from 1861 to 1866, and now Rector of Weston, Suffolk.

OUR Islington band for ordination this year is the smallest for many years, only the three above-mentioned having been presented to the Bishop for ordination on Trinity Sunday. This is due partly to some having been sent out as lay evangelists before the completion of their training, partly to failure of health in one or two cases, and partly to a combination of other circumstances. It is a disappointment to the Principal of the College, Mr. Drury, that the number should be so small just now. We are looking for a much larger number of lay evangelists to send out, but all the more do we also want picked men who can respond to the full College course and profit by it and take holy orders.

Few as they are, the three men, together with one other who will probably be presented hereafter, fully upheld the high reputation of the College for its successes in the Oxford and Cambridge Preliminary Theological Examination. Messrs. Jackson, Breed, and West gained a first-class, and Mr. Brown a second. No other college did so well.

THERE has been an impression in some quarters that the decree of the

Sultan of Zanzibar against slavery was a dead letter. It will be seen from Sir C. Euan Smith's speech at our Evening Meeting (see p. 446) that he, the highest possible authority on the subject, is of quite a different opinion. "That the decree," he says, "has not been put in force to the full extent of its provisions is not only necessary but natural. When dealing with an evil that has gone on for so many hundred years, you must attack it gently, unless you wish to create a fresh and worse disease in its place." Nevertheless, he says, that so far at least as the coast is concerned, "the institution of slavery is absolutely doomed."

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LAST year, as many will remember, the interest of the Anniversary week was deepened by the sudden call for a party to start at once for Uganda, and the actual departure of four men at three days' notice. This year we have had an incident almost the same. We knew that Mr. Ashe and his new party were to go forth shortly, but when we found that Bishop Tucker would be home about May 19th, it was arranged that they should wait to see him. But letters received from East Africa at the end of April gave reasons why it would be important for the men to start from the coast for Uganda about July 1st, and to do that they must take the steamer sailing May 11th. So at the last moment the plans were altered; May 11th was fixed for the start; and on May 7th, the Thursday in the Anniversary Week, a hastily arranged Valedictory Meeting was held at the C.M. House, like the memorable one of May 10th last year at the College, to bid farewell to the six men going forth. These are Mr. Ashe; the Rev. G. H. V. Greaves, son of a former Bengal missionary, and late curate at Birmingham under Mr. Baskerville's father; Dr. Gaskoin Wright, a member of the Manchester C.M.S. Lay Workers' Union; Mr. E. H. Hubbard, from the C.M. College, an old friend and fellow-worker of Mr. Deekes and Mr. Dermott; Mr. Walter Collins, who was under training for the work of a lay evangelist; and Mr. J. Roscoe, who has already laboured some years in East Africa. Mr. Ashe and Dr. Wright started a few days later, to meet the steamer at Naples; and meanwhile Bishop Tucker, on his homeward journey, had landed there, so that they had the great advantage of meeting him. Mr. Roscoe has not sailed yet, but will follow the caravan from the coast and catch it up. During his furlough in England he has lived at Cambridge, and has had a remarkable influence on the undergraduates. He volunteered for the new field of Usoga (or Busoga), and leaves wife and children behind while he goes hoping to start a Mission there.

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A BOOK of rare interest on Eastern Equatorial Africa has just been published by Messrs. Seeley, *The Arab and the African*, by Dr. S. T. Pruen, late C.M.S. missionary at Mpwapwa. Some of our readers will remember Dr. Pruen's graphic letters. We do not know any book which gives so vivid a description of actual life in East Africa. The chapter on Animals is most thrilling; and the concluding chapters on "The Missionary" particularly useful. The book is indispensable in every missionary library. We shall notice it more fully in a future number.

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THE Rev. W. E. Taylor, our missionary in East Africa, has compiled a remarkable collection of Native proverbs, &c., and published it with the title of *African Aphorisms, or Sayings from Swahili-Land* (S.P.C.K.). It is a book full of curious interest.

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THE Society has received for its museum the small Bible given to the Rev. Charles Simeon by Henry Martyn when he left England. Within it is an

inscription by Martyn, dated May 11th, 1805, and another by Simeon himself on presenting it to Miss Venn, July 8th, 1836.

THE Royal Irish Constabulary Missionary Union, of which one of our true friends, Mrs. Barter, of Cork, is Hon. Sec., collected last year 61*l*. Of this sum 50*l*. was voted to C.M.S. for the Soudan Mission, and 11*l*. to the China Inland Mission for Mr. Stanley Smith's station.

DR. CURT thus wrote of the late Rev. E. Droese, before the news of his death came (see page 456):—"At the Committee of Correspondence on Jan. 20th, the Secretary presented two books, the final result of the life-long labours of our venerable missionary, the Rev. E. Droese. (1) The Book of Psalms translated into Malto (Calcutta Bible Society). (2) Bible Stories in Malto (Calcutta Christian Tract and Bible Society). Mr. Droese is the solitary scholar in this Dravidian language spoken in the Hills by a Non-Aryan tribe near Bhagalpur, in North India. The language is known by the names of Maler, or Malto; sometimes called Pahári, or Hill language, or Bhagalpúri. In the same parcel are three small volumes, the work of Miss Mary Droese, the daughter of our aged friend. (1) The story of Babaji Kechele, composed by Miss Droese in the Urdu language, and translated into the Hindi language by Padri Uman. (2) 'The Story of Sukhne,' by Miss Mary Droese, in the Urdu language. (3) The same by the same, in the Hindi language. The tribe is a small and unimportant one, and it is possible that the language may, under the pressure of the powerful neighbouring Aryan languages, Urdu and Hindi, disappear: such is the fate of the vehicles of speech of all small nationalities, when the tide of civilization approaches their secluded regions. None the less, the gratitude of all lovers of Missions is due to our venerable friend."

WE stated last month, in presenting Bishop Tucker's letter from Uganda, that letters from the other brethren would be given this month. On examination, however, it proved that their letters were only of a business character; but a short extract from Mr. Hooper's is given in the *Gleaner*. In the *Gleaner* also appear some extracts from Mr. Baskerville's journals. Mr. Walker's letters were to his own family, and we have not yet seen them.

It has been arranged to receive Bishop Tucker at a Special Meeting in Exeter Hall on Tuesday evening, June 2nd, at seven o'clock. Admission is free to the whole hall, except to a limited number of reserved seats, for which a shilling each will be charged. We look for a great gathering; and if friends unable to be present will unite in prayer at the time it is being held, may we not look for something more than merely an interesting meeting? Why should not all the forty men the Bishop asks for be got that night, and special gifts to send them all out?

### TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the bright and happy Anniversary. (Pp. 393, 427.)

Thanksgiving for the safe return of Bishop Tucker. Prayer that his personal influence may avail to gather a goodly reinforcement; also for the party now on their way out (p. 460).

Prayer for guidance to the Committee in fixing locations; and that more men may be raised up for the autumn reinforcements (p. 457).

Prayer that God will give wisdom to the Archbishop of Canterbury and the Bishops with him in inquiring into the differences between the Society and Bishop Blyth (p. 458).

Prayer for the Islington men just ordained (p. 460); and that a full number of picked men may come forward for the College.

## LETTER TO THE EDITOR.

*THE INDO-CHINESE OPIUM TRADE.*

DEAR SIR,—My attention has been drawn to three statements in my article on the Indo-Chinese Opium Trade, printed in the *Intelligencer* for May, and it has been suggested to me that these statements may excite surprise and grave apprehension in the minds of some of your readers. With your permission I append here a few words of explanation and elucidation which will, I hope, leave the general argument of my paper clear and unencumbered.

(1) I am much concerned to find that I have been guilty of a positive error on page 321, which I hasten to confess and to correct, in ascribing to Lord Elgin words which were, as a matter of fact, uttered much earlier by Sir Henry Pottinger. After signing the Treaty of Nanking, Sir Henry, in words which have been very generally supposed to justify the title "Opium War" applied to the first war between England and China, "offered a few remarks to the Chinese Commissioners on the *great cause that produced the disturbances which led to the war, namely, the trade in opium.*"

(2) On page 320 I describe "an ominous change which is coming over the whole question," namely, the moderation in China's moral protest against the use of opium; its terribly widespread prevalence; and the fear that it may become so common and so fashionable as to be regarded in China as a stimulant, and a luxury, to be used, as alcohol is used in England, moderately or immoderately, with a legitimate use, and a vicious abuse. This statement is regarded by some eager denouncers of the trade as yielding the whole position. I cannot, however, withhold the expression of my own opinion, framed upon personal observation, from fears of this kind. If the statement, unmodified and unexplained, be correct, and if opium after all is and has been to China merely what intoxicants are to England, then our old position of unmitigated hostility to the trade and to the habit must, by all fair and temperate thinkers (and I write as a strong and lifelong total abstainer), be yielded in all honesty as untenable. But I most carefully fence round and explain my statement: I preface it with the word "ominous," I close it with the words "woe be to China;" and I quote medical opinion to the effect that the adoption of *such* a stimulant by China would be a disastrous prospect for the race. And further to elucidate my meaning, I may be permitted perhaps to quote from *New China and Old*, in which book I have with some care discussed the history of the Opium Trade, and the nature of opium-smoking. "If so," I wrote (page 97), "if it become possible to take opium in moderation; *though apparently innocuous for a time*, it will imply far greater risk than that which can accompany the moderate use of wine or spirits in England." I may add that the Chinese can hardly be said to need any stimulant, since they possess Native wine and strong spirits in common use; and tobacco of various strengths is universally smoked.

(3) My argument on page 323 to the effect that China has the power now in her hands to tax both foreign and native opium so heavily as to make both of a prohibitory price, and so gradually to abolish the evil (an argument, let me add, of the highest possible significance if it can be sustained), has been challenged. My authority is Clause 5 of the Agreement of 1885 between England and China, by which "the Chinese Government undertakes that when the package shall have been opened at the place of consumption, the opium shall not be subjected to any tax or contribution, direct or indirect, *other than or in excess of* such tax or contribution as is, or may hereafter be levied on native opium." Twelve months ago the growth of native opium was for the first time legalized. It comes, therefore, under direct and authorized taxation; and, so far as right goes, it may be taxed to *any* extent; and foreign opium may, it would seem, be taxed in equal measure.

A. E. MOULÉ.

# LIST OF C.M.S. MISSIONARIES FROM THE UNIVERSITY OF CAMBRIDGE.

(From the Annual Report of the Cambridge University Church Missionary Union for 1890, corrected and continued to April 30th, 1891.)

The names of those who have died are printed in *Italics*. Those who died on the Mission Field are denoted thus †. Those still labouring are printed in bold type. Members of the University C.M. Union are designated by an asterisk.

Commencement of Service.		Completed Period of Foreign Service
1815	Rev. W. Jowett, M.A., Fellow of St. John's— <i>Levant</i> . . . . .	15
1836	Rev. R. Taylor, M.A., Queens'— <i>New Zealand</i> ¶ . . . . .	38
	Rev. F. Owen, M.A., St. John's— <i>Zulu-land</i> . . . . .	4
1837	Rev. F. Wybrow, B.A., St. John's— <i>North India</i> ¶ . . . . .	3½
1838	Rev. J. F. Haslam, B.A., St. John's— <i>Ceylon</i> ¶ . . . . .	11½
	Rev. G. M. Valentine, M.A., Trinity— <i>Western India</i> . . . . .	6½
1840	Rev. J. Chapman, B.D., Fellow of St. John's— <i>South India</i> . . . . .	13
1841	Rev. W. C. Dudley, M.A., Queens'— <i>New Zealand</i> . . . . .	13
	Rev. R. T. Noble, B.A., Sidney— <i>South India</i> ¶ . . . . .	24½
1845	Rev. T. G. Ragland, M.A., Fellow of Corpus— <i>South India</i> ¶ . . . . .	13
1846	Rev. R. L. Allnutt, M.A., Peterhouse— <i>South India</i> . . . . .	1½
	Rev. R. M. Lamb, M.A., Trinity— <i>North India</i> ¶ . . . . .	10½
1847	Ven. R. Cobbold, M.A., Peterhouse— <i>China</i> . . . . .	9½
	Rev. M. J. Wilkinson, M.A., Trinity— <i>North India</i> . . . . .	6½
1849	Rev. F. F. Gough, M.A., St. John's— <i>China</i> † . . . . .	3½
	Rev. W. Wellton, B.A., Caius— <i>China</i> . . . . .	7
1851	*Rev. B. Clark, M.A., Trinity— <i>Punjab</i> . . . . .	
	Rev. C. C. Fenn, M.A., Trinity— <i>Ceylon</i> . . . . .	12
1852	Rev. C. F. Cobb, M.A., Trinity— <i>North India</i> . . . . .	7
	*Rev. D. Fenn, M.A., Trinity— <i>South India</i> ¶ . . . . .	26½
	Rev. R. R. Meadows, B.A., Corpus— <i>South India</i> . . . . .	26½
	Rev. R. C. Paley, B.A., Peterhouse— <i>Yoruba</i> ¶ . . . . .	3 mo.
1853	*Rev. A. H. Frost, M.A., St. John's— <i>Western India</i> . . . . .	21
	Rev. H. D. Hubbard, M.A., Caius— <i>North India</i> . . . . .	22½
1853	Ven. A. Stock, B.A., Pembroke— <i>New Zealand</i> † . . . . .	2
1854	Rev. R. Collins, M.A., St. John's— <i>Travancore and Ceylon</i> . . . . .	25
	Rev. H. Whitley, B.A., Queens'— <i>Ceylon</i> ¶ . . . . .	5½
1855	Rev. M. Fearney, M.A., St. John's— <i>China</i> . . . . .	5
	Right Rev. P. S. Royston, D.D., Trinity— <i>Mauritius</i> § . . . . .	35
1856	Rev. Andrew Burn, B.A., St. John's— <i>Sindh</i> . . . . .	15
1856	*Rev. R. P. Greaves, M.A., Corpus— <i>North India</i> ¶ . . . . .	14
1857	*Right Rev. G. E. Moule, D.D., Corpus— <i>China</i> ¶ . . . . .	
	*Rev. H. W. Shackell, M.A., Fellow of Pembroke— <i>North India</i> . . . . .	15½
	Rev. H. C. Milward, M.A., Christ's— <i>North India</i> . . . . .	3
1858	Rev. J. L. Knight, M.A., St. Catharine's— <i>North India</i> . . . . .	1
1859	*Rev. S. Attlee, M.A., Trinity— <i>North India</i> . . . . .	1
	Rev. Brocklesby Davis, M.A., Fellow of Peterhouse— <i>North India</i> . . . . .	
	Rev. W. B. Cole, M.A., Caius— <i>North India</i> . . . . .	2
	*Rev. Roger E. Clark, B.A., Trinity— <i>Punjab</i> ¶ . . . . .	3
	*Rev. R. C. Macdonald, M.A., Sidney— <i>South India</i> . . . . .	18½
1860	*Rev. J. Barton, M.A., Christ's— <i>North and South India</i> †† . . . . .	17
	*Rev. R. B. Batty, M.A., Fellow of Emmanuel— <i>Punjab</i> ¶ . . . . .	9 mo.
	Rev. T. K. Weatherhead, LL.B., St. John's— <i>Western India</i> . . . . .	18
	*Rev. J. W. Gedge, M.A., Trinity— <i>New Zealand</i> . . . . .	1
	*Right Rev. J. M. Speechly, D.D., St. John's— <i>Travancore</i> †† . . . . .	29
	Rev. B. K. Taylor, M.A., Queens'— <i>New Zealand</i> ¶ . . . . .	16½

† Founder of the Cambridge University Prayer Union.

‡ Joined the Colonial establishment; Archdeacon of Wellington.

§ Consecrated Bishop of Mauritius, 1872.

¶ Consecrated Bishop of Mid China, 1880.

†† North India, 1860–69. South India as Secretary of Corresponding Committee, 1871–76. Tinnevely on Special Service, 1889–90.

‡‡ Consecrated Bishop of Travancore and Cochin, 1879.

Commencement of Service.	Completed Period of Foreign Service.
1861 <i>A. A. Harrison</i> , Trinity—Yoruba ¶ . . . . .	3½
* <i>Rev. T. Storrs</i> , M.A., St. Catharine's—North India . . . . .	11
1862 * <i>Rev. C. E. Vines</i> , M.A., Trinity—North India . . . . .	17
1864 * <i>Rev. A. H. Arden</i> , M.A., Christ's—South India . . . . .	14
* <i>Rev. B. R. A. Doolan</i> , M.A., Cairns—North Pacific . . . . .	8
1866 <i>Rev. G. M. Gordon</i> , M.A., Trinity—Madras and Punjab † ¶ . . . . .	14
* <i>Rev. George Shirt</i> , B.A., Non-Coll.—Sindh ¶ . . . . .	20
1867 * <i>Rev. J. H. Bishop</i> , M.A., Trinity—Travancore . . . . .	
* <i>Rev. E. M. Griffith</i> , B.A., St. John's—Ceylon. ¶ . . . . .	22½
1868 * <i>Rev. G. Ensor</i> , M.A., Queens'—Japan . . . . .	4
* <i>Rev. R. F. Trench</i> , B.A., Trinity—North India ¶ . . . . .	9 mo.
1870 * <i>Rev. B. A. Squires</i> , M.A., St. John's—Western India . . . . .	
1871 * <i>Rev. E. K. Blumhardt</i> , B.A., Magdalen—North India . . . . .	9
* <i>Rev. S. T. Leupolt</i> , B.A., Cairns—North India . . . . .	6
1872 * <i>Rev. F. H. Baring</i> , M.A., Trinity—North India . . . . .	
1872 * <i>Rev. M. G. Goldsmith</i> , M.A., St. Catharine's—South India . . . . .	
* <i>Rev. H. E. Jennings</i> , B.A., Corpus—South India . . . . .	3
* <i>Rev. W. Jukes</i> , M.A., Trinity—Punjab . . . . .	18
1873 * <i>Rev. H. Horsley</i> , B.A., Corpus—Tinnevely and Ceylon . . . . .	
1873 * <i>Dr. Theod. Maxwell</i> , M.A., King's—Cashmere . . . . .	2
1874 * <i>Rev. A. Clifford</i> , M.A., Corpus—North India . . . . .	
* <i>Rev. P. K. Fyson</i> , M.A., Christ's—Japan . . . . .	
1875 <i>Rev. J. C. Hoare</i> , M.A., Trinity—Mid China . . . . .	
<i>Right Rev. B. Young</i> , D.D., Clare—N.-W. America. ‡ . . . .	
1876 * <i>Rev. J. A. Lloyd</i> , M.A., St. John's—North India . . . . .	4
1877 * <i>Rev. Jani Alli</i> , M.A., Corpus—Western and North India. § . . . . .	
<i>Rev. F. W. Ainley</i> , B.A., Clare—South India . . . . .	1½
* <i>Rev. W. Andrews</i> , B.A., St. John's—Japan . . . . .	
1878 * <i>Rev. H. D. Williamson</i> , B.A., Corpus—Central India . . . . .	
* <i>Right Rev. H. P. Parker</i> , M.A., Trinity—North India and Eastern Equatorial Africa ¶ ¶ . . . . .	10
1879 * <i>Rev. G. G. M. Nicol</i> , B.A., Corpus—West Africa †† ¶ . . . . .	5
<i>Rev. R. Shann</i> , M.A., Trinity—China . . . . .	3½
<i>Rev. A. T. Fisher</i> , B.A., Sidney—Punjab . . . . .	3
1880 <i>Rev. C. Mountfort</i> , Non-Coll.—Western India. ¶ . . . . .	4
1881 * <i>Rev. T. Bomford</i> , M.A., Corpus—Punjab . . . . .	
* <i>Rev. H. D. Goldsmith</i> , B.A., Trinity—South India . . . . .	
* <i>Rev. G. H. Pole</i> , B.A., Corpus—Japan . . . . .	
1882 * <i>Rev. A. J. Shields</i> , M.A., Jesus and Ridley Hall—North India . . . . .	
1883 * <i>Rev. E. W. Elliott</i> , B.A., St. Catharine's and Ridley—South India . . . . .	1
* <i>Rev. J. H. Horsburgh</i> , M.A., Trinity—Mid China . . . . .	
* <i>Rev. W. L. Groves</i> , M.A., Pembroke—Mid China . . . . .	4
1884 * <i>Rev. J. B. Brandram</i> , M.A., Queens'—Japan . . . . .	
<i>Rev. E. A. Fitch</i> , B.A., Pembroke—Eastern Equatorial Africa . . . . .	
* <i>Rev. F. Nevill</i> , M.A., Trinity—West Africa. ¶ . . . . .	5
1885 * <i>Rev. D. A. L. Hooper</i> , B.A., Trinity Hall and Ridley—Eastern Equatorial Africa . . . . .	
* <i>Rev. T. Walker</i> , M.A., St. John's—South India . . . . .	
* <i>Rev. P. Ireland Jones</i> , M.A., Corpus and Ridley—North India . . . . .	
1885 <i>Rev. E. Corfield</i> , B.A., St. Catharine's—Punjab . . . . .	
* <i>Rev. J. W. Ellington</i> , Selwyn—N.-W. America . . . . .	
1886 <i>Rev. H. Sykes</i> , B.A., Jesus and Ridley—Palestine . . . . .	
1887 <i>Rev. C. W. A. Clarke</i> , B.A., Emmanuel and Ridley—South India . . . . .	
* <i>Rev. J. A. Robinson</i> , M.A., Christ's—Niger . . . . .	
* <i>Rev. J. Neale</i> , B.A., St. John's and Ridley—Mid China . . . . .	

† South India, 1866–70. Punjab, 1871–80. Killed at Candahar, August 16th, 1880, while ministering to the wounded. Bequeathed 8000*l.* to the C.M.S. for the Punjab Mission.

‡ To Manitoba, 1875. Consecrated Bishop of Athabasca, 1884.

§ Native of Masulipatam, South India. To Bombay, 1877. To Calcutta, 1884.

¶ North India, 1878–86. Consecrated Bishop in Eastern Equatorial Africa, 1886. Died at Usambiro, Victoria Nyanza, March 12th, 1888.

†† Native of Africa, grandson of Bishop Crowther. Ordained, 1883.

Commencement of Service.	Completed Period of Foreign Service.
1887	Rev. C. H. Gill, B.A., Queens'— <i>North India</i> . Rev. R. H. Walker, M.A., St. John's— <i>Eastern Equatorial Africa</i> . Rev. C. E. R. Romilly, M.A., Trinity and Ridley— <i>Travancore</i> . Rev. H. J. Tanner, B.A., Corpus— <i>South India</i> . *Rev. H. McC. E. Price, B.A., Trinity— <i>West Africa and Japan</i> . *Rev. C. J. F. Symons, B.A., St. John's— <i>Mid China</i> . *Rev. E. S. Carr, B.A., Trinity and Ridley— <i>Tinnevely</i> . *Rev. W. S. Moule, B.A., Corpus and Ridley— <i>Mid China</i> . *Rev. A. I. Birkett, B.A., Clare— <i>North India</i> . *Rev. W. Weston, B.A., Clare— <i>Japan</i> .
1888	Rev. W. P. Buncombe, M.A., Non-Coll.— <i>Japan</i> . *Rev. H. Carless, M.A., Corpus and Ridley— <i>Persia</i> . *Rev. H. S. Phillips, B.A., Corpus and Ridley— <i>Mid China</i> . Rev. W. A. Rice, B.A., Christ's— <i>Punjab</i> . *Rev. Jacob Thompson, B.A., Corpus and Ridley— <i>Travancore</i> .
1889	*Rev. Ilsley W. Charlton, B.A., St. Catharine's— <i>North India</i> . Rev. E. A. Douglas, B.A., Christ's and Ridley— <i>Tinnevely</i> . Rev. H. M. Eyton-Jones, Jesus and Ridley— <i>South China</i> . Rev. J. W. Fall, B.A., Cavendish and Ridley— <i>Ceylon</i> . Rev. J. Hind, B.A., Queens'— <i>Japan</i> . *Rev. C. H. Stileman, B.A., Trinity and Ridley— <i>Baghdad</i> . *Rev. A. N. C. Storrs, B.A., Queens'— <i>South India</i> . *Rev. H. Tugwell, B.A., Corpus— <i>Lagos</i> . Rev. G. Pilkington, B.A., Pembroke— <i>Eastern Equatorial Africa</i> . *C. F. H. Battersby, M.B., Trinity— <i>Niger</i> . J. D. M. Cotter, B.A., Trinity and Ridley— <i>Eastern Equatorial Africa</i> . ¶ 3 mo. *Rev. G. K. Baskerville, B.A., Corpus and Ridley— <i>E. E. Africa</i> . *Rev. Eric Lewis, B.A., Corpus and Ridley— <i>Niger</i> .
1890	Rev. F. N. Eden, M.A., Pembroke— <i>Niger</i> . Rev. A. E. Dibben, B.A., Corpus— <i>Ceylon</i> . Rev. E. Bellerby, B.A., Corpus— <i>Ceylon</i> . Rev. J. W. Hill, B.A., Corpus and Ridley— <i>Eastern Equatorial Africa</i> . ¶ 2 mo. *Rev. H. P. Napier, B.A., Trinity and Ridley— <i>Ceylon</i> . *Rev. W. J. Humphrey, M.A., Queens' and Ridley— <i>West Africa</i> . *Rev. Barclay F. Buxton, M.A., Trinity— <i>Japan</i> . Rev. J. N. Carpenter, B.A., Corpus and Ridley— <i>North India</i> . *Rev. E. T. Sandys, B.A., St. John's— <i>North India</i> . *Rev. C. T. Warren, B.A., Corpus— <i>Japan</i> . *Rev. D. M. Lang, B.A., Corpus— <i>Japan</i> . *Rev. H. J. Molony, B.A., Pembroke and Ridley— <i>North India</i> . Rev. C. E. Tyndale Biscoe, M.A., Jesus— <i>Punjab</i> . *Rev. J. T. Haythornthwaite, M.A., St. John's— <i>North India</i> . Rev. Sidney Swann, M.A., Trinity Hall— <i>Japan</i> . *Rev. G. H. V. Greaves, B.A., Corpus and Ridley— <i>Nyanza</i> . *R. Callender, B.A., Christ's— <i>Soudan</i> . Rev. F. F. Adeney, M.A., St. John's— <i>Jerusalem</i> .
1891	*W. H. Roberts, B.A., Corpus and Ridley Hall— <i>Niger</i> .

## ACCEPTED BUT NOT YET SENT OUT.

- \*Rev. H. Knott, B.A., Corpus.  
 \*Rev. H. J. Watney, B.A., Corpus and Ridley.  
 \*Rev. Martin J. Hall, B.A., St. John's and Ridley. } (Not going out at present.)  
 \*Rev. C. B. Clarke, B.A., Corpus and Ridley.  
 \*W. A. Crabtree, B.A., St. Catharine's and Ridley.  
 \*Rev. R. B. Marriott, B.A., St. Catharine's.  
 \*Rev. J. J. Beauchamp Palmer, B.A., St. John's.  
 \*R. H. Leahey, B.A., Corpus.  
 \*Rev. J. S. Gray, B.A., Emmanuel and Ridley Hall.  
 Rev. J. M. Paterson, B.A., Corpus.  
 \*Rev. E. F. E. Wigram, M.A., Trinity and Ridley Hall.  
 E. N. Roberson, B.A., Emmanuel.



## LOCAL ASSOCIATIONS AND UNIONS.

**Bedford.**—On Wednesday and Thursday, April 29th and 30th, two crowded meetings in connection with the Bedford branch of the Society were held in the Pantechnicon, when the Rev. J. H. Horsburgh, missionary from Mid China, attended as Deputation. On the former day the addresses were specially to the Juvenile Association. The annual report of this energetic band of youthful workers showed that 155 collecting-boxes had been issued, and that the contributions thereto had amounted to 80*l.*; while 26*l.* 8*s.* 9*d.* had been realized by sales of work, sermons, and meetings, and the total receipts thus amounted to 106*l.* 8*s.* 9*d.* The Rev. P. F. J. Pearce (Pulloxhill) presided. After the meeting the box-holders and workers to the number of 200 partook of tea together in the Institute. Mr. A. D. Chapman, of Milton Ernest Hall, presided at Thursday's meeting, and in opening the proceedings referred to his own visit to China forty years ago.

**Blackheath.**—The sixty-ninth Annual Meeting of the Blackheath Branch of the Society was held in the Rink Hall on April 16th. The chair was taken by Mr. S. B. Power. The Rev. A. E. Barnes-Lawrence opened the proceedings, and Mr. E. P. Le Feuvre (the hon. sec.) then read the annual report. Mr. P. Leslie (the hon. treasurer) read the financial statement, which showed that from St. John's, Blackheath, a total of 183*l.* 10*s.* 8*d.* had been received in the year; and from St. Michael's, 443*l.* 11*s.* 3*d.* They had remitted to the Parent Society 620*l.* 7*s.* 5*d.* since April, 1890. Archdeacon Moule then gave an exhaustive account of his missionary labours in China.

**Cork.**—Sunday, April 26th, was the first day of a regular C.M.S. week in Cork city. Sermons were preached in nearly every city church, and in many of the neighbouring parishes. The blessing vouchsafed that day seemed to grow as the week went on. Many good friends were busy on the Monday and Tuesday unpacking and arranging exhibits, and in decorating stalls for a Sale of Work. The Annual Meeting was held on Wednesday, April 29th, at 1.30, which was largely attended. The Bishop presided; the Revs. R. W. Stewart, of Foochow, and T. Bomford, of Multan, attended as Deputation from the Parent Society; whilst among local friends the Rev. J. H. Thorpe and the Assoc. Sec. also spoke. At 4 p.m. the Bishop formally opened the Exhibition. The Assembly Room was crowded with friends. In the evening there was a special service for the C.M.S. in the Cathedral. The Rev. R. W. Stewart was the preacher. The choir, under Dr. Marks, rendered valuable assistance by giving the beautiful cantata, "God is Love!" The attendances at all three meetings on Wednesday were good. The special feature of Thursday's doings was a lecture in the evening by Mr. Stewart on "Women's Work in China." It was specially meant for the G.F.S. (who support a Bible-woman in Foochow), and the Y.W.C.A., who also take a deep interest in our work; other friends were admitted, and the room was densely packed. The lecture was rendered more pleasing by excellent dissolving-views, by the Rev. W. Bell, of St. Luke's. On the last day the attendance was as good as ever. The various exhibits were much appreciated throughout. The Rev. C. S. Cooke, C.M.S. (late of Nasik, Bombay), rendered valuable aid by lecturing to various groups of people on Indian curios. In the evening there was a grand closing meeting. The Bishop presided, and the speakers included the Ven. Archdeacon of Cork, the Revs. T. Bomford and J. Haythornthwaite, and Lieut.-Col. Yates, R.A. The room was crowded. We have very much cause for great thankfulness for the measure of success of this effort. We can only say with a full heart, Thank God for His blessing, and for the excellent spirit manifest at all the meetings. The result we leave in His hands. Work left over from the various stalls has been despatched to various mission-fields. It was estimated to be worth more than 100*l.*; besides this, it is expected that the pecuniary result will be considerable. A book-stall of C.M.S. literature was very successful, and much appreciated. A special choir, under Dr. Marks, added greatly to the pleasure of the meetings. J. H.

**Hibernian Auxiliary.**—The seventy-seventh Anniversary of the Hibernian Auxiliary was held in the Metropolitan Hall, Dublin, in April. The Archbishop

of Dublin presided in the absence of the President, Lord Belmore. The attendance was very large. The Chairman having addressed those present, the Rev. Canon Peacocke read the Report, which stated that the total amount remitted to the Parent Society in London for the year 1890 was 7733*l*. The Deputation consisted of the Revs. C. V. Childe, T. Bomford, R. W. Stewart, and J. Tunbridge.

**Lynn.**—The West Norfolk C.M. Union held its Quarterly Meeting on April 6th, at two o'clock, in St. John's Mission Hall, Lynn. Three new members were made. The Rev. H. H. Streeten, Vicar of St. John's, Lynn, was appointed Treasurer. A Sub-Committee was nominated to prepare for the F.S.M.; and the relation of the Union to the local "Group" of associated deaneries or districts—the new departure made by the Norwich C.M. Union for the maintenance and extension of C.M. work in the county—this it was sought to ascertain. The Secretary of the Union and of the Group was distinctly in favour of enlisting fresh energy by no longer uniting the offices in one and the same person. At three o'clock several other members, lay and clerical, having come in, and a number of ladies (by invitation), the Rev. E. Lombe read an exposition of Acts ii. from ver. 38; and the Rev. W. Salter Price, with the help of a map, gave an impressive account of the Missions in East Africa and Uganda, the Mission on the Cycle of Prayer for the day. The session closed, as it had begun, with hymn and prayer, after which a half-hour was spent socially.

**Manchester.**—A well-attended Meeting was held on April 21st at the Association Hall, Peter Street, to bid farewell to the Rev. R. P. Ashe and Dr. Gaskoin Wright, who were proceeding to East Africa. Canon Davenport Kelly presided. The Rev. H. J. B. Armstrong, Messrs. Wright and Ashe, and other gentlemen addressed the meeting.

**Salisbury.**—The Spring Conference of the Wilts C.M.S. Union was held at Devizes on May 11th, under the presidency of the Rector (Dr. Burges). In the morning the members met in the Council Chamber of the Town Hall, when addresses were given by the Rev. E. N. Thwaites, Rector of Fisherton, Salisbury, Canon Acheson, and Rev. F. Anderson, of Chester. In the afternoon they met again in the Parish Room, to hear a paper by the Rev. F. Bellamy, on "Missionary Work among the Mohammedans." The Rev. W. Clayton also addressed the meeting. The meetings were felt to be encouraging and helpful by many present, and nine fresh members were proposed and elected. After the Conference the members were entertained in the Rectory garden at tea by Dr. and Mrs. Burges.

A. G. L.

**Stamford.**—The Anniversary of the Stamford Association was held on April 12th and 13th. On Saturday afternoon a few friends met together to pray for a blessing upon the sermons and addresses of the Deputation, the Revs. J. H. Horsburgh and R. N. Fitzpatrick. On Saturday evening Mr. Horsburgh addressed a meeting at Easton. The interest created by the sermons on Sunday was shown by the full meeting on Monday evening. The Assembly Room was filled from end to end, and the people listened with earnest attention to Mr. Horsburgh's address. His exceeding simplicity and evident whole-hearted devotion to Mission work moved the consciences and feelings of many who have not generally taken an interest in the work of the Society. On Monday morning fifty workers of all kinds of Church work met together for breakfast at the Hon. Sec.'s, Mr. Horsburgh giving them much interesting information. After more than twenty years, we find these Monday-morning breakfasts a great means of circulating information, creating interest, enlisting, and keeping together the friends and co-operators in the work. Mr. Horsburgh also gave addresses at the Girls' High School and the Boys' Grammar School. A large number of *Do not Say* were sold at all the gatherings. The congregations were good throughout. No one said anything was dull or uninteresting. We look back upon a most happy Anniversary—helpful to the work, encouraging to ourselves, bringing glory to God, we trust—and we go on our way for another year with renewed thankfulness and joy.

C. O.

**Suffolk C.M. Union.**—The Spring Meeting was held at the Town Hall,

Ipswich, on April 16th, when there was a good attendance of members. At the morning session the Archdeacon of Suffolk presided, and the Rev. I. B. Wane gave an address on personal influence, founded on Acts v. 15. After lunch, Mr. H. E. Buxton (president) took the chair. The opportunity was taken of presenting to the Rev. W. Salter Price, on his relinquishing his duties as Association Secretary for the county, a silver tea service, and an illuminated address, stating the regard and affection in which he was held by those among whom he has been working for twelve years. Mr. Henry Morris then delivered an address on "Recent Developments in C.M.S. Policy," in which he dealt with the many important topics which had recently occupied the attention of the Parent Committee, such as the Keswick Letter, the Palestine difficulties, the Niger work, &c. Discussion followed, in which the Revs. Canon Garratt, L. Price, H. Seeley, and A. Wilkes took part. W. S. K.

**Truro.**—Sermons were preached in Truro on Sunday, February 8th, and a Public Meeting held on Monday, in aid of this Society. The Rev. W. G. Mallett, of Exeter, was the Deputation, and preached at St. John's Church on Sunday morning, and in the evening at the Cathedral.

Archdeacon Cornish presided over a Meeting held at the Public Rooms, Truro, on Monday. Mr. Carus-Wilson gave an outline of the receipts and expenses for the deanery. In 1889 the amount remitted to the Parent Society was 50*l.* 19*s.* 3*d.*, but in 1890 only 31*l.* 4*s.* 2*d.* Out of the thirty parishes of the diocese only eight supported the C.M.S., one being a joint parish, in which the amount collected was divided between the C.M.S. and the S.P.G., and three where the money was given alternately to the two societies. The Chairman and the Rev. W. G. Mallett then addressed those present.

**Tunbridge Wells.**—The Anniversary of the Tunbridge Wells Auxiliary was celebrated on April 19th and 20th. The annual sermons were preached on Sunday in the local churches, and the public meetings were held on the following day in the Great Hall. At the morning gathering, the Rev. Canon Hoare presided. Reference was made in the report to the work during the year, and particularly to the fact that the contributions to the local auxiliary were nearly 200*l.* in excess of those of last year, the total receipts being 1880*l.* 4*s.*, of which 1589*l.* was sent from Tunbridge Wells. Addresses were then delivered by the Chairman, the Rev. B. Baring-Gould, and Archdeacon Moule. At the evening meeting, Mr. G. W. Cuming presided, and the speakers were the Rev. J. H. Pole, from Japan, and the Revs. W. Wilson and J. E. Rogers.

In addition to the above, the Society's cause has been advocated by Sermons and Meetings, or by both, during April, at Appledore, Allington, Ashford, Holy Trinity (Kent), Buslington, Bolton-on-Swale, Belfast, Clifton (York), Downham Market (Parish Church), Drewsteignton, Durham (St. Giles), Erith (St. John Baptist), Evesham, Gloucester, Harworth, Henlow, Kingston (Surrey), Lee, Lewisham and Eltham, Lilleshall, Longridge (Parish Church and Chapel of Ease), Little Waltham (Parish Church), Motcombe, Newhaven, Newcastle, Oswestry (Parish Church), Portsea (St. Mark's), Penrith (Christ Church), Preston, Plymouth, Richmond (Christ Church), Ringwood (Parish Church), South Collingham, Sittingbourne (Holy Trinity), Sidestrand, Shirehampton, Stonegate, Selston, Stretton, Sunderland, Uttoreter, Wincanton, Woking (Christ Church), Wells, West Hartlepool (Auxiliary), &c.

**SALES OF WORK, &c.**—During April, Sales of Work or Bazaars have taken place at Braunton; Emmanuel Church, St. Leonard's-on-Sea; Boston (105*l.*); Quarn-don; Worthing (124*l.*); Holcombe Village, Dawlish; Turvey, &c.

[*Reports of the important Anniversaries in May, at Cambridge, Hull, Lincoln, Liverpool, Sheffield, Southborough, Taunton, &c., are unavoidably deferred.*]

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, April 21st, 1891.*—On the recommendation of the Ladies' Candidates Committee, Miss M. Williams and Miss J. Ellis were accepted as Missionaries of the Society.

The Revs. John Goodenough Bayley Hollins (B.A., Hertford College, Oxford), late Curate of Trowbridge; Joseph Sewell Gray (B.A., Emmanuel College and Ridley Hall, Cambridge), Curate of St. Andrew's, Newington; John Mapletoft Paterson (B.A., Corpus Christi College, Cambridge), Curate of Portman Chapel; Llewellyn Griffith Scott-Price (B.A., Trinity College, Dublin), Curate of St. James's, Moss Side, Manchester; and Edmund Francis Edward Wigram (M.A., Trinity College and Ridley Hall, Cambridge), Curate of St. James's, Hatcham; and Messrs. Theodore L. Pennell (M.B., M.R.C.S., L.R.C.P.) and James H. Redman, Secretary to the Young Men's Christian Association at Reading, were accepted for Missionary work.

The Committee took into consideration the correspondence which had taken place between Bishop Blyth and some Palestine Missionaries regarding the occupation of Haifa (one of the Society's stations for many years) by the Rev. A. W. Schapira, a Missionary of another society, and it was agreed to make representations to the Bishop upon the subject.

The Committee heard with regret of the death of Mrs. Erhardt, wife of the Society's old and valued Missionary, the Rev. J. Erhardt, who for a number of years has had charge of the Society's Orphanage at Secundra, North-West Provinces of India. She was a devoted and faithful servant of Christ, and a very true helpmeet to her husband in his work for the Lord. The Committee desired the expression of their sincere and affectionate sympathy to be conveyed to their bereaved brother, Mr. Erhardt.

Resolutions were adopted regarding the relations between the ladies of the Church of England Zenana Missionary Society and the clerical C.M.S. Missionaries in districts where they are working side by side.

The Committee considered a memorial from Missionaries in the North-West Provinces of India urging that Missionaries should have the option of retaining their children for education in India, and asking the Society to revise the allowances for children to enable them to do this. The following Resolution was adopted:—The Committee have always held, and continue to hold, that in the interests of the children of the Society's Missionaries themselves, it is very unadvisable that they should be left in India beyond what is regarded as the usual age for education, and they would affectionately impress this on the signatories of the memorial. The Committee have not, of course, the right to interfere with the liberty of any parents who may desire to retain their children in India beyond the usual age, if they can do this on present financial arrangements, but they do not feel that they would be justified in making financial arrangements which would practically encourage the retention of children in India to (as the Committee would regard it) their detriment.

On the recommendation of the Sub-Committees in charge of the Missions in Persia, North India, Punjab and Sindh, South India, South China, Japan, North-West America, and North Pacific, various arrangements were agreed to with regard to those Missions.

*General Committee (Special), April 21st.*—The Committee took leave of the Rev. J. and Mrs. Batchelor, returning to Japan; of Mr. Thomas S. England, returning to East Africa; and of Miss M. Brewer, proceeding to the same Mission. Miss M. Weitbrecht, about to marry Dr. C. S. Edwards, was also present. The Instructions of the Committee were read, and Mr. Batchelor and Mr. England having replied, the whole party was addressed by the Rev. H. Sharpe and the Chairman (Henry Morris, Esq.), and commended in prayer to the favour and protection of Almighty God by the Rev. William J. Smith.

The Committee heard with regret of the death of Mr. Hugh Evans, for many years treasurer of the Liverpool Auxiliary, and an Honorary Governor for Life, and put on record their high estimation of his long and generous interest in the cause of Missions.

On the recommendation of the Patronage Committee, the Very Rev. P. F. Eliot, D.D., Dean of Windsor, was appointed a Vice-President of the Society;

Messrs. Robert Williams and Alfred Sutton were appointed Honorary Governors for Life; and Miss E. P. Leakey was appointed an Honorary Member for Life.

*General Committee, April 28th.*—The balance-sheet for the year ending March 31st, 1891, and the report of the Honorary Auditors appointed under Law XXV., were presented. The draft of the Abstract of the Annual Report, and the statement to be read at the Annual Meeting were considered, amended, and adopted.

*Committee of Correspondence, April 28th.*—Mr. H. E. Hubbard, a student of the Islington College, having offered for the Eastern Equatorial Africa Mission, to go out with Mr. Ashe's party, the Secretaries were authorized to correspond with Mr. Hubbard further, and to arrange for his going out.

On the recommendation of the Sub-Committee in charge of the Missions in Persia, North India, Punjab and Sindh, and Travancore and Cochin, various arrangements were agreed to with regard to those Missions.

*Committee of Correspondence, April 30th.*—On the recommendation of the Ladies' Candidates Committee, Miss Ada Welch, Miss E. M. Furley, Miss R. Dora Howard, and Miss S. Emily Howard, were accepted as Missionaries of the Society.

*General Committee, April 30th.*—Arrangements were made for the approaching departure of six Missionaries for Uganda.

On the recommendation of the Sub-Committee in charge of the Missions in West Africa, Yoruba, Niger, Eastern Equatorial Africa, and Palestine, various arrangements were agreed to with regard to those Missions.

*General Committee (Special), May 7th.*—The Committee took leave of the Rev. R. P. Ashe and Mr. J. Roscoe, returning to the Eastern Equatorial Africa Mission; and the Rev. G. H. V. Greaves, Dr. Gaskoin Wright, Mr. E. H. Hubbard, and Mr. Walter Collins, proceeding to the same Mission. The Instructions of the Committee were read by the Rev. F. E. Wigram, and the members of the party having severally replied, they were addressed by the Chairman (Gen. Touch) and the Rev. Canon Green, and commended in prayer to the favour and protection of Almighty God by the Rev. F. Baldey.

*General Committee, May 12th.*—The Anniversary proceedings were reported.

The Committees and Sub-Committees were appointed for the ensuing year.

The following Minute was passed on the death of the Most Rev. W. C. Magee, Lord Archbishop of York:—The Committee received with much concern the announcement of the death of Dr. W. C. Magee, Archbishop of York, Primate of England, and Vice-President of the Society, on May 5th, the morning of the Society's Anniversary, which was greatly solemnized by the unexpected tidings communicated by the President. The Committee recall with special gratitude the striking sermon preached by His Grace, when Dean of Cork, in 1866; and the speech in the House of Lords, his first in that assembly, after his elevation to the see of Peterborough, in defence of missionary efforts in China, on March 9th, 1869. His Grace's continued interest in the Society's work was evinced by the fact that, notwithstanding the pressing duties of the high office on which he had just entered, he had undertaken to preside at the recent anniversary meeting of the Society's friends at Sheffield. The Committee desire that an expression of their sympathy be communicated to his Grace's family.

## NOTES OF THE MONTH.

### ORDINATION.

*Eastern Equatorial Africa.*—On January 18, 1891, in Uganda, by the Right Rev. Bishop Tucker, the Revs. E. C. Gordon and G. K. Baskerville to Priests' Orders.

### DEPARTURES.

*Eastern Equatorial Africa.*—Mr. T. S. England, Miss M. Brewer, the Rev. G. H. V. Greaves, and Mr. Walter Collins left London on May 11, and the Rev. R. P. Ashe, Dr. Gaskoin Wright, and Mr. E. H. Hubbard left London on May 17, for Mombasa or Zanzibar.

*Western India.*—The Rev. J. A. and Mrs. Harriess left London for Bombay on May 7.

*Japan.*—The Rev. J. and Mrs. Batchelor left Liverpool for Hakodate on May 13.

## ARRIVALS.

*West Africa*.—Miss Bisset left Sierra Leone on April 24, and arrived in Liverpool on May 14.

*Yoruba*.—The Rev. T. Harding left Lagos on April 20, and arrived at Liverpool on May 17.

*Niger*.—Dr. C. F. Harford-Battersby, Miss L. W. Lewis, and Miss A. Clapton arrived at Liverpool from Lokoja on May 17.

*Palestine*.—The Rev. J. R. L. and Mrs. Hall, and Miss E. Armstrong, left Jaffa on May 6, and arrived in London on May 16.

*North India*.—The Rev. G. E. A. and Mrs. Pargiter left Calcutta on February 26, and arrived in London on April 29.—Miss Neele left Calcutta on April 9, and arrived in London on May 13.

*Punjab and Sindh*.—Dr. H. M. and Mrs. Clark left Amritsar on March 10, and arrived in London on April 22.

*Travancore and Cochin*.—The Rev. A. F. and Mrs. Painter left Madras on March 20, and arrived in London on April 20.

*Ceylon*.—The Rev. J. Ireland and Mrs. Jones left Colombo on April 6, and arrived in London on May 5.

*South China*.—The Rev. J. B. and Mrs. Ost left Hong Kong on March 19, and arrived in London on April 29.

*Mid China*.—Miss Milligan arrived in London from Ningpo on April 25.

## BIRTHS.

*South India*.—On April 1, the wife of the Rev. T. R. Waltenberg, of a son.

*Japan*.—On March 31, the wife of the Rev. A. B. Hutchinson, of a daughter.

## MARRIAGES.

*North India*.—On March 16, the Rev. J. A. Cullen to Miss Young of Jabalpur.

*Western India*.—On April 16, the Rev. J. A. Harriss to Miss Prynne, of Plymouth.

## DEATHS.

*Palestine*.—On April 14, at Jerusalem, the wife of Mr. F. T. Ellis.

On April 19, at Landour (N.W.P.), the Rev. E. Droese, formerly of Bhagalpur.

On May 14, at Muscat, the Right Rev. T. V. French, D.D., formerly Bishop of Lahore.

## PUBLICATION NOTICES.

THE following new Pamphlets and Papers have been issued since our last notice :—

**The Hill Tribes of India** (*Santals, Paharis, Gonds, Kois, Bheels, and Hill Arrians*). Crown 8vo pamphlet, 48 pp. in wrapper. By C. D. S. Price 3d. (4d. post free).

**Abstract of Report for 1890-91.** Including "General Review of the Year," as read at Exeter Hall, May 5th, 1891. Free.

**C.M. Anniversary Sermon**, preached by the late Archbishop Magee (*then Dean of Cork*), at St. Bride's Church, Fleet Street, April 30th, 1866. (Reprinted.) Post free on receipt of a penny stamp. May be obtained in quantities for general distribution at 6s. per 100.

**Annual Letters of C.M.S. Missionaries, 1890-91:—**

Part VI. Containing letters from the Ceylon, Mid China, Japan, and New Zealand Missions. Price 3d. post free. (*Vide also page 2 of Wrapper*.)

**Bishop Tucker in Uganda.** Reprint of the Bishop's letter from the *C.M. Intelligence* for May, 1891. Copies may be had in any number for free distribution.

**REPORT OF THE CENTENARY CONFERENCE ON FOREIGN MISSIONS HELD IN LONDON IN 1888.** For the convenience of friends who may wish to possess this Report, copies of the two volumes in sheets have been purchased, and bound in one volume. Copies may be obtained from the C.M.S. Book Room, Salisbury Square, for 2s. 3d. each, including postage.

**A. M. MACKAY.** By Dr. Macaulay. Religious Tract Society. This new penny biographical sketch may also be obtained from the C.M.S. Book Room, Salisbury Square. Single copies 1½d. post free, or 12 copies for 1s. post free.

Orders should be addressed to "The Lay Secretary, C.M.S., 16, Salisbury Square, London, E.C."

# THE CHURCH MISSIONARY INTELLIGENCER.

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## THE GREATNESS OF GOD SHOWN IN THE SLOW CHRISTIANIZING OF THE EARTH.

BY THE REV. CANON D. D. STEWART.



THOUSAND years are with the Lord as one day.\* Seven thousand years are with Him as one week. Thirty thousand years—a period four times the distance between us and Adam—are with Him as a short month. Therefore the Lord's words, and the Lord's actions, respecting various stages in human history, are grandly different from those of Man.

God's ultimate purpose regarding the whole universe is that it shall feel the reconciling power of the Divine Redeemer, manifest in human form.† All things were made, not only by Him, but *for* Him.‡ God's ultimate purpose regarding man's earth, in particular, is that all its population shall be willingly subject to the Second Man, the Lord from heaven.§ And in human reckoning, weary ages seem to be passing before this latter purpose is fulfilled.

But God's *language*, when more than 1800 years had still to precede the glorious end, was, The Kingdom of Heaven is *at hand*.|| When He gave a bright vision of the glorious future to the Apostle John, in Patmos, though all those centuries had still to run, He showed unto His servants "things which must *shortly* come to pass."¶

And God's *actions*, respecting the blessed reign of Emmanuel, have declared as plainly that many hundreds of years are by Him accounted only "a little while." When He placed the first man on the earth as a king for God,\*\* He could foresee, yet permitted, a sad contrast, which would continue through many ages, to the perfect dominion of the Coming One; Adam, and the fallen children of Adam, having proved themselves utterly unequal to such a sovereignty. And though, in the day of that first man's failure, through the subtlety of Satan, the Lord foretold the future manifestation of the Son of God to destroy the devil's work—the seed of the woman shall bruise the serpent's head)—four thousand years elapsed, as years of suffering on this groaning earth, before a Virgin miraculously brought forth a Child whose name could be rightly explained as "God with us." †† That Child grew into a wondrous manhood, in which He showed Himself to be the very Arm of Jehovah, in the form of a servant, and bare all human transgressions in His body on the cross. But nevertheless, though on the next day but one He was powerfully declared to be the Son of God by His resurrection from the dead, ‡‡ the prediction which He had uttered before He died, that, If he was thus lifted up from the

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\* 2 Peter iii. 8.

§ 1 Cor. xv. 27.

\*\* Genesis i. 28.

† Col. i. 20.

|| St. Mark i. 15.

†† St. Matthew i. 23.

‡ Col. i. 16.

¶ Rev. i. 1.

‡‡ Rom. i. 4.

earth He would attract all mankind to be His subjects,\* was not only not immediately fulfilled, but after a long series of gloomy decades, has not yet been fulfilled. The Redeemer's resurrection was to be followed, after forty days, not by the kingdoms of this world becoming the Kingdom of our Lord and of His Christ,† but by the glorious Ascension of the Divine Surety for sinners to a throne in the heaven of heavens, where He is *still waiting*, after the continuance of what human sufferers have thought very tedious ages, for the long-expected end.‡ All nations *will*, in due time, come and worship before God,§ and, in God's estimation, that time is rapidly approaching, though, according to man's arithmetic, there is a protracted delay.

Moreover, a contrast between Divine and human reckoning is strikingly discernible in the preparation of the instrument which God will eventually employ in winning the entire population of this globe into dutiful obedience to the Kingship of Emmanuel.

As God said concerning Adam, "It is not good that the man should be alone, I will make him a help meet for him," || so has He ordained, concerning the Second Man, the Lord from heaven, that His dominion over the earth shall be shared and furthered by the companionship of a "royal priesthood," a section of humanity which shall be specially "His own." But the formation of that "peculiar people" has been gradually proceeding through 3800 years, and is not yet complete. As originally constituted, it consisted chiefly of the Hebrew race: although, from its very beginning, there were intimations that so dignified a company would be gathered out of all nations, by the mingling among Hebrews of Gentiles, like Caleb and Ruth. The magnificent honour was first promised (on a condition which most of them failed to fulfil) only to the children of Abraham, God's friend, after He had, to the amazement of their leader, Moses,¶ brought them, as a liberated nation, out of the midst of another people. "Now, therefore," said the Lord to Israel, safely encamped in the wilderness, "*if ye will obey My voice and keep My covenant*, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine. And ye shall be unto Me a kingdom of priests, and an holy nation." \*\*

Even then, however, though it was plainly declared that the Royal Priesthood (or, in other words, the Bride of Christ, the Second Man) was to benefit the remainder of human kind (precisely as it had been foretold to Abraham, Israel's godly ancestor, "Thou shalt be a blessing" ††), the Hebrews received no command to make a direct effort for the entire conversion to God of other nations. Even in the later ages of enthusiastic Psalmists, though they and other prophets clearly foresaw a glorious future, when the "peculiar people" would be God's instrument for leading the whole world's population into the way of truth, no missionary fellowship was then arranged. While Jewish choirs sang in the Temple, "God *shall bless us*, and all the nations of the earth shall fear Him. Let the people praise Thee, O God, yea, let all the people praise Thee," ††—not a single herald of the true

\* St. John xii. 32.

§ Ps. lxxxvi. 9.

\*\* Exod. xix. 5, 6.

† Rev. xi. 15.

|| Gen. ii. 18.

†† Gen. xii. 2.

‡ Heb. x. 12, 13.

¶ Dent. iv. 34.

†† Ps. lxxvii. 5—7.



religion was sent out of Jerusalem. No actual telling out among the heathen, that the Lord will one day be universally acknowledged as King, occurred, because the Hebrew race, all through the Old-Testament centuries, never reached that high standard of spiritual excellence which can alone qualify for the useful pre-eminence of the Royal Priesthood. Neither that, nor any other section of mankind could possibly, by its own strength, fulfil the stringent condition, "*If ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me.*" In every generation from Moses to David, from David to Malachi, from Malachi to the first coming of Christ, whilst a few of Abraham's seed proved themselves, by Divine grace, to be possessors of Abraham's faith, and therefore heirs to the promised dignity of being blessings to the remainder of mankind, the mass of the Hebrew nation provoked the Holy One of Israel by repeated rebellions, until at length it actually crucified the very Lord of Glory, whom the "peculiar people" was intended to magnify. But the spiritual blindness which has, consequently, fallen on the whole Hebrew race, except "a remnant according to the election of grace,"\* has not stopped the gradual formation of that privileged company which shall hereafter be Christ's instrument for winning all mankind to Him; because Gentiles, to whom the Gospel message has passed, and who receive it by faith, are being grafted into the privileged position which Hebrews are missing through their unbelief.†

Not even yet has God's time for Christianizing the whole earth arrived.

Although obedience to the command of the risen Christ to His Church, "Make disciples out of all nations,"‡ was willingly rendered by the Apostles, after "beginning at Jerusalem;" although revivals of missionary zeal have occurred at intervals ever since those early-Christian days; and although the nineteenth century, especially in its later decades, has been emphatically "THE ERA OF MISSIONS," in which new fellowships for the proclamation of the Gospel have been formed; new methods of evangelizing have been devised; new degrees of generosity have been reached; and renewed importunity in prayer has been exercised;—the true explanation of all this energy of the latter days is that given by St. James in Acts xv. 14, that "God is visiting the Gentiles to take out of them *a people for His Name.*" The many among those Gentiles, as, in an earlier age, the many in the Hebrew nation, are disobedient to the preached Word. Only a few (though they are gathered out of all nations, kindreds, peoples, and tongues),§ like the seven thousand in the days of Elijah, who would not bow the knee to Baal, find the narrow way to eternal life. And at the return of the Redeemer in His glory—though it will be preceded, after "the times of the Gentiles" shall have closed, by His completing the number of His elect, in the miraculous conversion of Jews||—the great mass of Gentiles whom the Word of salvation shall have reached, will be found, according to the distinct foretelling of Scripture, as unprepared for Christ's appearing as the antediluvians,

\* Rom. xi. 5.

† Rom. xi. 17—20.

‡ St. Matt. xxviii. 19.

§ Rev. vii. 9.

|| Rom. xi. 23; St. Matt. xxiv. 30.

notwithstanding the preaching of Noah, were unprepared for the flood, or the unbelievers in Sodom, notwithstanding the testimony of Lot, for the torrents of brimstone and fire.

But when "the wrath of the Lamb" shall have been at length poured on Gentile despisers of His grace; \* and when, because of the Lord's judgments in the earth, † accompanied by a vast outpouring of the Holy Spirit, ‡ the inhabitants of the world shall be disposed to learn righteousness, then the completed Church, in perfection of body as well as of soul, shall go forth, *after* the glory, § to be, the wide world over, a successful evangelist. The bright hope which refreshed the loving Redeemer as He cried on the cross, "It is finished," shall be, according to the eternal purpose of the great God, amply fulfilled; for "all the ends of the world shall remember and turn to the Lord: all the nations of the world shall worship before God;" || "the idols everywhere shall be utterly abolished, and Jehovah alone shall be exalted in that day." ¶

Very tedious has the postponement of that magnificent future appeared, even to believing men, as they have groaned over the bitter woes of suffering mankind, or as they have struggled against the subtlety and open persecution of spiritual foes. \*\*

But never should there be an ignoring of "this one thing," †† that the groaning centuries between the failure of the first human king for God, and the establishment of that Kingdom of the "Second Man," which shall never have an end, †† are with the Lord but as a portion of a quickly-passing week. All the lingering ages, according to human arithmetic, are with the only-wise God but "a little while," which shall issue in the inheritance incorruptible; in the eternal joy; in the imperishable glory of our Lord and Saviour Jesus Christ.

Much there may be in the Scriptural outline of human story which is, to many readers of their Bible, mysterious, perplexing, even disappointing. Devout inquirers have often found no satisfying answer to the recurring questions—What will be the end of the myriads who were, coming and going, among the ignorant nations of the earth between Abraham and Moses, between Moses and St. Paul? or, What will be the end of the still vaster masses of the unevangelized who have since multiplied throughout the earth? *Nevertheless*, the great Ruler of all things, who sometimes gives no account of His matters, §§ is unquestionably Love; ||| and He who commended His love towards us by sending His own Son to die when we were yet sinners, ¶¶ can easily establish His righteousness as the Judge of all the earth \*\*\* whenever He shall be pleased to vindicate His ways.

Meanwhile it is not difficult to discern, in the comparatively small enterprise assigned by Christ to the members of His Church, an encouragement to pursue their duty with generosity and patience, because with intelligent hope.

If the work at present allotted to Christians had been that of

\* 2 Thess. i. 7—9.

§ Isa. lxvi. 18—20.

¶ Isa. ii. 11—18.

†† 2 Pet. iii. 8.

||| 1 John iv. 16.

† Isa. xxvi. 9.

|| Cf. Ps. xxii. 27 with St. John xix. 30.

\*\* Ps. vi. 8; Rev. vi. 10.

‡ Rev. xi. 15.

¶¶ Rom. v. 8.

‡ Isa. xxxii. 15.

§§ Job xxxiii. 13.

\*\*\* Gen. xviii. 25.

actually Christianizing the whole population of the world, the contrast between myriads on myriads still unconverted, because still unreached, or still disobedient to the truth, and the thousands who may be charitably supposed to be sincere believers in the Gospel, would, to many minds, be oppressively disheartening. When one side of a sheet of note-paper is divided into squares representing the FOURTEEN HUNDRED AND SEVENTY MILLIONS who are said to be now inhabiting our earth, the inch or two of such squares which alone can be assigned to even nominal Christians, after nearly a century of gradually intensified missionary zeal, would suggest a saddening prospect to the thoughtful if they had to conclude that the Lord will not come, with all the blessed accompaniments of His glorious appearing, until the tens of millions sunk in irreligion, and represented by the vastly larger space on the paper, shall have been enlightened by the human agencies which hitherto, amidst many causes for gratitude to God, have been attended only by limited success.

But a very different view opens out before those friends of Missions whose Bible-study leads them to expect, as the result of either home or foreign efforts, the gradual completion of "a peculiar people" for Christ, who, after His coming, shall be employed by Him for promoting, during endless ages, the welfare of the rest of mankind. The accomplishment of Christ's elect may, for ought we know, be very nearly reached at the present hour. Whatever sections of mankind are denoted by those four Scriptural expressions, every *people*, every *nation*, every *kindred*, every *tongue*, they may already have contributed, or almost contributed, the required specimens from each for the unnumbered multitude of Christ's glorified Church.\* The very last, or next to the very last, translation of Holy Scripture which shall be needed may at this moment have been made; and as the warm supporters of the Church Missionary Society, or of any other missionary society, join their gifts and their prayers and their personal services for spreading, far and wide, the glad tidings concerning the precious Saviour, they may reasonably stimulate each other to yet more cheerful giving, and yet more importunate prayer, and yet more diligent service, by saying, The night *must* be now very far spent; the day, which shall be the real beginning of man's greatness, because the beginning of his Redeemer's manifested glory, *must* be at hand. Behold! He cometh quickly. Yet "a little while" of toil, of struggle, of vigorous effort for Him whom, having not seen," † we love; and—

*Hark! The song of Jubilee,  
Loud as mighty thunders roar,  
Or the fulness of the sea  
When it breaks upon the shore.  
See Jehovah's banners furl'd,  
Sheath'd His sword. He speaks—'tis done;  
And the kingdoms of this world  
Are the Kingdom of His Son.  
Then THE END: beneath His rod  
Man's last enemy shall fall:  
Hallelujah! Christ in God,  
God in Christ is ALL in all.*

\* Rev. vii. 9.

† 1 Pet. i. 8.

## OUR ATTITUDE TOWARD THE CHURCHES OF THE ORIENT.

"Were we the Christians that we ought to be, there would be no heathen left."

*St. Chrysostom.*



IN the old basilica entrance to the great mosque at Damascus stands the beautiful text of the 13th verse in Psalm cxlv., 'Ἡ βασιλία σου Χ[ριστ]έ βασιλία πάντων τῶν αἰώνων καὶ ἡ δεσποτία σου ἐν πάσῃ γενεᾷ καὶ γενεᾷ ("Thy kingdom, O Christ, is an everlasting kingdom, and Thy dominion is throughout all generations"). Christian faith had added to the words of the Psalmist the definite apostrophe, "O Christ." But whether it were the rude hand of the Moslem which obliterated the body of the word, or the more tender touch of the hand of time which has effaced the four middle letters, still stands the text upon the shrine of Islam, testifying in its former completeness to the pure faith that once reigned within its walls, yet witnessing in the later deficiency of the middle letters of the word "Χριστέ," how much of the fulness of that Christ has been, on the one hand, voided and denied by the Moslem, or, on the other hand, has been overlaid and concealed by the darkening doctrines of a corrupted Christian creed.\*

It is to the consideration of the creed and condition of the Oriental Church that we turn in these pages with very tender and anxious solicitude, conscious of that mysterious Grace which has differentiated our Christian lot from theirs, and endeavouring to apprehend something of that responsibility which superior light and the door of an opening opportunity combine to impose upon a purer Creed.

It seems to the Greek Church well-nigh a matter and article of the faith to retain and emphasize this title of the Eastern Church. The great catechism of Philaret is careful to instruct the scholar in the grounds upon which that designation is built. But the Oriental Church is indeed of wider range, and extends its borders far beyond the limits of the Greek Communion, beyond also the possible scope of this article. Differing in doctrine and ceremony from the Greek faith, are the Nestorians, protesting against the third General Council, A.D. 431, and the Monophysites witnessing against the fourth, A.D. 451, and both disagreeing consequently with the Greeks and Latins. Each of these two Churches regards Scripture and tradition as co-ordinate sources of revelation and parallel rules of faith. They accept the Nicene Creed without the Filioque. They have an episcopal and patriarchal hierarchy, and a less-developed ritual than the Greek. They use their ancient native languages in their services, and honour pictures and relics of saints, though in less degree than the Greeks and Russians. The Bible is more free, but hardly more known than with them. In Turkey and Persia it is to the honour of the Nestorians that they disavow the worship of the Virgin, and, though praying for the dead, they reject purgatory and the use of images, and even transubstantiation. The Monophysites, parting into four streams, are found as Jacobites in Syria, Copts in Egypt and Abyssinia, as Armenians in Syria and Persia, and the remnant of the Maronites in the hills of Lebanon.

\* This text is numbered 2551 in Waddington's Collection.

But hardly less vague and dim than the boundaries of the geographical distribution of these Churches, are the borders of their theological belief. In theory, Holy Scripture and the definitions of the first six General Councils are the two ultimate standards of appeal for the Greek Church. The faith of the Greek appears to hover between the two with large and persistent inclination to the authority of the latter. For it is indeed matter of continual and inevitable ecclesiastical experience that Holy Scripture must be, as in the Reformation Churches, of prime, paramount and supreme authority, or else but serve to strengthen and confirm the propositions of each rankest heresy and every anti-Christian error to which the hands of the unscrupulous teacher may bend its most obvious dicta or pervert its clearest affirmations. So then with the seventh \* Council, which the Greeks count supplementary to the sixth, held in the palace-tower at Constantinople by the order of Justinian II., and by himself attended, the canon of the Greek faith may be considered to have become closed. More than 200 bishops attended this Council, memorable also by the presence of the patriarchs of Constantinople, Jerusalem, Alexandria, Antioch, and Justiniana.†

From this time onwards the Greek creed seems not to have grown, excepting in the matter of the image-worship of the Synod of Constantinople, by accretion of any particular tenet, or addition of any distinctively ceremonial usage. For better for worse, it kept to the ancient anchors of the first seven Councils. Its doctrines were couched mainly in the language of affirmative propositions. The good and the ill, the false and the true, in formless chaos of combining contradictions, were there. It was possible to hold well-nigh any truth in the general liberty with which the indefiniteness of dogma availed to shield the independent thinker. Not until the electricity of the Reformation imparted to the poles of the great doctrine of Grace their repellent and attractive forces, did the difference of conviction and the severance of the divine life appear. It was in the new light of that Reformation epoch that the two great companies in both the Greek and Roman Communions divided respectively into two bands, which from that hour took their several ways and pursued their paths alone.

Nor would we bid farewell to the long period of intensest night, whose drear borders link the decay of the early faith with the brightness of the Reformation day, without expression of thankfulness for the many who, even in that sad era of spiritual gloom, saw not enough perhaps for joy, but still enough for life; whose spiritual instinct availed to reject the husks and assimilate the few grains of precious truth which the garners of Rome and Constantinople contained. How many true believers were there then who found in Christ all fulness, and needed not to turn to saint or angel for relief; who held all fundamental truth, and held it, too, in comparative immunity, ere yet the

\* Dr. Döllinger having proposed to the Greek Church as one article in the basis of proposed union with them, "That we acknowledge that the Invocation of Saints is not commanded as a duty necessary to salvation for every Christian," was met by the objection of its representatives that such invocation was a duty on the ground of the seventh Œcumenical Council.

† Mosheim's *Ecclesiastical History*, part II. chap. v. s. 12.

keen edge had been imparted on the Tridentine anvil to the sword of persecution!

The heart loves to linger with thankful gladness on the record of many true saints in Italy in the immediate pre-Reformation time, like Gideon's fleece rejoicing in the Spirit's dew while all around was dry. Memory loves to recall the names, and imagination strives to paint the forms, of the noble Contarini, of Sadolet, of Gilberto and Caraffa, all of whom became afterwards Cardinals; of Marco, too, of Padua, the spiritual teacher of Pole, who was wont to meet with them in the Trastevere, or in the churches of St. Silvestro and Dorotea, or at Padua in the house of Bembo, to meditate upon the truths of grace. Of Flaminio, also, and the noble ladies, Vittoria Colonna and Julia Gonzaga, the latter famed as fair of form as she was beautiful in faith.\* To all these men and women the cardinal doctrine of justification by faith was precious. That doctrine, which is the germ and root of all light, the promise and potency of highest and fullest freedom, was for them their beacon-star of life. On it Contarini penned a short treatise which Pole, says Ranke, knew not how sufficiently to praise. "Thou hast," Pole says to him, "brought to light that jewel which the Church kept half buried." He describes it again as that "holy, fruitful and indispensable truth." Flaminio, another of this noble band, said in a letter, "The Gospel is nothing else than the glad tidings that the only-begotten Son of God, clothed in our flesh, has manifested the justice of the eternal Father for us. He who believes this, enters the Kingdom of Heaven; he enjoys the universal forgiveness; from being a carnal he becomes a spiritual creature, from being a child of wrath he becomes a child of grace; he lives in a sweet peace of conscience." Space would fail to speak of the Spanish Christian, Juan Valdez, one of the viceroy's secretaries. In Italy all men mused on the doctrines of grace; multitudes seemed to have yearned for their light; many to have rejoiced, in every part of the Peninsula, in their blessed comfort. Then came the hardening of the heart of Rome, the determinations of the Tridentine Assembly, the founding of the Inquisition, the fruitful use of faggot and of stake; and the light that was dawning on Rome died for ever away. Thenceforth it was no longer possible to hold to Trent and keep with truth. The dividing time had come, and those who would contend for heaven were forced to bid farewell to Rome.

We have recounted this singular phenomenon occurrent at this memorable epoch in the very bosom of the Roman Church, and we would emphasize the parallel between this remarkable appearance of the very essence of the Gospel in so strange, so unlooked-for, and so uncongenial soil, and the kindred phenomenon, emerging in the Greek Communion, of the faith of Cyril Lucaris† and those who held with him. We believe the parallel is full of significance, not less replete with instruction. We hold strongly to our conviction, and we propose to adduce historic facts in support of it, that these synchronous manifestations of spiritual light were God's last words to the Churches of

\* Ranke's *History of the Popes*, Kelly's Translation, second edition, pp. 37, 38.

† For a full account of Lucaris, see Neale's *History of the Holy Eastern Church*, vol. ii. pp. 356—455.

the Greek and of the Roman. We are unable to combat the conviction that the extinction of the light of the Italian gospel within, and her rejection of the English and the German gospel without, was for Rome the filling up of the measure of her doctrinal iniquity, and her final rejection as a Church. We are as little able to overcome the persuasion that the rejection of Cyril Lucaris, and the light with which he sought to sow the fields of the Greek Communion, were the sealing for it of its sum of darkness, and that from the hour of the Tridentine decree and the Confession of Dositheus, the door of hope for both Churches was closed, the possibility of their reformation destroyed, and the opportunity of their reunion with the Churches by reformation was as finally as it was fatally extinguished.

It was around the life of Cyril Lucaris, the remarkable person to whom we have referred, that the later history of the Greek Church appears to revolve. The incidents of his career are identified with the dawn of light in its Communion; the rapid spread of that light, its sudden and complete extinction. Of Candia by birth, of Venice by citizenship, his singular talents are cultivated in the latter city and at Padua. Geneva then receives him within her gates, and gives him, we may believe, his first taste of the banquet of Reformed truth. Returning to his native country, he becomes chaplain, and then archimandrite to Meletius Pigo, the Bishop of Alexandria. But the lessons he has learned across the seas are not forgotten. With one hand he sets himself to oppose the efforts of Rome to win the Greek Churches of Russia and Poland. The other hand he stretches out to our own Archbishop of Canterbury, George Abbot, for sympathy. The Archbishop receives his communication with Christian friendliness, and, with the permission of James I., places for him a Greek at Oxford, whom he had sent over and commended to his charge. The Archbishop writes to him that he has placed his young shoot in the University of Oxford, which scion, Critobulus by name, by birth a Berean, but, it would seem, not in the line of grace descended from the well-born Bereans of old, disappointed, alas, equally the Archimandrite and the Archbishop, and, as forgetful of gratitude as of faith, eventually contributed to the condemnation of Lucaris. It is of especial interest to consider the relationship of Christian regard between our Archbishop and Lucaris. It has been stated that it had been better for Lucaris had he fallen into the hands of Bishop Andrewes.\* But we think this suggestion does rather reflect upon the knowledge and discretion of both Abbot and Andrewes. For there is no ground for the supposition that the mind of the Archbishop did not faithfully reflect the tenets of the Reformed Church of England, would not, in fact, have welcomed Cyril into fullest sympathy, while maintaining the distinct tenet of the Anglican Church; nor, on the other hand, is there the slightest colour of warrant for the imagination that had Andrewes been at

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\* From the day that the enemies of Abbot sought the assistance of Andrewes to destroy the Archbishop in the matter of the unhappy misadventure in the royal park, but found he would not lend himself to the business, Bishop Andrewes has been misconceived and misrepresented in his doctrinal positions. It is interesting to consult Fuller's notice of Abbot in his Church History.

Lambeth he would have encouraged Cyril, rather than incur the slightest peril of schism, to conform, as heretofore, to the obnoxious doctrines of the Greek Communion. Attached as Bishop Andrewes was to Episcopacy, even holding opinions in important respects much beyond those associated with Evangelical tenets, yet had he learned that soundness of doctrine is more essential than succession of orders, and for him the possession of a living faith, coupled with the due administration of the sacraments in a Christian society, was the cardinal conception of a Christian Church.

We are not careful to trace in the travels of Cyril the successive stages of his advancing light, nor do we regret with Neale that we cannot connect each development of his knowledge with the place or person to which it is due; but certain it is that Cyril returned a reformed Christian, and a reformer in spirit and zeal. He set about his task with energy. For his instruction he sent, as we have seen, Critobulus to Oxford. He translated the New Testament into modern Greek, supplying one more instance of the usual instinct of the Christian and of the Apostolic spirit. He kept up a correspondence with several of the reformed divines. He sent a Greek to London to learn printing and procure a printing-press. The dangers and adventures of Metaxa are well narrated in Neale's account of Cyril. The scholar and the Bible student will ever hold the name of Cyril in reverence for that manuscript which lies now in the British Museum, one of the most valued volumes in the world—the Codex Alexandrinus. This he sent as a present to King Charles. But Cyril did not rest with the translation of the New Testament. He published his Confession first in Latin in 1629, and two years later in Greek, with the addition of four questions and answers. Of these Confessions the last ten chapters, which cover controverted ground, are, in spirit, one with the doctrines of our own Church of England. Chapter xi. asserts that "the authority of the Scriptures is superior to the authority of the Church, since the Scriptures alone being divinely inspired, cannot err." He affirmed again, "that the Church is sanctified and taught by the Holy Spirit in the way of life," denying withal its infallibility, saying, "The Church is liable to err, and to choose the error instead of the truth" (*ἀντὶ τῆς ἀληθείας τὸ ψεῦδος ἐκλέγεσθαι*). In chapter xiii. he affirms, "We believe that man is justified by faith, not by works. The righteousness of Christ applied to the penitent alone justifies and saves the believer." In chapter xiv. the freedom of will prior to regeneration is denied. He accepts only two sacraments, and requires faith as the condition of their acceptance. He rejects transubstantiation, and teaches a spiritual presence to believers only. In the last chapter he rejects the doctrine of purgatory and of the possibility of repentance after death; and finally, his apology for Holy Scripture leaves nothing to be desired—"Scriptura vero divina nec fallitur, nec errare potest, sed est infallibilis semper et certa." We do not think it possible to exaggerate the Evangelical character of his utterances. In testimony that we have not done so, we adduce the comments of Neale on some of the Articles of Cyril. "Art. II," he says, "is most unsatisfactory and incomplete." "Art. XI. must be



pronounced heretical." "It was awful to read the XIIth Article." And, finally, "He was led to assimilate fearfully with Calvinistic doctrine."\*

Then intervened the Church of Rome. Changeless in her deathless hate to light and truth, she left no stone unturned to destroy the reforming Patriarch. It is true he had fairly won her hate. Without question he had fully merited her intensest animosity. In him she saw her deadliest foe while moving to the conquest of the Greek Church. Through him she saw that Communion escaping out of its midnight obscurity into the clear dawn of Gospel truth. She saw Cyril planting in her a tree of grander liberty than ever might the Achæan boast. She knew that with the Word of God in her hand, Greece might advance to triumphs more memorable than Marathon, more signal than the lustre of Salamis. Then did Rome discover herself afresh. She stirred up the Turk against Cyril and his Reformation as she operates to-day upon the mind of the Persian potentates, or incites the furious Moslem in Palestine to quench the Scriptural schools of a purer faith. To her, any heathenism is less hateful than Protestantism, any abomination more tolerable than the denial of her supremacy and the impugning of her profane and presumptuous pretensions. The gold of the Jesuits purchases the blood of Cyril, and his lifeless body is thrown into the Hellespont. Cast upon the beach, his faithful followers desire it for interment, but in vain. Once more thrown into the deep, the ocean, as with deep and solemn tone of protest, replaces it upon the shore, from which loving hands carry it to the tomb.

It is impossible without deep emotion to close this brief review of such a life. How difficult to bend in lowly submission before the mysterious decree of Him who doeth all things well! This Cyril seems to us to have been the harbinger of the Eastern dawn, the very morning star of a Reformation in the Greek Church. In him were gifts and graces joined; the high courage and the pure resolve. In him was found the love of the Word and the yearning for the souls of men. His far-reaching aims appeared to travel in best-chosen channels toward their accomplishment, and an extensive scholarship adorned a devoted life. His martyr death is a weighty addition to the roll of the slaughtered saints of Rome. Her blood-stained hand laid low in him one of the noblest sons of Greece. Hers was the hand that wound the bowstring of the Janizary about his neck. Her's was the bribe that bought his blood. As the liberties of Greece had long before yielded to the Macedonian gold, so now the freedom of the Church of Christ in Eastern lands was taken in the same snare. The murder of Cyril Lucaris was the end of the dream of liberty, the last sad scene in the short drama of the Reformation of the Communion of the Greek.

Profound and permanent, nevertheless, was the effect produced upon

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\* It is instructive to remember that Mr. Mason Neale's well-known account of the Greek Church seems to have greatly contributed to, if not absolutely created, the modern attempt to promote the union of Christendom. It would seem as though even the exquisite grace of style which attended his poems deserted him when he began to pen his abuse of Cyril.

the heart of the Greek Communion by the teaching of Cyril. Its dispensational consequences of retribution have endured to the present hour. It is remarkable that those consequences corresponded absolutely to the outcome of the Reformation in the Church of Rome in one important particular. While the Latin Reformation, as we have seen, with one hand poured its streams of light upon those lands and hearts which ultimately accepted and embraced the truth, with the other hand the same Reformation closed the gates of Rome against the faith of the Word; steeled the hearts which rejected it into obstinate and invincible animosity to its claims, and called forth the formal Tridentine condemnation of the truth which rendered spiritual life almost impossible in Rome; and, in the language of the inspired volume, proved to the one a savour of life, to the other a savour of death. So, too, the lesser and short-lived Reformation of Lucaris collected into compact focus the natural repugnance of the unenlightened nature to the Gospel, and called forth the existing formal and categorical condemnations of vital truth, which have constituted alike the standards and symbols of the belief of the Greek Church and the instruments of her spiritual bondage to the present time. To these standards we invite the most exact attention of our readers.

First, in order of time, appeared the Orthodox Confession of Mogilas, in the year 1643. He was the Metropolitan of Kieff and the Herodotus of Russian theology. In the same year, that Confession was corrected and revised by a synod of the Greek and Russian clergy at Jassy, and finally took its present form under the hand of the Metropolitan of Nicæa, the exarch of the Patriarch of Constantinople. It was confirmed by the signature of the four Eastern Patriarchs, and received the assent of the entire Greek and Russian Church in 1672. The Synod of Jerusalem affirmed it to be *ἡ ὁμολογία ἣν ἐδέξατο καὶ δέχεται ἀπαξ᾽ ἀπλῶς πᾶσα ἡ ἀνατολικὴ ἐκκλησία* ("The Confession which the whole Eastern Church did and doth receive with unanimous sincerity"). We will not burden our page with a recital of the contents of this Confession, as it has been practically superseded by later standards. We will dismiss it with the single remark that it illustrates the only point of communion in the life of Cyril with the Church of Rome. With that Church he shared the honour of coming under the condemnation of this Confession of Mogilas.

Second, in order of the standards of the Greek Communion, appears the Confession \* of Dositheus, known also as the Decrees of the Synod of Jerusalem. The eighteen decrees of this Synod are also refutative of the Confession of Lucaris. It is hardly possible to misunderstand the drift of these articles of Dositheus. We subjoin a selection of them:—

Art. II. The Holy Scriptures. We believe that Holy Scripture has been imparted to us by God, and that, moreover, a faith superior to all doubt must be accorded to it, not according to private fancy, but in agreement with the tradition and interpretation of the Catholic Church, which cannot err or deceive, or be

\* The Acts of this Council are in Harduin, and it is illustrated in the note of Covell's *Account of the Present Greek Church*. It was at this Council that Transubstantiation assumed its formal position as an Article of the Greek faith, though Rome had for controversial purposes affirmed its presence there long before.

deceived, and is of equal authority with the Scriptures. The Scriptures are indeed received by the whole filthy mass (*colluvies*) of heretics, but under metaphors and with equivocations do they interpret them, and with the sophisms of human wisdom, confounding the things which are distinct and trifling in points which are of serious earnest.

Art. VI. Christ and the Virgin Mary are exempt from sin.

Art. VIII. The work of Christ. He is the only Mediator and Advocate for our sins. But the Saints, and especially the immaculate Mother of our Lord, as also the holy angels, bring our prayers before Him and give them greater effect.

Art. XII. The Catholic Church is taught by the Holy Ghost through prophets, Apostles, holy fathers, and Synods, and therefore cannot err or be deceived, or choose a lie for the truth.

Art. XIV. Man has still the free will (*τὸ αὐτεξούσιον*) or the power to choose and to do the good, or to flee and hate evil. Matt. v. 46, 47.

(Art. XV. teaches with the Roman Church the Seven Sacraments.)

Art. XVI. The effect of Baptism is the remission of hereditary and previous actual sin, and the gift of the Holy Spirit. It cannot be repeated. Sins committed after Baptism must be forgiven by priestly absolution and repentance and confession.

Art. XVII. The Eucharist is both a sacrament and a sacrifice, in which the very body and blood of Christ are truly and really (*ἀληθῶς καὶ πραγματικῶς*) present under the figure and type (*ἐν εἰδει καὶ τύπῳ*) of bread and wine, are offered to God by the hands of the priest as a real though unbloody sacrifice for all the faithful, whether living or dead (*ὑπὲρ πάντων τῶν εὐσεβῶν ζώντων καὶ τεθνεωτῶν*), and are received by the hand and mouth of unworthy as well as worthy communicants, though with opposite effects.

Art. XVIII. The souls of those who die in penitence, without the fruits of repentance, are in Hades, and there suffer punishment for their sins, but may be delivered by the prayer of the priests and the alms of their kindred, specially by the unbloody sacrifice of the Mass (*μεγάλα δυνάμενης μάλιστα τῆς ἀναιμάκτου θυσίας*), which individuals offer for their departed relatives.

To these articles are added four questions and answers. Of them, the first discourages, and even prohibits, the general and indiscriminate reading of the Holy Scriptures, especially certain portions of the Old Testament. The second denies the perspicuity of the Scriptures. The third defines the extent of the Canon, and includes the Apocrypha. The fourth teaches the worship of the Saints, especially the Mother of God, who is the object of *hyperdulia*, as distinct from the ordinary *dulia* due to the Saints and the *latria* properly due to God. It teaches, also, the worshipful veneration of the Cross, the holy Gospels, the holy vessels, the holy places, and the images of Christ and of the Saints (*προσκυνούμεν καὶ τιμῶμεν τὸ ξύλον τοῦ τιμίου τοῦ ζωοποιῦ σταυροῦ τὴν εἰκόνα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ τῆς ὑπεραγίας θεοτόκου καὶ πάντων τῶν ἁγίων προσκυνούμεν καὶ τιμῶμεν καὶ ὑσπαζόμεθα*).

We pass now, finally, in our enumeration and description of the symbols of the Greek Church, to the larger Russian Catechism of Philaret, which has been approved by the Holy Synod, and is now the most authoritative doctrinal standard of the orthodox Græco-Russian Church, and which has substantially replaced the standard of Mogilas, described above. The Rev. R. W. Blackmore, formerly chaplain to the Russian Company at Kronstadt, has translated it, and we are indebted to him for the accompanying extracts. This Catechism was originally composed in Slavono-Russian, but it appears also, by authority, in several other languages. It was, we may add, examined and approved by the Most Holy Governing Synod, and

published for the use of schools and of all orthodox Christians by order of His Imperial Majesty in 1839. On image-worship its pronouncement is remarkably clear. We read in question 517: "What is forbidden, then, by the Second Commandment? *A.* We are forbidden to bow down to graven images or idols as to supposed deities, or as likenesses of false gods." \*

*Question 518.* Are we not hereby forbidden to have any sacred representation whatever?

*Answer.* By no means. This very plainly appears from this, that the same Moses through whom God gave the commandment against graven images, received at the same time from God a commandment to place in the tabernacle sacred representations of Cherubim in gold, and to place them, too, in that inner part of the temple to which the people turned for the worship of God.

*Q. 519.* Why is this example worthy of remark for the Orthodox Christian Church?

*A.* Because it illustrates the use of holy icons.

*Q. 520.* What is an icon?

*A.* The word is Greek, and means an image or representation. In the Orthodox Church this name designates sacred representations of our Lord Jesus Christ, God Incarnate, His Immaculate Mother, and His Saints.

*Q. 521.* Is the use of icons agreeable to the Second Commandment?

*A.* It would then, and only then, be otherwise if any one were to make gods of them; but it is not in the least contrary to the Commandment to honour icons as sacred representations, and to use them for the religious remembrance of God's works and of His Saints, for, where thus used, icons are books written with the forms and persons of things instead of letters. (See *Greg. Magn. lib. ix. sp. 9.* and *Seren. Episco.*)

*Q. 522.* What disposition of mind should we then have when we reverence the icons?

*A.* While we look at them with our eyes, we should mentally look to God and to the Saints who are represented by them.

Passing on to question 263, in which the invocation of Saints is inculcated, they are described as "standing on the highest steps of approach to God, and, by their prayers and intercessions, purifying, strengthening, and offering before God the prayers of the living upon earth, and, by the will of God, work graciously and beneficently upon them, either by invisible virtue, or by distinct apparitions, or in divers other ways."

On the Lord's Supper, the Catechism says,—

*Q. 317.* What is to be noticed of the Sacrament of the Communion in regard to divine service in the church?

*A.* This: that it forms the chief and most essential part of divine service.

*Q. 338.* What is the most essential act in this part of the liturgy?

*A.* The utterance of the words which Jesus Christ spake in instituting the Sacrament, "Take, eat; this is My body. Drink ye, *κ.τ.λ.*" And after this the invocation of the Holy Ghost and the blessing the gifts—that is, the bread and wine—which have been offered.

*Q. 339.* Why is this so essential?

*A.* Because at the very moment of this act the bread and wine are changed or transubstantiated into the very Body of Christ and into the very Blood of Christ.

\* It is of serious interest to note that while Hadrian enjoyed unenviable precedence in the establishment of image-worship at the Second Nicene Council, his action was sustained by only a section of the Roman Church and was repudiated by the Council of Frankfort, A.D. 794. It was the Greeks who, at the Council of Constantinople, placed it upon a formal and abiding base. Thenceforward, except in the Armenian Church, it dominated the East. Cf. Mosheim, p. 310, s. 15.

Next in order to the longer Catechism of Philaret come the "Answers of Jeremiah" to the Lutheran divines, to which we shall presently refer.

It was but natural that, articulating so intimately as did the geographical borders of the Greek Church with those of Rome, the entrance of the Reformation light within the one should of necessity suggest to those on whom it shone the mingled duty and privilege of lifting up their eyes and looking on the vast harvest-fields of the other. To the Reformers of Germany, while the fields in Italy were, as we have seen, far whiter than they seemed, beyond them lay the lands of the joyous East, so dear to both scholar and theologian as the fountain of spiritual light, and the home of those Greeks whose dispersion in the Moslem triumph had contributed so much to unlock for them the treasures of the New Testament by reviving the study of the language in which its truths lay shrined.

Thus it was that the later days of Melancthon developed much the desire of his heart for the reunion of Christendom. Through a Greek deacon he sent a Greek translation of the Augsburg Confession to the Patriarch Joasaph II. of Constantinople. But not even dressed in the garb of his own tongue was the Confession acceptable. This fruitless effort was followed by the forwarding of a second copy of the same Confession on the part of two distinguished professors of theology at Tübingen, Jacob Andreas and Martin Crusius, to which were added some sermons of the former. This second attempt was made on the appointment of a Lutheran chaplain to the German Legation, and aroused a controversy the details of which were published in 1584 at Wittenberg. This discussion being as little to the liking of the Patriarch Jeremiah as the Augsburg Confession had been to the taste of his predecessor, was finally concluded by the incontrovertible argument of his silence. Afterwards, in the more favourable climate of Jerusalem, he published his condemnation of the Lutheran divines and their Confession in his "Answers of Jeremiah," which were sanctioned by the Synod of Jerusalem, and became invested with doctrinal authority.\*

Anticipating the sequence of events, it will not be here inappropriate, as throwing valuable light on the degree of hope with which we may contemplate all advances toward union with the Greeks, to refer to the effort of some of the Non-Jurors to open communication with the Eastern Patriarchs. These Bishops, who described themselves as "The Catholic Remainder in Britain," after several years received, in reply to their communication, the Patriarchal ultimatum stipulating the terms of communion. This document we consider to be of high value as indicating how far the Patriarchs were prepared to meet the Non-Jurors, who, we must believe, would avail themselves of at least all the latitude that the Anglican Church could allow, in their effort to attain an ecclesiastical *modus vivendi* with the Greeks. The ultimatum gives truly no uncertain sound. It is frankness itself. "Those," it ran,

\* It will be advisable to remember that neither this nor any of the later standards or symbols that we have adduced are clothed with formal plenary authority, not even the Jerusalem Synod of Dositheus; but for all practical purposes they serve as canons of reference and appeal.

"who are disposed to agree with us in the Divine doctrines of the Orthodox faith must necessarily follow and submit to what has been defined and determined by the ancient fathers and the Holy Oecumenical Synods from the time of the Apostles and their holy successors, the fathers of our Church, to this time. We say they must submit to them with sincerity and obedience, and without any scruple or dispute. And this is sufficient answer to what you have written." The Eastern Patriarch added some further very unkind strictures upon the Anglicans as being Luthero-Calvinists; and the Russian Church historian, Mouravieff, says Schaff,\* represented them as being infected with the same German heresy which had been previously condemned by the Orthodox Church. It is well, we may remark, occasionally to see ourselves as others see us, and we may rest satisfied that the Non-Jurors did the best they could that our Church should appear innocent of any such foreign heresy as the Patriarchs obstinately insisted upon imputing to it.

With the death of Cyril the link that had been growing between the Churches of the Greeks and of the Reformed was sundered. Slowly but surely the light that had been kindling in the East faded from the sky, and, as we believe, the last hope and possibility perished of the establishment of any vital intercommunion between the Churches of the Thames and the Orontes. It is of very deep interest to notice that ere the last bright tints of truth had died in the Eastern heavens, one more effort appears to have been made by our own Bishop Cosin to entertain the idea of communion with the Greek Church. He (the Bishop), meeting while in Paris with the Archbishop of Trebizond, the Archbishop on that occasion asserted to him constantly "that the rules of faith and religion professed in the Greek Church were the Holy Scriptures of God and the first six General Councils, together with the Canonical epistles and approved writings of the ancient Catholic fathers and Bishops in those times; that the later councils and writers in the Latin or Roman Church had many novelties in them, both in matters of faith and government, which the Greek Church would not receive; and that the Confession of Faith, the liturgy, the government established in the Church of England (which, upon several demands by him made, I represented, says Cosin, most faithfully and truly to him), are consonant to the orthodox and Catholic religion of the old Greek fathers, with whom it was both his duty and mine and all others belonging to our Churches therein to retain communion and unity together."

Cosin heard him say St. Chrysostom's liturgy in a private chapel in the Louvre, and "the Archbishop would not acknowledge that they held either transubstantiation or invocation of saints to be an article of their Faith, or that they prayed for the dead otherwise than in reference to their peaceable rest in the state of death and their happy resurrection to eternal life. He constantly denied the late innovated

\* To avoid many references, we may say that we owe large obligation to this careful writer for his very convenient presentation of the symbols of the Greek Church in concise compass. They appear in the second volume of his *History of the Christian Church* (T. & T. Clark).

Roman purgatory, always professing himself to have been heretofore, and still to continue, a disciple and follower of Cyrillus, the late Archbishop of Constantinople, who made and consecrated him a Bishop, and whose Confession of Faith is extant agreeable to the Reformed Churches."\*

Now all this is very interesting in the light which it throws upon the remaining Reformation truth in the Greek Communion, not less historically interesting in the very suggestive illumination which it casts upon the attitude of Bishop Cosin towards the doctrines detailed above, and his view of the life and work of Cyril Lucaris. It is plain that the Archbishop of Trebizond considered Cosin as approving the one and favouring the other.

We offer, in conclusion, no apology for presenting to our readers this extended statement of the doctrinal condition of the Greek Communion. The lessons of its past, the phenomena of its present, will not fall, we are persuaded, on ears inattentive or on hearts uninterested. From this, if incomplete, yet not inexact view of their spiritual situation, we shall deduce, we venture to believe, helpful guidance in our attitude towards the members of the Greek Communion. We shall have been, we trust, assisted towards a more exact apprehension of the degree of their spiritual destitution, and towards the measure of probable success which may attend all future efforts for reunion on any tolerable basis of truth. We shall not less accurately estimate the serious responsibility which devolves upon us to accentuate, in presence of the Greek Church, those doctrines which are as directly antithetical to the later dogmas of its Communion as they have been ever vital to our own. We shall, we think, feel further justification—a justification flowing from the woeful gloom in which these Eastern Christians dwell—in extending no chary or niggard welcome to those whose rejection of those doctrines, condemned by the unqualified statement of our own Articles, implies for them ejection from their own Communion. We shall remember, in the words of a great thinker, that, "The human mind needs the support of a kindred opinion—at least, it always loves it; but it is indispensable to it in religious convictions, the very basis of which is the profoundest feeling of community." And as we contemplate the earnest and loving efforts of the past to revive the Churches of the Orient while maintaining the integrity of their organization, there will come to us the vehement challenging by the Roman poet of the redemption of the legionaries who had lost their honour:—

"Neque amissos colores  
Lana refert medicata fuco,  
Nec vera virtus, cum semel excidit,  
Curat reponi deterioribus."

There will fall, too, upon our remembrance the mournful tones of a far higher Teacher speaking of a salt which had lost its savour, and that sad inquiry, "Wherewith shall it be salted?" to which our fruitless efforts in the matter of these Churches seem to have been but an unwise reply. And yet another word from the lips of the Wisdom of God will return to us, as we consider the awakening in these Communions of the individual soul, that seems to tell us of the need and comfort of the corporate

\* Cosin's Works, vol. iv. pp. 466—468. Library of Angl. Cath. Theology.

life: "New wine must be put into fresh wine-skins." \* So finally, recalling the incalculable blessings which have redounded to our people and our Church, the immeasurable mercy no less to our material than to our spiritual well-being which has resulted from the severance by the Reformers from the Communion of Rome, we shall utterly refuse to condemn for those of the Greek Communion that definite, that decisive action which the history of this Church and the annals of this Nation have so abundantly justified in ourselves.

GEORGE ENSOR.

## SIDELIGHTS ON THE EASTERN CHURCHES.

### I.—THE "HOLY FIRE" AT JERUSALEM.

[ONE of our missionaries in Palestine writes as follows. We refrain from comment. The facts are only too sad, and only too significant.—ED.]

**B**Y the kindness of the British Consul I was provided with a place in the Latin Gallery of the Church of the Resurrection (or Holy Sepulchre) from which I could obtain a good view of all that went on. The interior of the church is circular in form, the centre being occupied by a sort of shrine over the supposed sepulchre of our Lord. A space of about twenty-five or thirty feet is thus left all round the church, and when I arrived this was closely packed with men, women, and even little children. A narrow path through the centre of the crowd all round the church was kept open by a double line of Turkish soldiers. The fire issues from two holes on opposite sides of the shrine, and in front of these openings were bands of resolute men with garments girt up, hats off, and arms locked together, prepared to be the first to obtain the Holy Fire. The crowd, every member of which was provided with a candle or candles, swayed backwards and forwards, and kept up most of the time a loud, hoarse chant about Christ having redeemed us, the women every now and then joining in with a shrill kind of scream. I could not help thinking of "Crucify, crucify Him!" And he who should stand up to-day to condemn the hypocrisy of a hollow religion would stand a good chance of being crucified too. And so perhaps the new Greek Patriarch thinks, for he has followed his predecessors in countenancing this sham miracle. On the whole the crowd was orderly at first, kept in order by Moslem soldiers, and officials who rushed about madly, brandishing

leather whips and pushing and pulling the people into their places. It was intensely hot, but I only saw one man faint. The din was indescribable. Presently in the midst of the hubbub, which drowned the chanting of the monks, the Greek Patriarch, preceded by banners and priests and monks, began to walk slowly round the church, through the double line of soldiers. This was done three times, and then the procession disappeared. The excitement now became intense; all clutched their candles and looked towards the holes whence the fire was to issue. At these holes were now placed strong, active men provided with candles, and a narrow lane was kept to the door by which they might escape from the church and carry the fire to the villages round. The bells now began to ring, and just as they ceased, suddenly a man at the hole was seen to have lighted his bundle of candles. This he quickly thrust into a perforated iron guard, and rushed with it out of the church, those round him trying to light their candles at his. He was speedily followed by several others in succession, who, protected by bands of strong men, fought their way through the crowd.

Almost at the same time a monk appeared with a lighted taper at the top of the sepulchre and began to light the many candles all round it. And now began a wild struggle in the church below. Men as they lighted their candles at the fire were beset by those nearest to them, and these again by those further off, each trying to light his candle as soon as possible; so that in a minute the whole church

\* St. Luke v. 39, R.V.



was a mass of glittering yellow lights, a striking scene, and with one glorious ray of God's clear sunshine streaming down from the roof, an apt illustration of Palestine as it is now, religiously speaking—with its many false lights, so powerless to give real light and peace, and so soon to pass away, and with one little stream of Gospel truth, so pure and bright and peaceful, and destined to shine on when all the other lights are quenched.

I found it hard to realize that I was in a Christian church, for the crowd beneath would have done well for a company of fire-worshippers. They fought and struggled for the fire, and when they got it they washed their hands in it, and passed it over their faces, and rubbed their greasy hands over their bosoms, and anointed their clothes, which they had brought for the purpose, with the fire and grease; and then they put the candles out, and carried them home, as precious relics, to be at last buried with them. But before the crowd dispersed some sort of order was restored, and a united procession of Coptic, Armenian, and Abyssinian monks, with banners and crosses, incense and chanting, escorted their respective patriarchs or bishops three times round the church. By this time little could be seen because of the smoke from the candles. And so I

came away reflecting sadly on the folly of man, and the power of the great Deceiver of souls. How can we call a Church our sister which encourages such gross and childish superstition, and how can we count them Christians who believe in this false miracle and almost worship a creature of God, fighting and struggling in their desecrated church, and requiring Moslem soldiers to preserve the peace? Well may the Moslem wonder at and reject the idolatrous Christianity he sees in the Church of the Holy Sepulchre, and well might he refuse to listen to us if we claimed fellowship with those who do such things. When I expostulated with a Moslem the other day for saying he could sin as he liked and get forgiveness if he prayed to God and Mohammed, he turned round and said the Christians do the same. They give money to the priest and he gives them absolution. And so it seems to me the only way of effectually reaching the Moslems is to declare plainly that we have nothing to do with these corrupt Latin and Greek Churches, but that the Gospel we preach is a new and different message, and our religion a spiritual religion. Thank God, many of the Moslems are beginning to understand this, and to be attracted by the power of the Gospel and the simplicity of our worship.

## II.—THE ARMENIAN CHURCH IN PERSIA.

[DR. BRUCE has sent us a copy of a statement addressed by him to the Board of Missions for the Province of Canterbury, in reply to inquiries from that body. We give here the larger part of it.]

Every one who has any experience of Mission work in heathen lands must know that one of the greatest obstacles to the spread of the Gospel is the lives of nominal Christians among the heathen. The Apostolic Churches of the first three centuries marched forward on their progress of uninterrupted victory over all the powers of Paganism, because they exercised that "godly discipline" of which our beloved Church says it is "much to be wished that it may be restored again." In these three centuries of persecution, though the Church had no visible head, no centre of unity, no national Church, they realized the headship of the risen Lord, and the presence of the Holy Spirit "in the midst of the Seven Churches;" they taught the universal priesthood of every member of the living body of Christ, and the duty of every member

of the body to be a soldier of the Cross. In those heathen lands (alas! few in number at present) where the missionary has not to contend with this obstacle, it is possible to exercise "godly discipline" over the infant Church. But in those lands where there are nominal Christians who are living for self and the world, and who, instead of helping the missionary to spread the Gospel of Christ, do all in their power to throw obstacles in his way, it is next to an impossibility to exercise a godly discipline even over his own little flock, and all his efforts to teach the heathen that the religion of Christ is the one and only true faith are greatly counteracted by the false picture of a spurious and lifeless Christianity manifested in the lives of those who perhaps have been long before him in the field, and who greatly

outnumber the little body of true Christians who are labouring for their salvation. This is allowed by all to be true in the case of European traders, soldiers, sailors and others in heathen lands. It is not less true, nay, it is far more so, in the case of the members of Eastern Churches, who have lived among the Moslems for thirteen centuries, and by their corrupt doctrines and unchristian lives have given to Mohammedans an utterly false idea of what true Christianity is.

*The Armenians.*—The only Eastern Christians who reside in the Persian portion of the Persia and Baghdad Mission are members of the ancient Armenian Church. The Armenian Christian population of Julfa consists of about 2500 souls, and there are about sixty villages of Armenians scattered through the centre of Persia between Ispahan and Hamadan. The Armenians are a very fine, intelligent race, and if their Church were reformed and they had the grace of God's Holy Spirit, this large colony of Christians would be a great means in God's hands for the evangelization of this dark land.

I. "*Orders of Ministry.*"—Julfa-Ispahan is supposed to be the headquarters of the Bishop (or Archbishop) of the Armenian Church in Persia and India. The Bishop, when there is one in Julfa, is just as much a foreigner here as the English missionary, and India and Batavia is just as much his diocese as Persia is. As a matter of fact, during the two-and-twenty years that I have resided in Julfa, this vast diocese (if such it can be called) has been for a much longer period of time without a Bishop than with one. Bishop Moses, who was here on my arrival in 1869, was within two years of that time driven out of Julfa by his own flock, and withdrawn from the diocese by the Patriarch. After a few years' interregnum, during which a very ignorant monk held the reins of government, Archbishop G. was appointed to rule the diocese. On two occasions he fared the fate of his predecessor: on the first occasion, on which he was driven out by the Christians of Julfa, he took refuge in India. On his return to Julfa, he was very soon driven out again, and for the last few years the diocese has been without a Bishop. A Bishop has now been appointed, and is on his way to Julfa, but has not arrived yet.

Nothing can be more deplorable than the state of the other clergy, especially of the village priests. The latter are without any education or any fixed salaries, sunk in superstition and ignorance. The priests in Julfa are a shade better. Though they have no education or salaries, as they are all in their turn sent to India, to look after the Armenians there, they get some little enlightenment, and as they pick up money and some knowledge of the world by travelling in other lands, they are raised thereby in the social scale; but there neither is, nor ever has been any effort made to raise up a spiritual or educated ministry for the Church. The Church is utterly corrupt in doctrine as well as destitute of all vitality. The inhabitants of the fifty or sixty villages mentioned above are scattered as sheep without a shepherd, almost as dark, and in as great need of the Gospel, as the Mohammedans among whom they live. During the twenty-two years that I have been in Persia, not one of these villages has been visited by a Bishop, and I think I may add that no effort has ever been made by either of their bishops to improve their condition, morally, educationally, or spiritually.

One cause of this I believe is the fact that the Eastern Church has no rite at all answering to the Order of Confirmation in the Church of England; for the Eastern Sacrament of Christ certainly is in no way "administered to the edifying of those that receive it." As it is administered by the presbyters and not by the Bishop, there is no occasion for the Bishop to visit his widely scattered congregations. The only office which cannot be performed by a presbyter in the Armenian Church is that of ordination; and as this can always be done at headquarters, there is no need of the chief pastor visiting the villages, and accordingly he never does visit them. The Sacrament (?) of Christ is administered in infancy as an appendage to the true Sacrament of Baptism, and the latter is considered imperfect without it. Of course there can be no idea of edifying those who receive it. But, besides this, it is made the occasion of a degrading superstition. The oil (*mīrun*, *μύρον*) used for it can only be made by the Patriarch of the Armenian Church at Etchmiatzin. The people are taught and believe that there is

something miraculous in its composition, and that the use of it is more necessary for salvation than the water of baptism. It is sent from time to time from Etchmiatzin to all parts of the world where Armenian communities exist, and on the arrival of those who bring it, at any town or village, the priests and people go out in solemn pomp to meet it, and offer almost divine adoration to it. It is always kept in a gold box (or gilt where the church is too poor to provide a gold one) on the altar, along with the consecrated wafer, and as it is impossible for all the churches of the widely-scattered Armenian community to get it always fresh from Etchmiatzin, it is often in a rancid state; but rancid or not, it must be used for the baptism of every child, as no other oil would possess any virtue, and the *mierun* is considered by many necessary for salvation.

II. Public worship in the Armenian Church and the reading of the Word of God is in the ancient Armenian language, which is not understood by the common people.

III. Preaching is the exception, not the rule, and almost unknown in the village churches. I know of no church in which the Gospel is preached.

IV. *Schools and Colleges.*—Until within the last few years there was no system of education, either lay or clerical. A great impetus has been given to the cause of education lately in Julfa by the Church Missionary school, and there is now a good Armenian school in Julfa, working in a friendly and brotherly spirit side by side with the C.M.S. school, after the example of which it is now opened with prayer. A

Sunday-school has been started, and the Bible is daily taught in the day-school.

V. No missionary work has ever been attempted by the Armenian Church in Persia. Until within the last thirty years, both Armenian Christians, Jews and Parsees suffered terribly from Mohammedan oppression. It is, indeed, a wonder how any of these three communities have survived the thirteen centuries of persecution which they endured. During all this time any attempt at missionary work among Moslems must have appeared an impossibility.

The work of the Church Missionary Society in Julfa has had a most beneficial effect on the Armenian community. Very many of the influential laity and others have been brought, simply by the example of a purer faith in their midst (*without any attempt having been made to proselytize them*), to feel the necessity of reformation in their own corrupt Church, and the great impetus which has been given to education cannot fail before long, with God's blessing, to bring about a radical change. An educated people cannot remain satisfied with an uneducated, superstitious priesthood. This movement is, we fear, up to the present only intellectual: God's appointed means for the regeneration of churches and peoples, nominal Christians and heathen alike, viz. the preaching of the Word of God, is still lacking—it is also confined to Julfa. The poor villagers are still scattered among the Mohammedans, almost as dark as they are, as sheep without a shepherd. It may be said of them that, practically, no man careth for their souls.

## EXPERIENCES OF AN ASSOCIATION SECRETARY.

### IV.



Looking back upon one's life it is easy to see that what at the time seemed very trivial matters were really turning-points in one's history. I had only been five months at work as full Secretary for the counties of Lincoln, Nottingham, and Rutland, when I was again astonished at getting a letter from Salisbury Square which made a great difference in my future. It was written by Mr. Long (now Archdeacon Long, Rector of Bishop Wearmouth). Its purport was that the Committee wished me to undertake the North-Western District, about to become vacant by the preferment of the Rev. T. D. Barry to a living at Birkenhead. I was barely settled in my new house. House-rent at Retford was a very different affair from house-rent in Liverpool, where the Committee wished

me to live. I hardly saw my way. However, all that was soon settled by the offer of such an addition to my income as would well cover rent and taxes.

But what has this to do with my opening sentence? Just this. A short time before the new district was offered to me I had taken a short tour in that of my old friend, Mr. Johnson. It took me into Staffordshire, and amongst other places to Brewood. There I met, at the house of the head-master of the Grammar School, who was a warm friend of C.M.S., the Rev. Dr. Taylor, now Archdeacon of Liverpool. It was not the first time I had seen him, though it was the first time I had spoken to him. I knew him as one of the most popular clergymen in Liverpool. Being a comparatively young hand at the work, I was not a little nervous at speaking before the great gun of the evening. Had I known him as well as I do now, I should have been sure that I had no more kindly critic than himself at that meeting. He was then the local secretary of the Liverpool Church Missionary Association, and was often in correspondence with Salisbury Square. It was a letter from him which was the moving cause of the request from headquarters that I should take charge of the North-Western District, which included Cheshire, Lancashire, Westmoreland, Cumberland, and the Isle of Man.

Before I say anything more about my new district, I should like to mention another experience of mine in Mr. Johnson's district. I spent about ten days in the Potteries, and amongst other places went to a remarkable parish named Mow-Cop. It sounds rather Hibernian to say that this was not in the Potteries after what I have just said; but the fact is that Mow-Cop is neither quite in nor quite out of that remarkable region. The parish is at the summit of a lofty hill. From that hill can be seen at night the fires and smoke of the Potteries, though it is itself far enough away and high enough to be unaffected by the smoke. I remember the place well, though I was never there but once, for more than one reason. The Vicar, Mr. Robinson, was so devoted to his parish that he never left it from year's end to year's end. "Why should I go away?" he said; "I love the place, I love the people, and go where I might I could never find purer air than I breathe on this hill-top. I can understand people coming here for a change, and I am delighted to see them, but I never want to leave the place myself."

I found out next day part of the secret of his success in that scattered parish, which had a by-no-means easy sort of population to work amongst. It was partly agricultural, partly mining. There had been a time when the roughest and worst people of the Pottery District were almost civilized in comparison with these people. All that was changed. Drunkenness, cock-fighting, prize-fights were things of the past. No doubt there were still bad people there, no doubt some still drank more than was good for them, but in the main the place would compare not unfavourably with others. "Eh, sir!" said an old man to me, "he's a grand man is Mester Robi'son; he's always after his members. I canna go to church now, for ye see I'm bad with rheumatics; but he comes to see me, and if the lads and lasses isn't at church he'll know the reason why." Then the old man told me how changed the place was, and he was describing the wonderful way in which "t' parson 'ud go and stop a fight and send t' chaps home ashamed o' theirselves," when the parson himself stopped the recital of his virtues and carried me off to another part of the parish. Energy, courage, devotion to his work, added to clear proclamation of the Gospel, had done great things there.

Before the meeting I was introduced to Mrs. Robinson's "boys." They were like Irish "boys," very full-grown men; but they had most of them begun to attend the class taught by Mrs. Robinson when they were really boys. A finer set of young fellows one would not have wished to see.

It was not surprising in such a parish to find a well-attended meeting where the male sex was not, as is sometimes the case, conspicuous by its absence. Nor have I yet come to the end of the things which made that meeting at Mow-Cop memorable to me.

There came quite unexpectedly a large party from a neighbouring parish: the Vicar and his wife, whose names I have quite forgotten, and two others, whose names I was not likely to forget—Dean Goode and his wife. These were not all, for it appeared that at this neighbouring vicarage (not close by, but some three or four miles away) there was a party of friends, and that hearing that a missionary meeting was to be held at Mow-Cop, the whole party had agreed to attend it. This was the only time I ever saw the man who was so powerful an advocate of Evangelical views on Baptism. His face was rugged, rough hewn, and powerful. One might have supposed that it had been cut out of a great block of marble with an axe. It was the very opposite of what is called “chiselled.” No one could look at him without seeing in his face intellectual power and moral greatness. You felt that there was before you a man who could think clearly, feel strongly, and act bravely.

One fancied that if Henry of Exeter—who had given such strong proof of his belief in baptismal regeneration by his rejection of Mr. Gorham—and Dr. Goode had faced one another, each night have felt

“That stern joy which warriors feel  
In foemen worthy of their steel.”

The rugged grandeur of the Dean's face was in sharp contrast with the extremely interesting, not to say beautiful, face of Mrs. Goode, a sister, if I mistake not, of the then Lord Brownlow. They were at one in caring for the work of the C.M.S. The Dean spoke most earnest and hearty words in commendation of the principles, and of the great work done by, the Society. He was not an orator, but there was the ring of truth about his utterances. His speech was short, thoughtful, spiritual. It was also delightfully simple. To me it was a great pleasure to see and hear one who had shown himself so doughty a champion of Evangelical truth, who had proved so convincingly in his great work on Infant Baptism—not only that Baptismal Regeneration, in the High Church sense, need not be held by men who wish to be faithful to the teaching of their Church, but that “it is a mere baseless fiction, utterly unsupported by a shred of Scriptural testimony, or the evidence of any document of authority in our Church” (*Effects of Infant Baptism*, page 19).

For these three reasons—the remarkable work done by Mr. Robinson, the almost equally great work done by his wife, and the presence of a number of people who had preferred a missionary meeting to a social evening, amongst them being so great a man as Dean Goode—the meeting at Mow-Cop stands out as clearly in my memory as does the hill itself in the scenery of that part of Staffordshire.

My first Sunday in my new district abides in my memory with great clearness. It was spent at Farnworth. In many ways it was like many other Sundays spent in Lancashire, though it had certain distinctive features of its own. The Parsonage was a very humble place. The incumbent and his wife were very unlike the clerical folks whom I had been accustomed to meet. I can see, as if it were yesterday, the tall, gaunt figure of Mr. Jeff, and his small, slight, prim, neat little wife. They were almost like a pair of Quakers. Their greeting was most kindly. It had been my lot to stay in houses where there were signs of poverty before; but here there was a plainness, an extreme frugality, an utter absence of any sort of care about grace and beauty in the house, the furniture, the serving of meals, which suggested

a sort of puritanic strictness. If there was "plain living" I found that there was "high thinking." My host was a Lancashire man. He had not been to any University, he had evidently never mixed much with cultivated people; but he was a man of original mind, he had studied such books as he possessed—and his library was not large—with great diligence. His notions were clear cut, decided, firmly fixed. To hear him read, expound, and pray at family prayers, was enough to show one that he was a diamond, though "a diamond in the rough."

I was not at all astonished to find his fine old church, large as it was, well filled with most devout worshippers. There is a certain something about a congregation which is accustomed to listen, which has a real desire to learn what the Lord will say by His servants, which it is easy to feel, but hard to define. This particular congregation was very various in its elements. There were one or two, possibly more, well-to-do Liverpool merchants. Their families were, of course, well educated, and they themselves keen, shrewd men of business. There were a few old-fashioned farmers, for at that time, whatever may be the case now, the near neighbourhood of alkali works had not destroyed vegetation. There were a good many working-men. There was an eager air of earnest thought about many a care-lined face in that congregation.

Everything was in marked contrast with Mow-Cop, with one exception. Here again the impression which an able, consistent, laborious minister of Christ can produce in a place was plainly perceptible. It is only those who, like an Association Secretary, go about a great deal over a wide area of country who know what a number of good men, wholly unknown to fame, may be found in our Church doing a great work for their Master, in many cases for pay which hardly equals the wages of a good mechanic. It was so in each of these cases. Neither of the good men I have mentioned had an income of 200*l.* a year. Probably the former had private means. The latter was like Goldsmith's country parson, "passing rich on 40*l.* a year," or, at all events, on what hardly, in such a place and in our times, exceeded in value 40*l.* in "Sweet Auburn." In both cases there was a beautiful feeling of contentment, a quiet rest and assurance that just where God would have them minister there had they been placed.

One of the trials of an Association Secretary is the sad stories of disappointed hopes, blighted ambitions, weary, thankless labour to which he is compelled to listen. Sometimes he feels that it is the man, sometimes that it is the system which is in fault. In a large number of cases it is the man. He mistakes his own powers. He fails to make the best of present circumstances. He forgets that human nature is much the same everywhere. But our system of patronage leaves a good deal to be desired. Many men who might have done excellent work in important spheres of duty are left in places where their powers have small scope for development, whilst men of mediocre, or less than mediocre power, occupy positions for which they are wholly unsuited. To some extent trustee patronage is doing something to improve matters. Power to move men who are manifestly unfit for their work ought to exist *somewhere*.

In my new district I came across many a sad case of discontent on the part of the parson, irritation and misunderstanding on the part of his people. How well I remember staying in a parish which seemed to me almost a paradise, so lovely was its situation, so beautiful its church, so varied its population, so interesting, because of this variety, the work. It was near a not unimportant town. It might be said of it that

"News of the busy city came to it  
In sound of funeral and of wedding bells."

It was not one of those remote places which to the man weary with the whirl and worry of a big town seem like a garden of Eden, but which are often most trying places to the pastor who longs to win souls for Christ. There was plenty to do. There was sufficient society, and that of a rather more than usually intellectual sort. There was no deep poverty to contend with, for work was plentiful, and the people in the "big house" were ready to help when sickness or misfortune overtook any of their poorer neighbours. The vicarage stood in an exquisitely beautiful garden, which adjoined the almost equally beautiful churchyard. It needed but a walk of a few minutes to take one to a point commanding one of the fairest views which England can show, and *that* is saying much. Where is it? Oh! "that," as the children say, "would be telling." I can see it all in my mind's eye now. A short walk, every step of which seemed to bring new beauties into view, brought me from the big house to the vicarage on the Sunday morning when I was to preach in this parish. "What a happy man the vicar must be!" said I to myself as I stood at the door within reach of roses which, just washed by the rain, were giving out their sweetest fragrance. I was shown into a pleasant study, where, though it was July, sat over the fire, one foot on either side of the fireplace, the vicar. He rose and I saw at once that my "happy vicar" was about as discontented a person as could be met with in all the county. He soon cut short my praises of the church (I had not yet seen the inside, but it fully bore out the promise of the exterior), the vicarage, the scenery, by saying, "Horriddest hole any man ever put his head into. I hate the place, I hate the people. It is always raining. Give me the south—give me a big town. What is the good of preparing sermons for a cold-hearted, unimpressible set of northerners who never show the slightest emotion, however pathetic your appeals may be?" It was like a cold bath to hear him discourse on his difficulties, trials, troubles. Yet he was a man of ability. He had, as my host admitted, considerable talent as a preacher; but he was hopelessly out of harmony with his surroundings. He did not understand north-country folks, nor did they understand him. Under their cold exterior he knew not, or would not know, that there beat warm hearts. He did not realize that they love with intense affection their beautiful scenery—that one way to their hearts is to praise it. They will take all you say very quietly, admit, as if they grudged the admission, that "the lives have fallen to them in pleasant places;" but you will see, if you watch them well, a gleam of satisfaction in the eye, and you will find when you know them that, though they are slow to manifest emotion, they can feel deeply. Oil and water would sooner mix than a man like my unhappy vicar learn to know and love these people. It was not his fault so much as his misfortune. It is not every man who can adapt himself to the place where, and people amongst whom, his lot is cast.

Generally, however, at the bottom of this kind of discontent, and lack of power to sympathize with those around one, lies a good bit of self-conceit. If we could get rid of the notion that all mankind ought to be cut after a pattern which approves itself to *our* high and mighty wisdom, we should get on more harmoniously, and find in "horrid holes" happy homes. The wisdom of recognizing the fact that when once a man has got wrong with a people of very marked individuality, as, for the most part, are north-country people, the sooner he can be removed the better, was impressed on my mind by the subsequent career of my unhappy vicar. Some three or four years after my visit to what I thought an earthly Paradise, and *he* something very different, I found him placed in a grimy Lancashire town, where his powers as a preacher were greatly appreciated, and where, though he still had some longings for the "sunny south," he seemed happy in his work. I may, perhaps, here

be permitted to notice that, though Lancashire people are northerners, those who live in the large manufacturing villages, and still more emphatically the dwellers in the large towns, are most impressionable. They are extremely quick to take a preacher's or speaker's meaning. They can be moved very readily to tears or laughter. Men who pass much of their time alone—in the fields, on the mountains, or in lonely villages—acquire a habit of restraint. Their minds move slowly, their speech comes calmly and quietly, as if life were quite long enough for more than all they have to say.

Nor is this true only of the dwellers in mountain districts. I used to be greatly struck with the different effect apparently produced by a speech in, let us say, a great overgrown village like Dukinfield, and in some part of Cheshire which was, perhaps, but a few miles away. In the one case cheers were sure to reward a palpable hit. A pathetic incident would bring out pocket-handkerchiefs, and a funny story would make "inextinguishable laughter." A local allusion, or a thinly-veiled reference to passing political events, especially if of a personal nature, never missed its mark. In Cheshire the people would sit in stolid silence from beginning to end of a speech. But that stolid silence did not mean inattention or lack of appreciation. It used to be considered hardly proper to applaud or laugh; and as for crying! well! even the women would have said, "I never was so ashamed of myself, I felt like a great baby," if they had been betrayed into such a sign of emotion. It was excellent discipline for a young man to find that he could not move people just at his will. It kept down conceit; but it did not discourage when one found that, so far as real effect was concerned, labour had not been lost. For many of these immovable folks gave good proof that they loved the work of the C.M.S. Money is more scarce in agricultural than in manufacturing districts. The people may not be, on the whole, really worse off, but less money passes through their hands. Hence, as a rule, collections are small, and boxes do not bring in large amounts; but there are country parishes which would put to shame many town parishes in the amount they contribute. One learned to look rather more to after-effects in a parish than to immediate applause as a test of the interest really aroused by a speech.

Before I conclude this discursive account of experiences in my new district, I must mention one which was in many ways characteristically Lancastrian. One Saturday evening I arrived at a fine old rectory surrounded by a large garden, noble trees, and considerable grounds. It was as great a contrast as possible to my first experience of work in Lancashire. A large party was in the house. Dinner was an important function. The *very* young lady, a sweet-looking girl of fifteen, whom I had to take in to dinner, gave me a good deal of information. She was, I think, a grand-niece of the rector, who, she said, would be found in the drawing-room after dinner. Nearly every one at the table was son, daughter, grandson, granddaughter, or otherwise related to the head of the house. Those nice old ladies on the other side of the table were daughters who lived in a house almost inside the rectory grounds. They were head of everything good, great friends of the C.M.S. That handsome man, with the pleasant smile on his face, and the charming manner, was the eldest son, and would be rector when his father died. He had grown-up sons of his own, one of whom was coming to be curate to his grandfather. He was now an archdeacon, greatly beloved by the people in his own parish, which was not far away, and by the clergy generally. This and more I learned during dinner.

Afterwards I saw the rector, a most courtly old gentleman, who had become rector of that place three years before my father was born, and one year before the C.M.S. came into existence, viz. in 1798. It was like a page



out of a story-book to see the love and reverence which surrounded this dear old servant of God. At any rate, here was a case where a family living had been a benefit to all concerned. I was asked many questions as to the position of the C.M.S., for only in that way, as the rector told me, could he know what was being done, except that he hoped to hear, as he lay in his own room, the address he trusted I was going to give to the school-children on the lawn just after breakfast on Sunday. To his sorrow he could not now go to church. Next morning, to my surprise, I found gathered on the lawn, not a lot of little children, but a fine set of young men and women, who sang hymns in parts. I do not say there were no younger persons, but looking at the bewhiskered youths, and the full-grown young women, and listening to the tenor and bass, as well as to the soprano and alto voices, I felt that the address I had meant to give would never do. As, however, it is always easier to speak to adults than to children, this did not trouble me much. It was then that I saw, for the first time, a real Lancashire Sunday-school. This school seemed to me all the more remarkable, because it was found in a country parish with a population of not more than about 1700 persons. The excellent singing, the age of the scholars, the pride taken by the teachers in their Sunday-school, were characteristic of Lancashire. There was much in my new district which rendered the work peculiarly interesting, though it was not every day that I had such pleasant times as those just mentioned.

I will reserve for another article experiences which deal with the difficulties of the work in so large a district as mine then was. I may, perhaps, say that before I began work there Cheshire did not belong to it, and that after I gave it up Cheshire was again separated from the North-Western District.

HENRY SUTTON.

### MISSIONARY THOUGHTS SUGGESTED AT ROME.

*Speech written for delivery at the Anniversary Meeting of the Church Missionary Society at Cambridge, on May 12th, 1891,*

BY SIR MONIER MONIER-WILLIAMS, K.C.I.E.\*

**I**T has occurred to me that, having recently returned from a sojourn at Rome, I might suitably put before you to-day a few of the thoughts which the sights I saw there brought into my mind in connection with missionary subjects. Many here have, no doubt, like myself, visited the eternal city, and have there been fascinated by the absorbing interest of its ruins and antiquities—all eloquent of the glories of Pagan Rome; and many, no doubt, have, like myself, been still more fascinated by the marvellous spectacle of its Christian churches, some built over the temples of the Pagan gods, some built over the site of the sufferings of the martyrs—and all eloquent of the triumph of Christendom over paganism, and prophetic of the time when Christianity as a resistless force shall penetrate to the uttermost ends of the earth.

It so happened, let me say, that I looked out from my lodgings on the buildings belonging to the Roman Propaganda College, and on the crowds of students who flocked in and out of the lecture-rooms; and I could not help observing that these young men, in their picturesque robes, were natives of all parts of the world—of America, Ireland, England, Scotland, France, Germany—of Syria, India, China, Japan and Africa. And on Epiphany Sunday it was

\* An attack of influenza prevented its delivery, but portions were read by the Secretary, the Rev. J. Barton, at the request of the Master of Trinity, who was chairman of the meeting.

most impressive to see numerous dark-skinned students from the East sitting side by side with their fair fellow-students of the West, and joining in the services held in the chapel of the Propaganda building. I must own, too, that this plan of bringing young men from all parts of the world and training them amid the time-honoured associations of the central metropolis of the Romish hierarchy, struck me as full of deep wisdom, and fraught perhaps with useful lessons for our own missionary organizations. I say "*perhaps*" because in such a matter I would defer to the opinion of your Secretary, Mr. Barton.\* And the thoughts thus evoked at Rome were recalled to my mind on reading an article in the May number of the *Church Missionary Intelligencer*, on the difficulties and disappointments connected with an ordained Native clergy. At any rate, no one could look at such a sight and not be reminded of the power which has always belonged to Rome for the propagation of religion. When Rome was Pagan, the Roman Empire was Pagan also. When Rome became Christian, the Roman Empire became Christian also. Nay—when the pagan Roman Empire was turned into the Holy Roman Empire, kings and potentates vied with each other in tendering their homage at the feet of the Bishops of Rome, enthroned on the chair of St. Peter. But what was the influence exerted by ancient Rome over its vast material empire—what is the influence which was once exerted and is still exerted by ecclesiastical Rome over its still vaster spiritual empire, compared to the influence which ought to belong to Great Britain, whose ships enter every harbour of the globe; whose language and literature are destined to become dominant throughout the civilized world; and who girdles the earth with electric communications, connecting her with her 350 millions of subjects inhabiting an empire which extends eastwards and westwards till it meets at our very antipodes.

Let me take India alone as an example. What ought to be our influence over its teeming population, now known to have reached the enormous total of 286 millions,† committed to us as a sacred trust, not for the extension of our imperial prestige, not for the promotion of our commercial interests, but that a mass of humanity about equal to one-fifth of the human race—continually increasing and continually tending to deterioration and death—may be permeated in every fibre by the elevating and vivifying forces of the Gospel of Christ?

Let me say, too, that while I was at Rome I could not help thinking of the remarkable parallel between the ancient relationship of Rome towards Great Britain, and of the present relationship of Great Britain towards India, and of the lessons which that parallel teaches us.

I need not dwell on the remarkable fact that Pagan Rome held possession of Pagan England for about four hundred years, much in the same way as Christian England has held possession of non-Christian India for about one

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\* Since the reading of portions of this speech at the meeting, Mr. Barton has written as follows in a note:—"As Sir Monier kindly defers to my opinion in one respect, the sending of Native converts home to England to be trained for Mission work abroad, I may say that I cannot quite go with him here, as a matter of experience. We have followed the plan to some extent, especially in regard to Africans, but have certainly been disappointed. We have found that residence in England has engendered ideas and habits which have made such men less useful agents abroad than those who have not been to England. A Native seems so easy to get denationalized, and there is always a difficulty in such cases in regard to their after-relations to the other agents, pastors, &c. Perhaps in the Romish Church, where the discipline is more rigid, the difficulty is less felt, and probably also their men so trained are, as a rule, men of less independence of thought and feeling than those trained by us."

† See the result of this year's census in the *Times* of May 18th.

hundred and thirty-four years—I mean since the battle of Plassy. Happily for England the conversion of the Emperor Constantine to Christianity in the first half of the fourth century, and his previous connection with England as Roman governor (and, as some say, his early residence at York), greatly facilitated the spread of the Gospel in these islands of ours. Its propagation was still further aided by the breaking up of the old Pagan Roman Empire in the next century, and the consequent loosening of old pagan beliefs and prejudices.

Then at the end of the sixth century came Augustine and his thirty-nine companions, who, sent by Gregory the Great from the Monastery of St. Andrew at Rome,\* landed as missionaries on the coast of Kent (in 597), and were met on landing by the Saxon King Ethelbert himself. They came up from the shore, that little band of forty Christian soldiers, bearing a silver cross before them, and chanting, as they advanced, a solemn litany in Gregorian measures. Boldly and, as it turned out, wisely they began by aiming at high things—at nothing short, indeed, of the conversion of the Saxon king himself. And they succeeded; for not long afterwards Ethelbert was baptized, and as a consequence of his baptism, that of 10,000 other Saxons followed—their conversion having been, no doubt, much hastened by the influence of the Christian Queen Bertha.

Perhaps you may not altogether agree with the politic advice afterwards conveyed to them by Gregory the Great, who seems to have been richly endowed with the wisdom of the serpent. He advised them to win their way in Great Britain gradually—not to cut away abruptly all the old customs of the Pagan people—not to destroy the heathen temples, but to turn them into Christian churches, consecrating the places before held sacred to higher and holier uses. Hence a church called St. Pancras, at Canterbury, arose on the old Pagan temple of the Saxon King Ethelbert, and the church of St. Paul in London and of St. Peter at Westminster were also erected on the site of heathen places of worship; just as took place also in Christianized Rome, where, as you probably know, the Pantheon, or temple dedicated to all the Pagan gods, became a church dedicated to all the Christian saints, while the well-known Basilica of St. Peter was built over the ancient circus of Nero, and a cross was reared within the walls of the Colosseum itself—the scene of so many Christian martyrdoms.†

Here, then, we see that ecclesiastical Rome successfully interposed to influence the religious condition of Great Britain on the breaking up of the old Pagan Roman Empire, and Great Britain, in its turn, interposed providentially on the breaking up of the old empire of Delhi, and was bound to influence the condition of the Indian people committed to her rule, not indeed as a proselyting Government, but as an evangelizing nation, bringing its Christianity into contact with the Brāhmanism and Mohammedanism and lingering Buddhism of the inhabitants.

How, then, are we executing the trust committed to us? Well, I need not tell you that, just as twelve centuries and a half ago that band of forty devoted Christian missionaries went forth from Rome to a population of perhaps less than a million of British adherents of Druidism, so now a band of not less devoted British missionaries go forth year by year from our shores to about 286 millions of our Indian fellow-subjects. I have not the exact statistics as to the number of missionaries we send, and I scarcely dare work out any

\* One of the most interesting sights in Rome is the Church of St. Gregorio, built on the spot of ground which was the scene of the dismissal of these missionaries.

† In the same manner Bishop Steere, at Zanzibar, designedly built his cathedral on the site of the abolished slave-market.

calculation as to the relative disproportion between missionaries and population, but you may be sure that our duty towards these teeming millions justifies the recent appeal from Keswick for one thousand more workers in the mission-field.

Think of the importance of converting India. Think of the influence which the peninsula of India has always exercised on the religious condition of the rest of Asia—an influence paralleled by the influence of the peninsula of Italy on the rest of Europe. And do not forget the fact that two of the three great non-Christian religions—Brāhmanism and Islām—have their chief home in that vast Asiatic peninsula, while the third—Buddhism—which spread over the whole of Eastern Asia, had its birthplace there. At this moment there are not only 200 millions of Hindūs in India, all subjects of the Queen of Great Britain, but the recent census will probably prove that there are at least 55 millions of Mohammedans—a larger number than exist in the whole Turkish Empire.

I would ask them: Are we aiming as high as did St. Augustine and his workers among the Pagans of Kent? I am well aware that we must look to the hearts of the poor as the chief recipients of the Gospel; and I know full well that the Church Missionary Society may point with deep thankfulness to large successes among the poorer classes, and to not a few among the higher. Nevertheless, for all that, I should like to hear of some Hindū Ethelberts being converted. Would it be presumptuous to predict that if we could make a convert of such a leading Brāhman as the Mahārāja of Benares, 10,000 Hindūs would soon follow his example?—as did the 10,000 Pagan Saxons of old, who followed the example of their good King Ethelbert.

The University of Cambridge, and my own University also, have undertaken important work in this direction. I can bear testimony as an eyewitness to the fact that the Cambridge Delhi Mission and the Oxford Calcutta Mission are labouring earnestly among the upper and thoughtful classes in those great centres of influence, and, however much they may mourn over their little success in making actual converts, they have reason to be thankful for the indirect good which has resulted from their educational institutions.

Then I would ask: Are we aiming at gaining Hindū Berthas? Is there any man in this hall who doubts the vast influence exercised by the women of England in all the affairs of Englishmen? Happily, their influence is generally on the side of all that is right and true and good. Now, in India women have just as much influence, but, although many of them are patterns of virtuous conduct and conjugal fidelity, their power is generally exerted on the side of ignorance, superstition, and idolatry. I should like to hear of the conversion of some well-known Mahārānī, like a certain good and generous Mahārānī of Bengal, whose name I need not mention, but who is always engaged in philanthropic efforts for the good of her own people. Do not mistake me. I estimate at its full value the noble work which our Zenāna missionaries have already achieved; but let them aim still higher. Let them aim at winning over a few Hindū Berthas, and 10,000 women will soon range themselves on the side of the true religion.

One other important question I have to touch upon:—Are our Christian soldiers careful to bear boldly before them, like the brave St. Augustine of old, the true symbol of our faith? I admit, of course, that every missionary should be armed for controversy, but, although armed at all points, he must, after all, place his chief trust in the simple weapon of the Cross. I like to see on our gold coins the image of our patron-saint—St. George—fighting against the powers of darkness—typified by a dragon—with a sword whose handle is a cross. I much doubt whether, as Protestants, we lay sufficient stress on the

full force and significance of this symbol, notwithstanding that we delight to see it crowning the dome of our cathedrals, determining the shape of our churches, and traced on the forehead of our children at the baptismal font.

It is perhaps not generally known that all the religions of the world make use of symbols; as, for example, in India we see Hindūism crowning its temples everywhere with a three-pronged trident, which is a symbol of destruction; \* Buddhism making use of a wheel or circle, which symbolizes the cycles of transmigration; while Mohammedanism employs beautiful monograms of the name of the Almighty. How remarkable it is, then, that the only religion which uses as its symbol an emblem of shame and suffering is the religion of Christ! It seems, indeed, like simple foolishness that a religion which aims at dominating the world should have adopted a symbol which of all symbols is the least acceptable to the world—an emblem of weakness and humiliation—an emblem which, as associated with the degradation and torture of the worst criminals, must ever be repugnant to man's inborn pride of heart, and ever abhorrent to his natural feelings of self-respect and self-complacency. Yet this sign of weakness is the true source of the Christian soldier's strength. This is the banner under which he must fight his way to victory. Nay, is it not the banner under which the soldiers and sailors of the British nation are accustomed to go forth and conquer? What is our national flag? Let France and Germany glory in their three bright colours; and right loyally, no doubt, do their soldiers and sailors uphold the honour of their national ensigns. But let England, Scotland, Wales and Ireland be equally true to the honour of their country's banner—the crosses of St. George, St. Andrew, St. David and St. Patrick,† united in the well-known and much-loved flag of union—the flag that has braved a thousand battles in every quarter of the globe. Go forth, then, ye missionaries—march forth to victory, bearing before you the Christian symbol of self-sacrifice and suffering! Behind it, indeed, may be unfurled the Royal Standard, with its emblems of strength and majesty—its three lions—which may well symbolize the Lion of the tribe of Judah. But boldly in front must our soldiers bear the sign of suffering and sacrifice—the ensign of the Captain of our Salvation—the emblem of martyrdom. Not that martyrdom need imply more than *witnessing to the truth*. A martyr is a witness; and every true Christian must be a martyr—not necessarily by *dying* for Christ, but by *living* for Christ; and I need not say that to live for Christ is perhaps more difficult than to die for Him.

And in conclusion, may I add that if any one here present is at this moment hesitating as to whether to go forth and witness by a life for Christ in India, let him listen to the cry of distress which is now being wafted towards us from that distant land—the exceeding bitter cry of those who, through the secular education we have imparted, are drifting rudderless and without anchorage, tossed about by every wind of doubt, seeking for a haven of refuge, and finding none. The cry is, “To whom shall we go?” Shall the answer be, “Go back to your ancient Vedic ceremonialism—to its elaborate horse-sacrifices and its Soma sacrifices”? Or shall it be, “Go and learn from your own learned men,

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\* There are other symbols, but this is the most prevalent. It properly belongs to the god Siva, and probably typifies all-destroying time—past, present, and future. So Siva's wife, Kallee, is the goddess of destruction, and is believed to be the protectress of murderers like the Thugs.

† In our national flag, familiarly called “Union Jack,” the crosses of St. Andrew and St. Patrick are superimposed, the one on the other. I am not sure whether St. George's Cross is intended to be superimposed on St. David's, or whether there are only three crosses—those of St. George, St. Andrew, and St. Patrick.

who are striving to guide you to a cold Theism, alleged to be concealed behind the pantheistic idolatry taught by your own Scriptures"? Or shall it be, "Go to the Agnostic philosophers of Europe and get what comfort you can from the laws of Nature, from the worship of an impersonal Energy, from the dry bones of the facts and phenomena and statistics of the Universe"? I trust not. But let us beware of diluting our reply to suit the palate of Hindūs, Buddhists, and Mohammedans. Let us beware of going too far in the direction of Gregory the Great. Let us beware of compromises and too great toleration of old Pagan customs. Rather let the answer come direct from the Cross, "Look unto Me and be ye healed,\* all ye nations of the earth." "I am the Lord that healeth thee!"

## BATALA.

REPORT OF REV. DR. H. U. WEITBRECHT.



OUR work during the year 1890 has been more interrupted by sickness than during any previous year of my Indian life. Early in May last Mrs. Weitbrecht was attacked by fever, which did not leave her till near Christmas, notwithstanding a stay of nearly six months in Simla. The result has been great weakness, and a medical order to return home. Besides this, I myself was laid aside three times in the course of the year, so that the record is a broken one.

Among the Christian community, too, in Batala, the year has been marked by sickness and, alas! by deaths. In May, Babu I. C. Singha, head-master of the Baring High School and senior member of our Church Committee, lost his wife, an exemplary and devoted Christian mother, missed by many outside her immediate circle. In October the mother was followed by her youngest daughter, Beni, who died at the age of seventeen, after a few weeks of rapid decline, having brightly witnessed by patience in suffering and clear confession for the hope and faith of Christ. In July, Maulvi Rahmat-ullah returned in poor health from a second year's course at the Lahore Divinity School, to stay with his brother, Dr. Miran Bakhsh Utarid. His ailment, too, proved to be consumption; and, after several months of suffering, Rahmatullah fell asleep in Christ on December 15th. In him we have lost a man whose Christian life and theological career had

raised hopes that the place of our lamented brother, Dina Nath, might be filled by a Mohammedan convert; but it is a comfort to know that his last illness was the means of blessing to his Mohammedan wife. Though she had not left her husband after his baptism, yet she had resolutely held out for years against Christian teaching and influences; but now she is a hopeful candidate for baptism.

Other losses our congregation has suffered through removal. Early in the year, Sardar Sher Singh, senior munsif of Batala, was transferred to Jalandhar. We miss his ready sympathy and active co-operation in Christian work; but we are thankful that his liberal pecuniary help is not altogether discontinued; and, seeing that he has built himself a house at Batala, we hope to welcome him back some day as a permanent resident. In Mrs. Collins, the matron of the Baring High School, who resigned on account of ill-health in August last, we have lost one whose influence for good extended beyond her immediate sphere.

Against these losses, we may set the fact that Dr. Miran Bakhsh Utarid has been confirmed in his post as assistant-surgeon in charge of the Batala Government dispensary. Dr. Utarid is a Narowal convert, and, during his medical course, he was an inmate of St. John's Hostel, Lahore. It is a great pleasure to be again associated with one whom I had there learned to know well. For years our friend had been at a station where there was no

\* In the old English translations of our Bible the words "Saviour" and "saved" are rendered by "Healer" and "healed," and it seems to me a pity that these significant renderings were ever changed.

church and scarce a Christian. Great was his joy when he came to live at the Batala dispensary—next door to the Church of the Epiphany. Even now, however, his work is often so heavy that he can barely get away on a Sunday forenoon for the Holy Communion. For all this, Dr. Utarid is an active helper. At first he tried going out with me to neighbouring villages, prescribing for the sick, while I preached to the congregation thus collected; but it was impossible to continue this with his other work. He has, however, become Secretary to our Church Committee; and, after obtaining permission from Government, he has also taken up the editorship of a monthly Christian periodical, the *Mubasshir i Injil* (Anglicè "Evangelist"), the name of which correctly describes its contents. Mrs. Utarid is a daughter of the Rev. Bhola Nath Ghose, now Native pastor at Karachi, who long worked at Narowal. For some months of the year we have had another acquisition by immigration in the person of Munshi Fazl Ilahi, who has come to help me, in the work of the Punjab Bible and Religious Book Society, as assistant editorial secretary. He was recently baptized by the Rev. F. J. Newton, of the American Presbyterian Mission at Firozpur. Formerly Munshi Fazl Ilahi was joint editor and proprietor of a vernacular newspaper at that place. He is a man of literary tastes and earnest Christian character. During my absence on furlough he will probably reside at Lahore; but, on my return to Batala, I hope to have him here again. The work of the Bible and book societies has already profited much by his assistance, while my duties as Secretary have been lightened. On the other hand, the building of our new mission-house has necessarily taken up a good deal of time, which had to be deducted from other works. When finished, it will form a good centre for operations, both in town and country, and will afford great advantages in the way of receiving Native visitors, while the land acquired with the site gives room for further extension of the institution—needed in a growing Mission.

On February 7th, I met the Bishop of Lahore at Fathgarh. He visited that, and another congregation at Shampura, on his way to Narowal. At Shampura he opened a mud church,

which the people had helped to build. On the Bishop's return from Narowal, I again met him at Dera Nanak, whence he returned to Batala, meeting two more of our congregations by the way. The very plain and pointed addresses which Bishop Matthew gave (by interpretation) were thoroughly understood and well remembered by the people, and the Bishop expressed his strong conviction of the importance of the work among the low-caste villagers in these parts. At Batala, on February 14th, the Bishop confirmed twenty candidates, of whom twelve were villagers. He also admitted two of our catechists as sub-deacons on the following day. Of these, Munshi Fath Masih is my personal assistant, with his headquarters at Batala. A good deal of the supervision of village schools and congregations devolves upon him, as well as general evangelization among Hindus and Mohammedans. He is now a candidate for deacon's orders. The other sub-deacon is Joseph Ram Sahai, catechist in charge of Fathgarh, the largest of our village centres. In their new standing, both these agents have been able to assume more responsibility in the work committed to them, which necessarily partakes largely of a pastoral character; and they have justified the trust reposed in them.

Among the candidates confirmed at this time was Makkhan Singh Sodhi, a young Sikh of good family, baptized by Mr. Norman in Amritsar. He passed the University entrance examination this year from the Baring High School, and in October joined St. John's Divinity School. We are particularly thankful that he has done so, not only because the Church has thus gained a well-educated and promising candidate for holy orders, but also because M. S. was first persuaded by friends to study for a secular career, such as offers many inducements to a rising young man, and he gave this up, as we have reason to believe, in obedience to the dictates of conscience, which led him to follow the call to work for Christ in the ministry of His Church, at some sacrifice of worldly prospects. I believe that the case of Makkhan Singh and one or two others, is a token that our educated young men are beginning to realize more fully the claims of spiritual work. It is also a hopeful sign that Makkhan Singh was encouraged to give himself to

the ministry by the father of his future wife, who is one of our leading Christians. Another student who has joined the Divinity School during 1890 is Munshi Ali Bakhsh, one of the Christian masters of the Baring High School. He too has matriculated at the Panjab University.

From Jan. to March, 1890, Mrs. Weibrecht was out with me camping among our villages. The growth of the Christian Churches has materially altered the nature of our itinerating work. We now move our camp but seldom, say once a week, and almost always pitch it near a Christian village, daily teaching the Christians, both men and women, and working from it, as a centre, among Christians, catechumens and non-Christians in the places round. In this way we can visit the Christian villages pretty thoroughly by camping at some half-dozen centres, so that one tour takes five or six weeks, and this leaves out of account the south-eastern portion of our district, where there are only scattered Christians: thus one can do the round about twice in a cold season, allowing for interruption at Christmas, Conference, and the like. In the hot weather one has to pay more flying visits, using the Government rest-houses that there are at various points, and often spending nights in, or rather on, the villagers' houses. With the growth of work among the Christians it becomes increasingly difficult to devote much time to evangelization, and sometimes a day passes without preaching to Hindus and Mohammedans, even in camp, while in Batala itself it is often impossible for me to follow up the cases of inquirers. I am therefore very thankful for the resolution of the Corresponding Committee to place Mr. Coverdale at Batala, and earnestly trust that the work will now be more adequately compassed. Meanwhile, I believe we may say that the congregations are gradually making progress in Christian knowledge. That the process is gradual cannot surprise us, when we consider the religious and moral state of the low castes (and not the low castes only) in this country. A Chuhra at Sri Govindpur was asked by one of our readers why he did not become a Christian. "Oh!" he said, "we are Christians already: we eat anybody's food!" In one of our Christian villages there was a man, professing to be

an inquirer, who migrated for a time to another village in search of work, and there made friends with a Chuhra of the place. One of this man's female relatives lost her husband, and the immigrant being single, his friend pressed him to marry the widow; but the stranger steadily refused, much to the annoyance of his host. At last the host said, "You are very obstinate; but as you won't be persuaded, what do you say to taking my wife? I am ready to make her and the family over to you, only I want to keep one of my girls, and then I'll marry the widow." The exchange was duly made, and in course of time our villager returned to his home provided with a wife and growing family. On being asked how he had come by them, he told his story, and was severely blamed by the community for being married without the help of a padri. In this same village a quiet, respectable man had been living with his married brother. The brother died, and, according to ancient custom, the man "spread his skirt" over the widow, or as the Punjabis say, "cast his chadar over her," in a case of the kind no regular marriage ceremony being considered necessary. I found out casually that they were living together as man and wife, and represented that this was contrary to Christian law, adding that if the man would leave his sister-in-law, the Church would be responsible for her maintenance till she could be married again. This, however, he refused to do, and for the present he stands excluded—excommunicated one cannot say, seeing that he is not yet a communicant. The congregation has upheld the decision of the pastor, after some discussion; but the difficulty in such a case is that the former moral code of the community actually demanded this kind of marriage as an act of duty, analogous to the Levirate marriage of the Mosaic law, though not identical with it, because here the question of raising up seed unto his brother does not come into consideration.

Matters such as this not unfrequently call for the exercise of discipline. In one case I have crossed off our lists nearly the whole of the catechumens admitted in the village of Moliwal in February, 1889. One of their number insisted on marrying his daughter with heathen rites, though the bridegroom was himself a Christian, being the son of



one of our Fathgarh congregation. On being himself excluded, this man turned away the majority of the other catechumens, he being a person of influence in the community; and the father of the bridegroom at Fathgarh was also excluded, but after long palaverings he has paid the fine inflicted and done public penance, and is now to be readmitted. I find that the infliction of fines is necessary in such cases, because the offender is ready enough to merely do public penance after committing the offence, which is either profitable or saves him loss or annoyance. We greatly need a short, plain statement of Christian law and custom on these and kindred points for the use of our village Christians, and I hope the village Mission Board may be able to draw one up. Another, and still more important point is the instruction of non-Christian women. Even after they have learned the elements of the Christian faith as required for baptism, there still remains a vast mass of old superstition and habit to be eradicated, and it is they generally who are ready to yield to the pressure of heathen relatives, and take part in idolatrous marriage rites or magical incantations. Unfortunately, owing to my wife's disablement and Miss Hoernle's departure on furlough, the village work among women has languished greatly during the past year, but our assistant-missionary, Miss Key (an ex-student of the Calcutta Normal School), with the help of Miss Wright as a chaperone, has done her utmost to supply the deficiency during the cold weather. Our district owes a great debt to the authorities of the C.E.Z.M.S., and we hope they will not cease to consider its needs in future.

As regards self-support, there have been more or less regular Sunday collections throughout the district. The harvest festivals were observed, but they were somewhat cut short owing to my enforced departure for Simla. In Shahpur, Ograwal and Dargabad (a new centre), the people made sun-dried bricks for a church, but in all these cases the bricks were destroyed by the unusually heavy winter rains; indeed at Shahpur this happened twice. Still, the people are ready to begin again, and I propose to encourage them by giving food to the workers who have to relinquish their daily wages once more to finish this work. At Shikar the

people have of their own accord raised the walls of a structure of beaten earth, which has not been washed away thus far. On one of my visits to the village of Moliwal above mentioned, a catechumen brought me a lump of *gur* (raw sugar) and a rupee, saying it was an offering to his guru. I explained to him that I should not appropriate it to my own use, but put it into our village fund for God's work. Thereupon he withdrew it!

Reverence in divine service, and a knowledge of the village catechism drawn up by Mr. Bateman, and of Scripture stories and verses, is generally increasing.

Two instances may serve as illustrations of the fact that the Christian faith is doing something for these people. Preaching one day in a village, I noticed a venerable and fine-looking Hindu apparently in great dejection. I asked him the reason of his grief, and he told me that his little grandson had just died. I spoke of having lost children of my own, and the comfort given by the Christian hope of meeting them again. "Yes," he said, "you hope to meet your child again, but I have no hope of seeing mine." Shortly after, I visited one of our Christian congregations, and inquired how they were doing. A Christian who had lost his baby replied, "My child, whom you baptized some months ago, has gone to the bosom of God the Father"—a current phrase among our people (partly, I suppose, with reference to the Parable of Dives and Lazarus), and one which speaks volumes for the difference between the hope of the high-caste Hindu and the low-caste Christian.

In another village some Christian children were playing by the well of the *thatthi* (sweepers' quarter), and one of them accidentally fell in. The others ran to give the alarm, but the men had all gone out to work. However, a Christian woman ran to the spot and jumped in to hold up the child, though not her own. Presently her husband arrived and got down to assist them both, and after a while all three were drawn out, the child first, with turbans tied together. In marked contrast to this, on the occasion mentioned last year, when a catechumen in the same village rescued several people from a burning hut, the Sikh cultivators refused to allow the Mohammedan leather workers to draw water from the

well nearest by, which happened to be theirs, lest it should be defiled.

During the year 1890 two new congregations have been formed, one, already mentioned, at Dargabad, the other at Dera Nanak. Both consist as yet of catechumens only, though these are better instructed than the first Christians whom we baptized. We have acquired two houses, one at Dera Nanak, from a Bedi (descendant of Guru Nanak), the other at Shikar. The former contains a dwelling for the catechist and a room for the missionary on his visits, as also a good courtyard for preaching, and cost us altogether Rs. 1000; the other has two tiny rooms and a small front yard, and cost Rs. 35. Both sorts are needed for our work, the latter, happily, more often than the former.

In general work among non-Christians, openings continue to increase, and the enemy becomes more vehement in his opposition and subtle in his strategy. Our public preaching in Batala is listened to respectfully; but we suffer much from the want of a preaching-hall, and are anxiously looking forward to the completion of the new Mission school, which will supply this need. I found that a service of song on Easter Day attracted listeners and made an impression. We spread a carpet and placed a table at night in the centre of the city, and recited the story of the Passion and Resurrection, interspersed with appropriate hymns and bhajans. Whenever Fath Masih is in Batala he has much intercourse with Mohammedans, and early in the year he was elected member of a society formed among the educated Muslims, and calling itself "*Anjuman i Akhlaqi*," or "Ethical Society." The members used to meet weekly to discuss moral questions, and though the object was not strictly religious, yet religious questions were often treated. When Munshi Fath Masih proposed that the meetings should be begun with prayer, the suggestion was accepted, and he himself was asked to offer up prayer, as the Muslim is little accustomed to frame extempore petitions. After these meetings had gone on for some time, a prominent member of the society applied for baptism, and a great stampede ensued, so that the meetings have never been resumed. Neither this candidate, nor another from the City Mission

School, have succeeded in really breaking loose from Islam; but I have more hope of a third gentleman, also a member of the "Ethical Society," and a petitioner writer, practically, that is, a solicitor for the lower courts. He regularly attends church, and is eager for religious conversation, and shows his friendship to us by doing all our legal work free of cost.

Among Hindus, two of our chief officials are exceedingly friendly. One of them is a frequent purchaser of Christian books, which he not only reads himself, but circulates among his acquaintances. He welcomes the Zenana ladies to his house, and holds all the doctrines of Christianity; but he is one of those who have long been held back by fear. The other told me that once, when living at another station, the Hindus of the place asked him, as a pandit, to give them a *katha* (recitation and expounding of the sacred writings) on Sunday, that being his free day. He agreed, and one Sunday gave them the Sermon on the Mount (I imagine, with adaptations). The audience were delighted, and averred that they had never heard so excellent a *katha*, and begged him to repeat it the following Sunday, which he did. During my prolonged stay at Simla, I had the privilege of instructing and preparing, both for baptism and confirmation, a Mohammedan, J. B., who is head-servant to a high official of Lahore. This man was first awakened, years ago, by the instructions of a Christian police officer, the late Major E. Newbery, who used to give Bible-classes to his servants. J. B. had been reading Christian books and discussing with Christians for years, and when he came to me I found that he had a better knowledge of the Bible than most Christians. Still more satisfactory was it to hear from his mistress that, as a result of his Christian convictions, J. B. had confessed to his master the system of petty frauds practised by servants in his position, and completely abandoned them, so that now his mistress would part with any of her servants rather than with him. J. B. was baptized on July 6th, in St. Thomas's Church, at Simla, and he seemed to me so mature that I yielded to his request, and at once prepared him for the rite of confirmation, which he received from the Bishop of Lahore on August 21st, after I had left. J. B.

is now in Lahore with his employers, and regularly attends the services at St. John's Chapel, and makes progress in Christian knowledge and faith.

During my second stay in Simla in October last, I received the grievous news that the Brahman lad, Kunj Lal, who was baptized in November, 1890, had joined the Arya Samaj. This was a great shock, for I had never entertained any doubt as to the reality of K.L.'s conversion, nor had any of our Christians. I can only account for his fall, partly by his tendency to trust in self, partly by the vigilance and astuteness of the Arya Samaj emissaries, who, in this respect afford us a model for imitation. The lad has been sent to the Ganges for expiation; but though the Arya Samaj and their reforming allies have readmitted him to social intercourse, the body of orthodox Hindus in the city are against it. There have been preachings and counter-preachings about him in the city, and I have had a deputation of orthodox Hindus waiting upon me begging me to use my influence against Kunj Lal.

On the other hand, in November last, at Fathgarh, Narayan Prashad and his family, seven persons in all, publicly abjured Mohammed, and were readmitted to the Church as penitents. Those who have followed the history of this Mission will remember that Narayan Prashad was the catechist at Fathgarh, whose son apostatized, and was followed by his father in August, 1887, during my absence on furlough. The reason for the son's apostasy was that he desired to marry a woman who was believed to have a husband still living. The family long stood out for the re-admission of this woman on the footing of a lawful wife; but at last they submitted unconditionally.

General preaching among the villages, as far as we have been able to carry it on, makes one feel how great are the changes coming over the torpid mass of Indian rural life and the opportunities thereby afforded. In one village I met a man who had evidently been a soldier. When asked where he had served, he replied that he had lately returned from Zanzibar. He

and a number of other Sikhs had gone there to recruit the police force of the Sultan, but they found themselves dismayed at the amount of cow-killing which went on all round them day by day. They petitioned the Sultan to put a stop to this, but he replied that he could not interfere with the liberty of his subjects, so that the Sikh police resigned in a body, giving up their pay and pension, and returned to India.

One could wish that Christians were always as ready to give up worldly gain for the sake of religion. On another occasion, Mrs. Weitbrecht stopped at a large village to see the women, while I was examining the school in a neighbouring place. She soon found that she had more men than women among her hearers, but she tried to make the best of it by speaking as loud as possible. Presently one of the men asked Mrs. W. to sit up on the top of her doli so that they might all hear her! This she declined with thanks; but on my arrival there was a large and attentive congregation, and among them I found an old man whose son is a Christian convert now studying in the Presbyterian Seminary at Saharanpur.

I have continued to receive a considerable amount of voluntary help during the past year. The Evangelistic Association connected with the Baring High School still supports one of our agents, and bears the other expenses of the work at Ograwal. During a tour in August last, though much inconvenience was caused by heavy floods, Munshi Karim Bakhsh, our Mission accountant, devoted his holiday to helping me among the villages. Lately, Munshi Nihal Chand, house-master of the Baring High School, is zealously giving himself, during his leisure time, to work in the city, specially among the upper classes, and at his own request has been formally appointed as honorary catechist. In the future, God willing, we shall do more to instruct him and the other agents systematically. But of this more next year.

[After reading this most interesting letter, we are the more sorry that Dr. Weitbrecht has been obliged to bring home his wife, who is invalided. He has come away with the deepest reluctance under pressing necessity.—Ed.]

## THE LATE BISHOP FRENCH.

[We were only able last month to mention in a line or two the death of our much-honoured friend. We now present (1) a poetical tribute from one whom we may call the C.M.S. poet-missionary, Archdeacon A. E. Moule; (2) an In Memoriam by the Rev. A. J. P. Shepherd, who was the Bishop's chaplain at Lahore, and afterwards Director of the C.M.S. Children's Home; (3) a letter just received from the Bishop's old friend and fellow-worker, the Rev. R. Clark; (4) the Bishop's last letter to ourselves.—ED.]

## In Memory of Thomas Talpy French, Bishop Missionary.

WHERE Muscat fronts the Orient sun  
 'Twixt heaving sea and rocky steep,  
 His work of mercy scarce begun,  
 A saintly soul has fallen asleep :  
 Who comes to lift the Cross instead ?  
 Who takes the standard from the dead ?

Where, under India's glowing sky,  
 Agra the proud, and strong Lahore,  
 Lift roof and gleaming dome on high,  
 His "seven-toned tongue" is heard no more :  
 Who comes to sound alarm instead ?  
 Who takes the clarion from the dead ?

Where white camps mark the Afghan's bound,  
 From Indus to Suleiman's range,  
 Through many a gorge and upland—sound  
 Tidings of joy divinely strange :  
 But there they miss *his* eager tread ;  
 Who comes to toil then for the dead ?

Where smile Cheltonian hills and dales,  
 Where stretches Erith down the shore  
 Of Thames, wood-fringed and fleck'd with sails,  
 His holy voice is heard no more.  
 Is it for nothing he is dead ?  
 Send forth your children in his stead !

Far from fair Oxford's groves and towers,  
 Her scholar Bishop dies apart ;  
 He blames the ease of cultured hours  
 In death's still voice that shakes the heart.  
 Brave saint ! for dark Arabia dead !  
 I go to fight the fight instead !

O Eastern-lover from the West !  
 Thou hast out-soared these prisoning bars ;  
 Thy memory, on thy Master's breast,  
 Uplifts us like the beckoning stars.  
 We follow now as thou hast led ;  
 Baptize us, Saviour, for the dead !

A. E. M.

*In Memoriam.*

A FEW years ago I was communiserating the lot of one of our leading London clergymen in having to deliver the closing five minutes' address at our great Exeter Hall meeting. He replied that he was bidden to do it, and he obeyed. In the same sense I obey the order of our Editorial Secretary to send these few personal reminiscences of one who was essentially my Bishop.

He has left us. In a strange way he passed into his home. Those who knew him best, know the gentle, loving heart that lay beneath his inexorable regard for duty. His readiness to lay down his health, his ease, his life, upon the altar of sacrifice for God is familiar to all; but few who merely saw the stern, unflinching footsteps upon the path of suffering would suspect the craving for sympathy that came from the depths of his tender nature. It was at Umballa that he surprised me by the childlike way he told of the pain a passing illness was causing him, and his inability to eat. All night we had travelled from Lahore, and all day we had been engaged, and then, when festivities were over and the wedding guests had gone, I saw how carefully he had hidden his illness, and how glad he was at last to mention it.

Yet when his time came to traverse the land "where no man dwells," which we call Death's shadow, it was in almost entire loneliness he went. No old friends, none of those loved ones dearer than himself, were there. Perhaps the bitterness of death was passed when, once before, the jungle grass seemed to be about to form his dying couch, and friends were only just in time. God understood His servant. We might have wished that the highest skill should wait upon his dying hours, and the soft ministrations of loving friends should tend him to the last. His Lord knew that it would be enough for him, when the hour should come, to present Himself as Comforter and Guide. It cannot be but that there was a joy in such a death. It was the seal to his sacrifice. Many times had he said that he intended to die in the mission-field.

In the very early days of his episcopal work he talked of his retirement, of laying aside the state which he felt it right—little indeed it was—to maintain as Lord Padre Sahib, and becoming the simple missionary once more. I scarcely credited that health and strength would allow it, but God accepted his dedication, and Muscat has been the crown to his life's self-renunciation. When once his hand was on the plough, he never looked back; and this curious intertwining of an inflexible purpose with a demand for sympathy are amongst my most vivid recollections. I say demand for sympathy—not counsel. It was not that he wished to be told he was right, or that he would be willing to be shown he was wrong. When once determination to act was formed, the sacrifice seemed complete.

I first had the privilege of knowing him in my undergraduate days. He was then Vicar of St. Ebbe's, Oxford, and occupied his well-known house in the Parks. There almost seems present to me now the tired step, as one evening, shortly before Hall, he mounted the many steps to my room. It was my usual reading time; but who could have resisted the invitation to come for a short walk, coupled with such a reason as he gave? He told me he was so weary, that he had been all the afternoon engaged in "soul work," and that none who had not done it knew how exhausting it was. Would I come with him? To me it was an unexpected honour. And then he told me—I must not say what—but the result has been as he foreshadowed, another drop in his cup of earthly loss. He took the step with his eyes open, and was willing to bear the Cross.

Almost the last letter I received from him, now some years ago, spoke in

keener terms than one would have expected of his loneliness and sorrow. He was alone, there was no Private Chaplain, none of God's people immediately around, and God's work neglected. Probably his isolation was only temporary, but the barren earth in that portion of God's vineyard, with the scanty offers from home to tend it, filled him with a "Gethsemane of Sorrow." Our correspondence, which till then was fairly regular, almost ceased. The temptation to return to him, and go wherever he wished, was so great, and the doctor's verdicts so decisive, that I almost feared the mails that brought his letters.

I wonder if he exercised this same attractive power upon others. I fancy it was so upon all who really were admitted to his friendship. It took but a little while to come to a decision to follow him to India, when once he had asked me to become his Private Chaplain; and though it was only a brief time before Sir Joseph Fayrer's prophecy was fulfilled, and I was invalided back to England, I have always been thankful that God sent me to him.

To live with him was to drink in an atmosphere that was spiritually bracing. As the air of the Engadine is to the body, so was his intimacy to the soul. It was an education to be with him. To acquire anything approaching his sense of duty was alone worth a visit to India. He demanded implicit obedience from those whom he directed, and often the cost was considerable. If any were unwilling to face a risk, he fell grievously in the Bishop's estimation. There was nothing that he thought a man should not yield—home, or wife, or health—if God's call was apparent. But then every one knew that he only asked of them what he himself had done, and was always doing.

One only limitation of this rule I seem to remember his making, and even this on an emergency I think he wished to break—that a chaplain had a right to be exempt from any hazardous service during the first year of his married life. Like Napoleon, the word "impossible" seemed to be omitted from his vocabulary, perhaps because, as there was nothing that he would shrink from undertaking himself, he thought others could do the same. Within a month or so of my arrival at Lahore I was bidden to be joint secretary of the first Synod, and assist in the preparation of its report for publication, to be chaplain of a church in the suburbs with a new district assigned to it, to start and edit a new Church paper for the diocese, collect educational statistics from the various stations and tabulate results, examine the large girls' boarding-school in the Hills in Scripture, and, in lieu of the Bishop, examine the University of Lahore in certain settled subjects. It was no use to protest incompetence. In some mysterious way, with the command there always seemed to come the power to do it. Perhaps all would have been done if illness had not caused a certain stop.

How shall I speak of his unworldliness? India is full of tales of this; of acts that often led to somewhat humorous results. There was no in season or out of season with him. He was always on his Master's business. No biography, it is said, will be complete that does not show this side of his character. To outsiders frequently it seemed to lead him into inconsistencies. His position as the holder of a high office, that demanded much governmental work, was amply, to his mind, maintained by the carriage and horses with which he required Mrs. French to drive. His own humility made him content with a little pony on which he quietly jogged along. It did not seem incongruous for him to turn to the lady next to him, at a large luncheon party, and begin to discuss the heavenly Bride of Christ; neither was it strange when hymn-books were distributed at a large reception he held at Government House (kindly lent for the Bishop's sojourn there), and the evening party was closed with hymns and prayer. He was never anything else than God's

servant. Our railway journey resounded with evening praise to God, and though the sounds from throats choked with dust and shaken by the train's jolts and vibrations might have been deficient in melody, they were not wanting in the elements of true song to God.

My knowledge of him and of his whole-heartedness grew on that our first journey. He had met us at Bombay, and as we landed—Mrs. French, her two daughters, the Rev. Arthur Lewis, and myself—he greeted us and India's land with the saying, "We take possession of the land in our Master's Name." These are almost his exact words. It was an impressive meeting, and though he is gone, and the land not yet won, the spirit of England's youth, whom he tried to stimulate, still cries out that it shall be Christ's. Is it more than a coincidence that the time of his loss has seen the resuscitation, with larger ambitions, of that little body of Mission Associates founded by him at his old University? Perhaps I was one of the earliest to whom he mentioned his quaint proposal on the lines of David's three captains and their thirty mighty men (1 Chron. xi. 15, marg.).

That journey taught me, too, that the Bishop's rest was change of work. By the kind forethought and courtesy of the railway company a luxurious carriage had been attached for the Bishop's use. He told me a journey was the only holiday he could get, but not many would have used their few days of railway travelling to compile in a foreign language a learned refutation of an anti-Christian work. Such was his occupation, such his rest. It is only an example of a whole life. Lahore saw him using every spare moment in learning a new tongue.

The earthly portion of that life is ended, but not its influence. The devotion, consecration, humility, and work must be reflected upon those who have been allowed to know and love him. India is richer for the gift of such a man, and England is the nobler for his loss.

ALFRED J. P. SHEPHERD.

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LETTER FROM THE REV. ROBERT CLARK.

*Murree, May 25th, 1891.*

YOU will ere this have heard of the death of our dear friend Bishop French at Muscat, on May 14th, after a short illness, occasioned by the great heat acting on his weakened frame. He was buried on the 18th at Muscat; all the Christian community attended his funeral.

And so our dear friend is gone;—our friend who stood before your Committee when he was sent forth by them to found the Agra College, with Edward Stuart of Waiapu, in 1850; who was again sent forth by your Committee to found, with Robert Bruce, the Derajat Missions in 1862; who again stood before your Committee when sent forth to found the Lahore Divinity College, with Knott, in 1869; who then stood before the Archbishop of Canterbury, and his coadjutors, when sent forth by the Church to found the Bishopric of Lahore in 1877; who once more stood before you when he preached the Anniversary Sermon of the C.M.S. in 1884. What he was, and what he did in all those places, will never be thoroughly known till the last day reveals it. How the missionary spirit burned within him is revealed to us by his own last actions—when, worn out by the toils of the Episcopate in the Punjab, which he could no longer bear, his heart turned at once, like the needle to the pole, to that direct missionary work amongst Mohammedans to which he had been called by Christ Himself, for which work he had lived, and in which he died,—when, more than sixty-six years old, he chose as his sphere of missionary labour, perhaps the most arduous and the most dangerous

post that could be found on earth; and there, in solitary loneliness, without one single friend to stand at his side, he planted, and upheld till death, the banner of the Cross, where it had never been planted before, within the tropics of Arabia, and in the hottest time of the year, amongst fanatical Arabian Mussulmans. With a little tent, which he had procured from India, and with two servants, one of whom to some extent could cook rice and soup, he was preparing to penetrate inland, when death interposed, calling him into the presence of his Master, to tell Him all he had done, and all he had taught, during an apostolic life of more than forty years.

To criticize such action as his, would be to criticize that of St. Paul, and Raimund Lull (whose life, perhaps, mostly resembles his in this respect), and that of Henry Martyn. "The wind bloweth where it listeth, and we cannot tell whence it cometh and whither it goeth; *so is every one that is born of the Spirit.*" We often do not know and cannot tell which way God calls His servants. He sometimes calls them to deserts (Acts viii. 26), and sometimes to cities. To attempt an itineration in Arabia within the tropics, in a tent, in May, by a worn-out man of sixty-six, may by some be counted as unwise. "We fools accounted his life madness, but he is numbered among the children of God, and his lot is among the saints" (Wisdom of Solomon, v. 4, 5). There may be some even amongst the disciples of Christ who with Judas may "have indignation, saying, To what purpose is this waste?" We remember our Lord's rejoinder, "Verily, I say unto you, whosoever this Gospel shall be preached in the whole world, this also which this woman hath done shall be spoken of for a memorial of her." We see also what was thought of Mary's action by an apostle, in John xi. 2. It was done *for the Lord*. In this case, as in that, the broken box of exceeding precious ointment may give forth a fragrance that may spread itself in the whole world. The death of Bishop French, under the circumstances we have seen, may call forth a spirit of self-sacrifice in Missions, on the part of many, which perhaps they have never felt before.

In the present day, when men and women are beginning to go forth in large numbers as missionaries in heathen lands, we believe that very much may be learned from the life and from the death of Bishop French. To all of us in India his example of lowly self-denial, his unostentatious liberality, and his diligence in prayer and in study and in work, have produced very blessed results. When he first began his work in Agra, he studied about sixteen hours a day. He taught in his school, he preached in the bazaars, he instructed inquirers for baptism, he prepared catechists for ordination, he was engaged in writing books, at the same time that he was learning Arabic, Persian, Urdu, Sanscrit, and Hindi with munshis. Such excellence few can attain to, because few can safely follow in his steps in this respect. But all can copy his example of prayerful labour. When he spent his holidays in travels and in preaching excursions far and near, he showed us how to spend every hour of relaxation in the most profitable way. When he refused to possess even a very ordinary conveyance, because he thought that a missionary should go on foot, and declined to use anything but the most common furniture for his house, he set us an example of self-abnegation, and showed us what, in his opinion, should be the attitude of the missionary before the world. When he spent his earliest mornings with God, with his Hebrew Bible and Greek Testament before him, he often invited some friend to sit by him to share with him the rich thoughts which the Word of God suggested to his mind. We then saw what his spirit was, which led him to attempt such almost superhuman efforts. When we listened to his prayers, which flowed forth from his heart, which often were interspersed with short collects, or parts



of written prayers of the Church or of individuals, we felt as we knelt with him in his study how grace worked mightily in him from above, and how his whole life was interpenetrated with that which was divine. He specially was interested in gatherings for prayer and for the study of the Bible, in which he encouraged all to take a part. When he became a Bishop, although his manner of life was necessarily changed, from his desire to be a good Bishop, even as before he had striven to be a good missionary, his heart ever remained the same. He set himself against whatever he thought to be contrary to the pure Word of God and to the formularies of our Church.

After an intimate connection with Bishop French for more than forty years, I feel that we shall have your deep sympathy when I speak of the great loss which we personally, and which the cause of Christ have sustained. We have seen more of him in India than you have at home, because we have had him longer with us than you have had. At the end of his noble life we thank God for him. Notwithstanding some external changes since he was raised to the Episcopate, his whole heart went out specially towards the C.M.S. He dwelt much on this at my last interview with him in the harbour of Kurrachee, when he was on his way to Muscat. His whole heart was with us. The apparent changes in him, as he said, were but like the dress he wore. His heart was ever the same in attachment to your work, which he said was in accordance with the Word of God. He longed that his Mission to Muscat should be taken over by the C.M.S., and that his labours should thus again be linked with ours. When he seemed to see that there was no immediate expectation of this taking place he was much distressed.

And now he has laid himself down to rest. Muscat possesses his body, and heaven his spirit, till the resurrection dawn; and we possess his bright example, the example of one who has gone before us, in high aims and efforts, both as regards personal holiness and devotion, and large-hearted endeavours for the good of men. We inherit his works of faith and his prayers.

A great victory has been achieved at Muscat. Bishop French's life has there been given for the extension of missionary work amongst Mohammedans. And how shall we utilize that victory? The Church at home seems, for the present, to have given itself chiefly to Africa. It was said to me a few days ago that "the C.M.S. seems to be tired of India." By another person it was said that "we seldom now hear anything relating to the Punjab in the *C.M. Intelligencer*."\* Let us remember that two of the Bishops who have lately died in the mission-field, Bishop French and Bishop Parker, were Indian missionaries. Let us remember that Bishop French distinctly gave his life for the Mohammedans. To us is bequeathed the work for which he died. We profess to be a Society for the Evangelization both of Mohammedans and of the Heathen. We are not really and practically carrying on work amongst Mohammedans as though we were really desirous to use means which would, with God's blessing, lead to the desired results. Perhaps Bishop French's death at Muscat may prove a turning-point in our history, as regards special efforts amongst the Mohammedans.

R. CLARK.

#### BISHOP FRENCH'S LAST LETTER TO C.M.S.

*Muscat, April 24th, 1891.*

MY DEAR MR. EUGENE STOCK,—A few hurried lines to forward you by this mail. I have been two and a half months in Muscat, since my arrival February

9th, and hope when about three months are over to make an earnest attempt to find my way into the interior. Whether this will be found practicable, so as to be allowed to deliver my message and

\* See our remarks on page 541.—Ed.

preach the Kingdom of God freely, I cannot yet feel certain. Patience here, as elsewhere (and more than in most scenes I have visited), is a great prerequisite. I still live alone in a borrowed house, a spare one belonging to the American Consul here, and, rough as it is, it is amply sufficient for a missionary, and is in the heart of the town. I cannot get many—very few, indeed—to come to my house and read, which is naturally one of my great objects. They ask me into their shops and houses sometimes, to sit and discuss on the great question at issue between us and them, some Beluchees, mostly Arabs; and the latter I vastly prefer, and consider more hopeful. There are some Hindus in the crowded bazaars, but I see little of them—partly because of the noise of narrow streets and traffic, and partly because I do not wish to be tempted away from the Arabic. Most of the few Hindu traffickers living here understand Arabic. There is much outward observance of religious forms; there are crowds of mosques; rather a large proportion of educated men and women too; the latter take special interest in religious questions, and sometimes lead the opposition to the Gospel. They have large girls' schools and female teachers. There is a lepers' village nigh at hand to the town. I occupied for the second time this morning a shed they have allotted me, well roofed over; and those poor lepers, men and women, gathered in fair numbers to listen. Chiefly, however, I reach the educated men by the roadside or in a house-portico, sometimes even in a mosque, which is to me a new experience. Still there is considerable shyness, occasionally bitter opposition; yet bright faces of welcome sometimes cheer me and help me on, and I am only surprised that so much is borne with. I have made special efforts to get into the mosques, but most often this is refused. The Moolahs and Mualims seem afraid of coming to help me on in my translations, or in encountering with me more difficult passages in the best classics. This has surprised and disconcerted me rather; but I have been saved in the main from anything like depression, and have had happy and comfortable proofs of the Saviour's gracious Presence with me. The Psalms, as usual, seem most appropriate and answerable to the needs of such a pioneer and lonely work. . . .

If I can get no faithful servant and guide for the journey into the interior, well versed in dealing with Arabs and getting needful common supplies (I want but little), I may try Bahrain, or Hodaida and Sennaa, and if that fails, the North of Africa again, in some highland; for without a house of our own the climate would be insufferable for me—at least, during the very hot months—and one's work would be at a standstill. But I shall not give up, please God, even temporarily, my plans for the interior, unless, all avenues being closed, it would be sheer madness to attempt to carry them out. I hoped I had got the right man, an inquirer and Bible student, an Arab, but he has disappeared the last two days, and either himself or his friends have balked me, I fear. But these anxieties must be cast on Him who cares for us. I am pushing on with a work in Arabic, embodying, as carefully as I can, the main substantial differences between us and them, doctrinal and spiritual in the main, of course, but largely practical both as regards morals and even ritual—needful enough, where rite and ceremony have made up almost the whole of religion, that our own moderate rites and ordinances of worship should not be ignored.

I have had one week only of fever, and have fairly recovered strength.

Two Bible Society colporteurs from Baghdad were here last week; but as it was the Ramazan they could not sell many books. They have left for the Straits of Oman.

I am asking a special blessing for your May Meetings and services. It has been sad indeed to hear of so many breakdowns in health in your staff, though not surprising. The Archbishop will be at his best, I trust, and directed what to say for the glory of Christ and the good of His Church, and the Society's highest interests.

I remain, dear Mr. E. Stock, yours with grateful and affectionate regard,  
THOS. V. FRENCH, Bishop.

P.S.—Since writing the above the Arab has come to the front again, and has been reading with me all the afternoon nearly. He seems really to love the Bible, and studies it night and day he tells me. He is not perfectly educated, but can read and think and pray. He seems fully resolved to accompany me in my journey inland. I have sung my *Te Deum* for him.

## BISHOP TUCKER'S RECEPTION.



ON Tuesday evening, June 2nd, a meeting was held at Exeter Hall to welcome Bishop Tucker on his arrival in England. The Large Hall was crowded by the members and friends of the Society. The President took the chair at 7 p.m., and was supported by Sir C. Euan Smith, late Consul-General at Zanzibar, Mr. Gerald Portal, the new Consul-General, and many leading clergymen and laymen connected with the Society. The opening hymn was "O Spirit of the living God." Mr. Baring-Gould read a portion of Scripture, and Mr. Gray offered prayer. Sir John Kennaway then spoke, and was followed by Mr. Wigram, who briefly referred to the "blessed dead" connected with the Eastern Equatorial Africa Missions—Krapf and Rebmann, Henry Wright, Shergold Smith and O'Neill, Dr. John Smith, Hannington and Parker, Alexander Mackay, Cotter and Hill, Hunt and Dunn—and expressed to Bishop Tucker the Society's welcome on his visit to England. The Bishop then addressed the meeting, and, after the singing of "O Master, when Thou callest," was followed by his former Vicar, the Rev. H. E. Fox of Durham. At the close of Mr. Fox's speech, the Bishop closed the meeting with the Benediction.

*The President's Address.*

THE CHAIRMAN alluded to the fact that, in spite of the Society's Anniversary having been so recently celebrated, it was clear that the subject before them had not lost its interest. Poor, despised, ravaged, down-trodden Africa! For many years it had been the object of the European nations, as the late Mr. Mackay had told us, to steal Africans from Africa, but in recent years we had seen the process reversed, and Europe was now taking Africa from the Africans. There were various aspects from which the progress of this change might be viewed. Men of science and of commerce had been greatly interested in the exploration of Africa; statesmen and Foreign Offices had been engaged in the appropriation of Africa; while the question of paramount importance to us was the evangelization of Africa. Things act and re-act; it was the love of the Gospel which sent forth the earlier explorers—men like Livingstone. Sir John said he would not invite his audience to travel over more than a very small part of the great Continent. He would not ask them to follow the fortunes of Lord Randolph Churchill in Mashonaland, nor in the name of the King of the Belgians to sail up the Congo to see what Mr. Grattan Guinness was doing, nor to follow the Scotchmen on the Lake Nyassa, nor to pursue Bishop Smythies in his gallant leadership of the Universities' Mission. No, they would only look at those glorious, rich, fertile regions which surround the shores of the Victoria Nyanza. They welcomed him home to whom a little more than a year ago the call came to go forth, leaving home and

friends who were dearer than life itself. The Master who sent him forth had now brought him back again in health and strength, and he was there that night to tell them of the wondrous things that he had seen. They welcomed him with all their hearts. (Loud applause.) They rejoiced at the opportunity afforded them of taking counsel with him as to how they were to go forward, and they rejoiced that they would hear from him that their work had not been thrown away; that their time had not been wasted; that the precious lives sacrificed, and the blood poured forth, had borne and was bearing fruit to the glory of God in Africa. That they might realize what had been accomplished and be incited to go forward with fresh effort, it would be well for them to look back awhile. It was only a year ago that they were anxiously fearing that the Mohammedans would sweep over the province and destroy the Mission; or that the French would obtain such power over the king, that they (the Mission) would be able to do little or nothing. Less than a year since, it seemed as if Germany, with her new power and inquisitiveness, might be stretching forth her hands. Some of those connected with the Society had gone on a deputation to Lord Salisbury. Very kindly he received them as they told him of the claims that England had on Uganda, and chiefly of what the Church Missionary Society had done. God had been better than their fears, and these obstacles had been gradually removed. That which principally stood in their way at present was the difficulty of transport. When they heard of their

missionaries taking twenty-one days to cross the Lake, they longed for the advent of the steamer which their friends had now of their liberality supplied, and which was only awaiting means of transport. They had received with much pleasure the remarks made by Lord Salisbury at Glasgow when he intimated that he would be very glad himself if the Government could see its way to aid the British East Africa Company in making or subsidizing a railway from the Lake into Uganda. He (Sir John) felt sure there was not a man or woman in the vast meeting but would wish to tell Lord Salisbury that he was right in thinking that the people of England would support the Government in such a project, and that England, who had lavished so much money and so many lives on the effort to put down the slave-trade, was beginning to feel now that, beyond the watching of the coast, the making of a railway would kill the evil at the very heart of it, and would be the final blow to the slave-trade. They had other things to be thankful for. He thought they would all rejoice at the result of the Brussels Conference, mainly initiated at the instigation of England, when no less than sixteen Powers signed a protocol by which the evils of the liquor traffic and the slave traffic were to be repressed by united action. Sir John briefly

alluded to the contrast existing between the position of the Missionary Societies to-day and what it was at the time when the trading companies would not allow the missionaries to set foot within their bounds; and when the House of Commons utterly refused a motion to secure that end. At present, on the contrary, the great trading companies open their arms to the missionaries, recognizing them as helping forward their work, and that they were doing most effectually the work not only of evangelization, but of civilization. They were thankful to have the countenance and support of the agents and representatives of the Government in Africa. He felt sure that Bishop Tucker would carry forth to his distant sphere the remembrance of that great meeting, of the earnestness with which it was gathered, and of the responsibility which they felt rested upon them in regard to the prosecution of his great work. Oh yes, the barriers were everywhere breaking down, the obstacles were being removed, opportunities were opening to them to which it was difficult to set a limit. Let them realize their responsibilities, let them thank God and take courage for the great things He had done and had called upon them to do for Him. (Loud applause.)

*Speech of Bishop Tucker.*

Dear Sir John Kennaway, and my very dear friends: I am simply overwhelmed with the warm and hearty welcome which you have given me on my return from Uganda. To say "Thank you" seems such a cold way of expressing the depth of gratitude which I feel; but still it is all that I can say, and I do say it from the very depths of my heart. I thank you, Sir John, for those very kind and loving words spoken in regard to myself; I thank you, Mr. Wigram, for those equally kind words to which you have given utterance; and I thank you, dear friends, for the hearty endorsement given to them. But I desire above everything, in returning thanks to you, to remember the great fact that thanks are due to our Heavenly Father for having brought me back in health and strength. I ask you to believe that in all that I shall say to-night—and I may have to speak a good deal about myself—I do not wish to magnify myself; I desire above everything the glory of God. Permit me to say, in the first place, that I stand here in a certain sense in a three-fold character. First of all as a living monument of God's protecting and preserving love; secondly, as a witness for Christ; and thirdly, as an advocate for those who cannot speak

for themselves. In other words, I stand here to-night as one delivered on more than one occasion from what seemed to be impending death; in the second place, as one who has to tell of the marvellous acts of the Lord, and of the great things that He has done for the children of men in the heart of darkest Africa; and thirdly, as one who has to plead with man for God and for those for whom Christ died in that far-off land.

First of all, I cannot do better than commence at that part of our journey when we reached the south end of the Lake. On October 17th last, I first saw the Victoria Nyanza. There, gleaming in the full blaze of an African sun, lay the waters of the Lake. Seen under such an aspect it can never be forgotten; stretching from east to west as far as the eye can reach, like a shield of burnished silver. As I stood there, I thought of those who had gone before, to whom reference has been made to-night. I thought of the lion-hearted Hannington, and of the meek and lowly Parker. There they lay, one by the side of the noble Mackay, and the other low in his grave in the east. And irresistibly the thought rushed into my mind, will it ever be mine

to cross that vast expanse of water, and to do that work in Uganda which they so longed to do, and for which they were so pre-eminently fitted? Then came the words of him who has lately passed to his rest:—

"Keep Thou my feet; I do not ask to see."  
The distant scene, one step enough for me."

My first experience of a canoe was not a pleasant one. The water came in, and continued to come in almost as fast as we could bale it out. However, "all's well that ends well," and by putting an extra hand at baling we reached the opposite shore in safety. In an hour we were at the Mission station at Usamiro, and received a hearty welcome from our friend in charge there. It was then that I learnt, to my intense disappointment, that the Mission boat had started some ten days previously for Uganda. To say I was disappointed does but express very inadequately the depth of regret I felt when I saw that in all probability for something like two months we should have to stay at Usamiro; but the delay was unavoidable, and Mr. Hooper and I started off to visit Nassa, a place some hundred miles away, to inspect the work there. After spending about three weeks in this way, interrupted by two attacks of fever, we returned.

On approaching the Mission station at Usamiro, after having lost our way in a wood at dead of night, and wandering for hours we knew not whither, I was startled on being told by a Native, whom we had taken as our guide, that one of the white men had died that day. Who was it? Was it Pilkington? No; dear Hunt had passed to his eternal rest. Verily, the clouds had commenced to lower. Dunn and Baskerville were down with fever; and while I lay in one room suffering from fever, dear Dunn—one of the most devoted, earnest Christian men I had ever met—passed away. How can I tell you of the grief that possessed my soul, as one blow after another thus came down upon us? As I lay there in the early morning of the day when dear Dunn was laid to rest, there came the words to my comfort, "For ever with the Lord." In a little while Hooper became very ill—he had never been so ill; and with myself, one attack of fever succeeded another, until at last I was reduced to a state of much weakness and debility. At length hope commenced to fail, and despair—no, I won't say that, I don't think despair ever possessed the hearts of any one of us; we remembered the word specially given to us, "Lo, I am with you alway," and despair never took possession of our souls. But most providentially, at that

moment a cry was raised, "The boat has come!" Oh, how our hearts leapt for joy, and how we thanked and praised God! for I verily believe, had it been delayed for any considerable period, that it would hardly have found one of us left to tell the tale in Uganda. At length, on December 4th, we started. I was carried to the boat in a state of blindness and weakness. Baskerville and Pilkington were only just able to walk to the place of embarkation; but in a few days we picked up wonderfully—the fresh air revived us. Our strength was renewed, and our spirits also rose.

There came next a very wonderful deliverance—shall I tell you of it? Yes, because I am to tell you, for one thing, of God's preserving love. We were sailing with a fair wind, but there were signs of a coming storm. The thunder was behind us, and dark clouds were crowding up; the water was becoming disturbed. The boatmen thought it a good thing to spread the awning, a most dangerous thing to do under the circumstances. The main-sail, instead of being held loosely in the hand, was tied to the side of the boat. Hooper shouted, "Loose the sheet!" but before the words were out of his mouth, the storm struck us. The boat heeled over in such a manner that it seemed utterly impossible she could right herself again; but just at that moment, most providentially, the sail gave way, it split, and we were saved. Had it not done so, it is almost a matter of absolute certainty we should all have gone down like a stone. I wish to say here, with a very great deal of emphasis, that if you wish to preserve your missionaries—and from what I know of your missionaries in Eastern Equatorial Africa, I may tell you they are worth preserving,—I say if you would save your missionaries from such perils as this, you must first of all give us something like safe navigation on the Lake. I am thankful to know that until a steamer is there, the Committee have done the next best thing in providing a steel boat. In a few weeks she will set out for the East Coast of Africa. Let me also impress upon you another matter which concerns the safety of the missionaries, and that is the construction of the railway. Do your utmost to assist that scheme, for by so doing you will not only preserve your missionaries from great dangers, such as we encountered in Ugogo, to which I have not time to make further reference, but you will be doing a great work in opening up that vast country, in developing its great resources, while you will also be assisting towards the evangelization of the Natives and the extension of Christ's Kingdom.

Let me turn to my second point, and that is, to tell you of God's work of grace in the hearts of the people of Uganda. After paying a visit to Emin Pasha on the western shore, we approached the confines of the country of Uganda, and it was truly wonderful the evidence we saw from day to day as we camped, of the intense desire of the people for Christian instruction. Within a few minutes of our landing, quite a crowd came about, and those who had books would bring them and ask to be further instructed, whilst those who had none, begged and implored us to give them some. Mr. Pilkington, who was the only one able to speak the language of Uganda, would frequently have within a few minutes, quite a crowd round about him, who would be engaged in learning and repeating texts of Scripture; and by simply giving notice that in an hour or so a service would be held, some fifty or more would come together for prayer, &c. Of course all this filled us with great hope, and increased our impatience to reach the capital. At length, after many delays caused by light and variable winds, on the twenty-third day of sailing, and on December 27th, we reached the capital. And how shall I tell of that warm welcome given to us by the Natives of the Church and by brethren Walker and Gordon, who for so long have so nobly held the fort? The Natives came in crowds to see us day by day. The day after our arrival was Sunday, and on that day it was my great and glorious privilege to stand up in the midst of a congregation which Mr. Gordon assured me numbered something like a thousand souls, to speak to them of God's great redeeming and sanctifying love. This congregation was not an unusual one. Every Sunday a church built by themselves is simply crowded from end to end. A little after sunrise you hear the tramp of many feet. What can it be? Why the people are coming in crowds to the house of God, and there they sit, either singly or in groups, reading their Testaments and Prayer-books, and being instructed by the better instructed among themselves. It is a great feature of the work in Uganda that the people teach one another. There are numbers of Christians in the country who have learned to read and have learned to know Christ, who have never been taught by any white man at all. And there these informal Bible-classes are held until nine o'clock, and then the time for Native service in Luganda arrives: a drum is beaten instead of a bell being rung, and the service commences. A hymn is sung with remarkable accuracy and power. How shall I describe the fervour and heartiness of the responses? Surely they approach

more nearly the description given of the responses of the Primitive Church than anything I have ever heard either in Africa or England. The people disperse until 3 p.m., when another service is held. The congregation at that service is not so large as in the morning, but still from 500 to 800 people come together for prayer and praise.

On my arrival in Uganda, I arranged for a confirmation. The classes were held daily, and it was very wonderful indeed to note how, as time went on, hearts were touched and consciences moved. First one man and then another would come to his teacher and say they could not wish for confirmation with sin unconfessed and wrong not set right. One of the most touching incidents was that of a man standing up in the midst of the congregation, and professing sorrow for sin, prayed to be received back into Christian fellowship and privileges; also begging the prayers of the brethren that he might be kept faithful for the future. I shall never to my dying day forget, in the name of the congregation, receiving that man back again into Christian fellowship and privileges. He was one of seventy who, on January 18th, received the rite of confirmation at my hands.

I now come to an event fraught, I trust, with great hope for the future in the development of the work in Uganda—the setting apart of six earnest Christians as lay evangelists. Some of these men had passed through the scorching fires of persecution. Some confessed Christ at the peril of their lives. One or two, like Henry Wright Duta, had turned their backs on such worldly advancement as a chieftainship offered to them, esteeming, like Moses, “the reproach of Christ to be greater riches than the treasures of Egypt.” On January 20th these men were set apart, in the presence of a large congregation, for the work of lay evangelists. They will be supported entirely by the Native Church; and they will, I trust, be trained in such a way that in God's own time they may become ordained ministers of Christ's Church. I am bound to say that I look on this band of earnest men with the greatest possible hope. I know the peculiar aptitude of the people of Uganda for teaching, and it is the greatest desire of the most intelligent among them to be teachers. And so, in looking forward to the future, I seem to see in these men the messengers, not only to their own country, but to “regions beyond,” spreading the glad tidings of salvation north and south, east and west, labouring and striving for the extension of Christ's Kingdom in the countries of Africa now lying in darkness and in the

shadow of death. On that memorable 20th of January those six lay evangelists, together with the seventy who had been confirmed on the 18th, and the European missionaries, all gathered round the table of the Lord to commemorate His dying love by partaking of the elements of His body broken and his blood shed. That was a happy day, although I was down with fever before it was over. What joy to kneel with those dusky brethren and sisters, and with heart and soul repeat that wonderful prayer of self-consecration, "Here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice; humbly beseeching Thee, that we who are partakers of this Holy Communion may be filled with Thy heavenly benediction"! And then what joy to rise up and say, "Glory be to God on high, on earth peace, goodwill to men!"

In letters I have alluded to the great love of reading possessed by the people of Uganda. A man will very readily do three months' work for a New Testament. A sister of the late king, Mtesa, for several days came to see me, but sat in my room almost in silence. She was naturally a very taciturn woman, but at last she summoned up courage enough to ask if she could have a New Testament. Happily we had one, and she purchased it—for we believe in selling our books; we believe the people value them when they buy them—and it was remarkable the change that came over that woman as she got her new possession. She smiled, she laughed, she clapped her hands, and I almost thought she would sing; but at any rate she told us that her spirit was singing within her for joy. On another occasion a man named Benjamin came to me with a Testament in his hand, but he asked if I would give him another. I said, "You have one." "Ah," he said, "this one is so injured that I can only read a part of it." I asked to be allowed to see it, and true enough, it was greatly injured. I asked how this had happened. "Well," he said, "when I went to war against the Mohammedans, I took my book with me, and I wrapped it in my cloth here. In the fight a bullet struck it, and it has pierced it nearly through. It saved my life. I love it very much; but can you give me another?" I told him, "I have only one, and that is my own; but," I said, "if you will give me your book, I will give you mine." The exchange was made; I received the shattered book, and here it is, and I need not say that I look on that book as one of my greatest treasures. Verily it is the sign of God's preserving love, as well as of that man's love for the Word of the living God.

At length, after a conference with the French priests as to the unhappy differences existing between the two parties, Catholics and Protestants—a difference, I hope, that is happily arranged—the time came for leaving Uganda. It was with a very deep sigh that I said good-bye to those warm-hearted Christian men and women. They accompanied us in large numbers along the road, the last good-bye was said, the last "God be with you, God bless you!" was uttered, and Hooper and I were alone to face the journey to the coast. We marched down to the place of embarkation, where we had our luggage. We were astir before sunrise. The purple blush of the dawn was brightening when there came, on the stillness of the morning air, a sound which stirred our souls to the very depth. What was it? From some little distance, from a native hut which we could see but dimly in the half-light, there came a voice from one pleading with God in prayer, and then, after awhile, came the responsive "Amen" of several voices, then a single voice was heard again, then another response; then all was still and silent. In a few minutes, from the other side, from another hut, there was heard a voice engaged in pleading prayer; then came the response, then once more all was still. What was the meaning of it? Why, these were the voices of men and women—and, mark it, Christian men and women—engaged before sunrise in family worship. (Applause.) They were men and women who only a few years ago were living in all the darkness of heathendom. Could we, I ask, as we stood there on the Uganda shore for the last time, could we have had a more touching proof of God's work of grace in the hearts of the people, and of the power of the everlasting Gospel to change men's minds, turning them from darkness to light, and from the power of sin and Satan unto God?

And now I come to my third point—*my plea*. I am told that certain critics are asking why I have come home. I might plead, and I think not unfairly—the great physical, but particularly the great mental, strain of the last twelve months, a mental strain which I pray that none of my critics may be called upon to bear. But I will not plead it. Thank God, I have no need to plead it. I have come to plead for those who cannot plead for themselves. I have come to plead for millions of souls in East Africa, committed to my charge, who are living without God and without hope in the world. I have not come to plead, as I might, I think, in all modesty do, for a thousand missionaries; I have not come

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to plead for a hundred; I only plead for forty, and I pledge my word to those critics who ask why I have come home that, if they will only give me these forty missionaries to-night, I will go home to Mombasa to-morrow. (Loud applause.) My brother, may I plead with you? Your work is what? To glorify God. You are called upon to glorify God in your spirit, and you must, in fact, glorify Him there before you can glorify Him elsewhere. What God requires is nothing less than entire consecration to Himself of all you are. He says, "My son, give Me thy heart," and by the heart He means all the powers, all the affections of your manhood. Therefore, I say, He calls upon you to consecrate to Him all the powers of your nature—your mental faculties, your understanding, your memory, your imagination, your physical power, your strength, your manliness, your every talent, time, property, friends. He demands a complete renunciation of self in the use you make of all these, and the complete consecration of all to the glory of His own great Name. What follows upon that? My words to-night, "Yield yourselves unto Him." At the feet of your God lie down; confess the unbelief and the unfaithfulness that have disgraced the past, and then, trusting in His mighty power, lean by faith—yes, by faith, remember—on His strong right arm; boldly and earnestly take your place as the redeemed of the Lord, claiming your glorious privileges, and not shrinking—this is my point—from your responsibilities and duties. Will you do it—will you do it, my brother? I know the Holy Spirit is prompting; will you not obey His impulse? I know the Lord Jesus is beckoning to you; will you not respond? I know that the Father is waiting to pour out upon you all needful grace; will you not accept it? Will you not come to Him even now, and say, so far as this missionary work is concerned, so far as East Africa is concerned—

"Take my life, and let it be  
Consecrated, Lord, to Thee?"

But you say, "What can I do?" Well, it is not for me to say what you can do; that is a matter of detail. But what I do insist upon is this, that it is the duty of every one calling himself a Christian to do something. It seems to me that no one who acknowledges himself to be redeemed by the blood of Christ, no one who has felt the bitterness of his own sin, no one who knows the joy of his own salvation, no

one who has come practically to Him who loved him and gave Himself for him, no such one can do other than feel in every impulse of his heart that he is spurred on to the conflict, to labour, to live, and to die for the King. Will you not do something? Oh, shall we pause for a moment in solemn silence, and let each one ask himself, as in the presence of God, Has the call come to me? It may be that God is speaking even now to you, and in the solemn stillness of your heart you have resolved to offer yourself. If it be so, very lovingly and very earnestly I invite you to meet me in the Committee-room at the close of this evening's meeting, or, if that is not possible, to communicate with me at the rooms of the Society. If the Spirit of God is moving in your heart, do not hesitate; do not ask, Will this step be pleasing or praiseworthy in the eyes of men? Go right on. Do not flinch; turn neither to the right hand nor to the left, but, confident in the power that worketh within you, believing that He who calls you will stand by you in every time of need, in sickness, in health, in life, in death; go right on, and do the Master's will. It was not by tarrying at home, or lingering by the shores of the lake, that the disciples followed Christ of Galilee. They did it—they did it. Religion is not mere contemplation, it is action; it is not a mere sentiment, demurely praying, it is launching out into the deep of the world's great necessity, and letting down our nets for a draught, then following the example, the footsteps, the word and the will of Jesus. Think of the world's great necessity! It is computed that, living and dying unchristianized and unevangelized, there are something like twenty millions of souls in Eastern Equatorial Africa! It seems to me, as I think of it, that I can hear their cry coming across the Dark Continent, and over the deep sea, like the pitiful, earnest, and entreating cry that came to Jesus long ago, "Carest thou not that we perish?" And Jesus Christ has given His answer to that question, "I lay down My life for the sheep." We who belong to Jesus, you and I, what answer shall we give? Shall we not follow Him in service, in sacrifice, in life, and in labour? Shall we not lay down our lives day by day that we may faithfully do our part in bringing these perishing souls unto God? Oh, let us join together, let us in heart and soul say together that "we will carry the Gospel of Jesus Christ to Eastern Equatorial Africa."

*Speech of the Rev. H. E. Fox.*

My brothers and sisters in Christ,—If I interpret the feelings of this great meeting rightly, I think you will agree with me when I say that while our

hearts are filled with the deepest emotions, with gratitude, with joy, with congratulation, with hope, there is, however, one feeling that surpasses and outweighs



all others, and it is the sense of solemn responsibility under which we remain. I have been to many meetings, as you have, in this great hall, but I do not know that I remember any—perhaps hardly any—upon which there has been such a solemn and hallowed awe as has rested upon this meeting to-night. We have indeed heard of the wonderful works of God. We feel, do we not, that it has not been so much our brother, the Bishop, telling us of what he has done and heard and seen—I say it with all reverence: it has been God speaking to-night, God speaking through His servant, to the hearts and consciences of this meeting? A question has been put to you—and I am not going to put it again to you; I hope many have answered it, if not all. But I want you to weigh this thought, especially, that I am going to leave upon your mind: Have we, who here represent the great historic Church of England, the grandest and most Scriptural and most apostolic Church in the world, have we, in any apostolic sense, realized our responsibility to the work of Foreign Missions? When I am told that out of every 5000 Church members, one only is a missionary; that is to say, that for every one who goes out to the foreign field, there are 4999 left behind, I hang my head in shame. Thank God, there are signs that we are waking up; thank God, there are blessed tokens of encouragement, and signs, I think, that the Master is Himself soon coming; but, my friends, shall we be satisfied, ought we to be satisfied, until not merely every congregation, but every family at the very least, is represented in the mission-field? I do not mean to say that every parish could send out a Bishop Tucker. I do not think that is possible; it is not every parish clergyman that loses such a right hand as Bishop Tucker. But I am here to testify that for all we give unto the Lord, He gives back more than a thousand-fold, good measure pressed down and running over. Of course the going out of Bishop Tucker was a great loss to us, but it has been also a distinct spiritual gain. My friends, is this the position of all our churches in the land? I am afraid not. While there are a few congregations and a few families, thank God, noble instances, which have their representatives in the mission-field, how many thousands are there which are not even dreaming of doing it? Do you know that there is no more certain sign of decay and disaster to a Church, or I would even say, to a Christian family—for a family is a Church in miniature, and a Church is a family at large—there is no more certain sign of decay than when the spiritual energies of

families or churches become concentrated upon themselves? I have had within the last few weeks one of the most solemn warnings which I ever could have in this matter. I have witnessed the Greek Churches, so-called in the birthland of Christianity—and when people talk about the Greek Church they are a little at sea, for there are several Greek Churches. I have seen Churches of the East prostrate and degraded, as barren as their own desolate hills or their own thorn-choked ruins! My friends, need I tell you what is the reason for that? Need I tell you why the Christian Churches of the East are no longer a spiritual power, whatever they may be in a political way? It is because the missionary spirit died out of the Churches ages ago, and God sent the Moslem scourge upon them for it. These Churches are standing witnesses to-day of what will happen to the Church of England if she spends her energies upon herself, on self-preservation alone. Church Defence is a very good thing, but the best forms of Church Defence I know are missionary societies. I will tell you what it reminds me of. There is another dead thing in that land of which I spoke; men call it the Dead Sea. I well remember, as I rode over the rolling hills from Bethlehem, and caught my first glimpse of that wonderful lake, I said to myself: Why is it called dead? if it is dead, it is beautiful in its death. The blue hills of Moab stretched on one side, and the rugged ravines of the wilderness on the other, and it lay before us like the silver shield of Victoria Nyanza which the Bishop has described. I have seldom seen such a picture. Ah! but when we got to the shore, the fact was plain enough. No living thing could exist in its waters. The taste itself is nauseous beyond expression. What is the meaning of that? Year after year, and day after day, the Jordan has been pouring its sweet waters into that lake, and yet never a drop has been flowing out! And year after year the lake has been getting more and more bitter, more and more deadly. Brethren, it will be so with the Church, with the family, with the individual that spends its energies upon itself. I fear sometimes for the future of the Church when I think of the controversies which are eating out that peace and that charity which ought to exist between Christian men. When I think of Churchmen un-churching our Nonconformist brethren, as I have heard within the last few weeks; when I think of all the religious extravagance and luxury and superfluity, not to say folly, that is considered necessary for

public worship in these days, my heart is very sad. But when I look on the other side of the picture; when I take up my monthly *Intelligencer* or the lively *Gleaner*, the clouds pass away, and I say, Thank God, there is hope for the Church of England. And, my friends, will you yourselves go out and be the leaders for which the Bishop has asked? It has, I think, been too much the fashion of our Society to depend upon general appeals from the platform and the pulpit, or the pressing circulars which we, the Association Secretaries, receive from headquarters, begging us to look out for suitable candidates for the mission-field. Why should the appeal be made only in this kind of way? Why should not you, fathers and mothers, single out your best son or daughter? Why should you not pick out the best you have, as a brother clergyman said to me yesterday?—"I have as Sunday-school superintendent one of the best men in my parish, and we want to send him out to join Bishop Tucker." These are the lives we should give. There was a time in the Church of England, long ago past, thank God, when it was thought sufficient to send the weakest intellect in the family into what some ignorantly called "the Church." But I am not quite sure that something of the same spirit does not

still survive in regard to the mission-field, and it has been thought that any man will do for a missionary. My friends, let me disabuse you of that delusion altogether. Any man will not do. We want the consecrated men, men who have given themselves up, body, soul and spirit, to the Lord Jesus Christ. We want men who know their Bibles. I do not at all go with the popular professor who has laid down the dictum recently that the man is more important than the message. I do not think so. Without the message I do not know how a man is to be saved. Of course the inconsistent life will vitiate the message; but the man must know the message; he must know his Bible and be able to teach it, or the people will soon put him to shame. My friends, I think we have joined in what I might truly call a very solemn and a very peculiar—shall I say Communion Service, to-night? Not quite the same as that in which the Uganda Christians joined, of which the Bishop told us. But may we close it as they closed theirs, equally conscious of the Lord's presence among us, as among them:—"Here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, lively sacrifice unto Thee."

## THE MISSION-FIELD.

### EASTERN EQUATORIAL AFRICA.



HE Rev. A. G. and Mrs. Smith have returned home on medical certificate, and the Rev. W. Morris on private business.

The Rev. A. R. Steggall reports the first baptism at Taveta. We shall give his account hereafter.

Miss M. L. Holmes sends the following translation of a letter spontaneously written by a Native youth of Rabai, whom Bishop Tucker confirmed last June. It is written in Kiswahili:—

Please (I beg you) Sirs, I have something I want to say to you. We (Africans) are very helpless, and our helplessness is, we have not teachers (missionaries), for those who are here are very few, and we are very many,

and the teachers get ill often and are not enough, not near. Then do I pray you, Sirs, send us more, please. Salaams, Sirs, all of you. We are well by the strength of God and Christ the Shepherd. This is the end of my letter.

### EGYPT.

Before leaving Cairo to return to England, the Rev. W. F. Connor baptized a young Mohammedan. He reports:—

*Old Cairo, April 27th, 1891.*

Last Thursday I baptized the young man you [Mr. Lang] saw when you were here, Muhammad Ferahat. Mrs. Bywater was godmother, and Harpur and the catechist Athanasius were the god-fathers. Hamid, the doctor's man, was also present. There can be no doubt about

his knowledge of the importance of the step he has taken. Harpur and I had a good deal of prayer about it, and it seemed so plain that I felt it my duty to baptize him before leaving. He was under instruction since last December twelvemonth, and before I left for England he came twice a week for instruc-

tion. By his actions as well as his words I have every reason to believe that his profession is genuine.

Dr. Harpur told you about H——. After the service I had a long talk with him, and read the Baptismal Service to him, and then asked him when he would be prepared to acknowledge Christ in baptism. He again professed his faith in Christ, but shrinks from the persecution of his friends,

who, he says, would kill him. Harpur reminded him of Christ's words about confessing Him before men. H—— replied, "The Kasis is going to England; let me go with him, and I shall confess Christ before men there." We suggested that he ought to do so before men in his own country, but apparently his faith is not strong enough for that yet.

#### PALESTINE.

Dr. Bailey has gone to Nablûs with a view to start the proposed Medical Mission there. The Rev. Dr. Elliott, the medical missionary of Gaza, states that half the population of that town has passed through his hands.

From Acca, Miss Barker writes: "I think that we are getting on well with the people, and lately we have had the *entrée* to several high-class Moslem houses, where we get a very warm welcome."

#### NORTH INDIA.

The new Boarding-school for Christian girls at the town of Krishnagar, required for the simple country-folk of the Nuddea District, has been started for C.M.S. by Miss Harding and Miss Annie Sampson, both of the C.E.Z.M.S. It was opened on April 16th with a service of prayer and praise, conducted by the Revs. P. Ireland Jones, E. T. Butler, Koilas Biswas, and T. Biswas. There are twenty-one girls, and the ladies ask for prayer that they may be trained to be good wives and mothers, serving the Lord Christ.

The Rev. S. Coles, of the Ceylon Mission, who has lately visited Burmah, being delayed at Calcutta in February on his return journey to Colombo, spent the time in visiting the various Bengal C.M.S. stations. He was much impressed with the need of a "baptism of the Holy Ghost" on the part of many of the Krishnagar congregations. He very truly remarks:—

If the Christians of long standing are not brought nearer to Christ, they will be fearful drags on the wheels to the new churches which must be founded through the labours of the evangelists in the surrounding heathen villages. A curse in Gilgal caused defeat at Ai. A low standard of Christianity is nothing less than a

curse. Therefore bring the people to Christ that they may be saved and built up in Him. When the love of Christ is shed abroad in the heart by the Holy Ghost, then each Christian becomes a missionary, gives freely and liberally, works for the establishing and extension of his church, and exerts an attractive influence on those around.

Of the work of the C.E.Z.M.S. ladies at Burdwan, Mr. Cole says, "I never saw work better done than those brave ladies are carrying on." At Barrackpur the Zenana ladies were busily engaged distributing tracts to the immense and very unusual crowds who were flocking to the Ganges, because the astrologer had announced that a conjunction of the planets rendered it specially meritorious to bathe in the sacred river at that time.

The work at Burdwan has been placed by the Calcutta Corresponding Committee under the superintendence of the Rev. J. W. Hall, of Calcutta; and Mr. A. Le Feuvre, of the Krishnagar Itinerancy, has been temporarily transferred to Calcutta to assist Mr. Hall in the evangelistic work in that city and neighbourhood.

The Rev. A. W. Baumann in his Annual Letter gives the history of several recent converts at Faizabad. He says:—

1. Daud Shakoor is a bhisti (or water-carrier) in the service of the Zenana Mission ladies, an old man, who was a very bigoted Mohammedan.

He seems to have been first attracted through the simple teaching given to the crowd of beggars who assemble in the Zenana Mission compound every Sunday morning, where the bhisti was employed to distribute the weekly dole of pice. The Christian teachers helped and encouraged him further in the search of truth, but he hesitated two years before he finally decided to become a Christian. He was baptized on New Year's Day.

2. Rahmat Masih is a Hindu youth who served under a Roman Catholic zemindar in the district. He was astonished to find that his master never had family prayers, whereas the village catechist (C.M.S.) had them every day, and had often invited him to remain. On asking his master why he did not pray to his God, he was led to a niche in the room, in which there was a figure, and received the reply that whenever his priest came from Lucknow, he offered up prayers before the figure. This set the poor shepherd-lad thinking, and he began to inquire further. The catechist's teaching led him to Christ, and he was brought to me for more definite instruction. Mrs. B. taught him to read Hindi and Roman Urdu, and trained him as a bearer, and a more plodding, conscientious, hard-working servant I have not had for a long time.

3. Victor Fazl is twenty years old, a Hindu of the Kshatria caste, and hails from the Jullundar district, Punjab. The way he was drawn to Christ is still more interesting. When a student at school he was persuaded by a colporteur, named Prabhu Das, to buy and read a Gospel. In reading it, the verse, "Ye must be born again," struck him as something very strange. He went to the colporteur to have the passage explained. He was told to read on to the end of the chapter, and he would find the solution of what seemed to him a riddle. He was also directed to the missionary for further instruction. Having witnessed several scenes of violence on the part of the Dayanandis (or members of the Arya Samaj) to prevent inquirers from becoming Christians, he thought it safe to leave Jullundar, and travelled to Delhi. There he was robbed by a Mohammedan of all his belongings, his money and his books, including his Bible. From Delhi he went to Ajmere and Jodhpore, at which latter place he went into partnership with a stone-contractor.

All thoughts of Christianity seem to have vanished for several months, until one day when he heard a Mohammedan reading in a book about the Virgin Mary. It was not the Gospel, but the Lord, by the contents of that obscure book, revived again in his heart the desire to know more about Christ. He came to Allahabad in search of a missionary, and found his way to the C.M. Divinity School, where he stayed for several days. One evening when listening to a catechist preaching in the streets, he was asked his name by one of the hearers, with whom he entered into conversation. This man, learning that he wished to become a Christian, enticed him to the secretary of the Arya Samaj, at whose house he was detained for three days. All kinds of arguments were used to induce him to give up his search after truth and to return to the Punjab, and it was only on the pretext of fetching his bundle of clothes from the Mission compound that he at last escaped. He was allowed to go under the escort of a chaprassi, but once there, he refused to return. Mr. Hackett was leaving Allahabad at the time, and deeming it necessary to protect the young man from being again entrapped by his enemies, had sent him here. V. F. read with me for four months, and I found him straightforward, intelligent, though rather a timid youth. About one week before his baptism in December, his uncle, a cousin, and other relations arrived from the Punjab, and tried their best to dissuade him from becoming a Christian. His uncle, a well-educated Punjab gentleman in Government employ, and a member of the Arya Samaj, with the help of other influential babus of this town, left no stone unturned. Finally they offered him Rs. 500 and a young wife to boot, and tried to harass his feelings by telling him what a shock this would be to his widow-mother. When nothing would move him, they tried to make him return with them, on the promise that he might be baptized at Jullundar. But, thanks be to God, he remained firm through the ordeal, and was indeed a "victor by grace," as his name implied. Since his baptism he has cheered up considerably, and is determined to read and study further in order to be better fitted for the Lord's service.

4. Benjamin Aziz belonged to the

Kayasth (writer) caste. He is twenty-one years old, and has been considering for the last two years the advisability of his giving up the folly of idolatry, which he saw daily practised in his father's house, and against which he protested on various occasions when pundits and priests assembled there to read the epic poems—so dear to the Hindus—the Mahabharat and Ramayan. He had been educated in the Gazepore Mission School, and had heard the Gospel, but remembered very little of it; however, when his father removed to Benares, in his leisure hours, B. A. became more and more convinced of the senselessness and helplessness of their idols, and of the total absence of any proof for the real existence of such heroes as Ram, Krishna and others. Leaving his father's house with the intention of visiting a missionary in order to be taught the truth about his soul's salvation, he came to Jaunpur and thence to Faizabad. Here he was directed by a stranger to the humble but well-known Mission chapel, in which divine service is conducted in the vernacular. He read with me for several months, and would in all probability have remained some months longer on probation, as Kayasths are noted both for their cleverness as clerks and accountants, as also for their cunningness. According to an old Indian saying, "The skull of a Kayasth will even scheme in the grave;" but fortunately the honesty and sincerity of this man was put to a good test. During one of my visits to an out-station, some of his relatives being informed by him of his whereabouts, came, and, under false pretences, enticed him out of the Mission, dragged him to the railway-station, and took him *volens volens* to Benares. I was very sorry on my return to hear what had happened, as he was one of the three candidates who were to have been baptized on the 23rd of December; but to our great joy he returned to the Mission of his own free will on Christmas Eve, and related how, by fair and foul means, his relations had tried to turn him from the faith; but neither the threats of his father, nor the entreaties of his young wife, nor any persuasions on the part of his friends had shaken his determination. His father said in parting that he would follow him to Faizabad in order to bring an action

against him in court, but he has not done so yet. It was remarkable to see how peaceful and calm the young man appeared after all the exciting scenes through which he must have passed. He was baptized on Christmas Day, and will be employed as a teacher in our Mission school.

5. Daniel Satyanand, a young Brahmin from Ajudhya, is a so-called pandit, but if Hinduism was not taught by cleverer pandits than this one, we should not have much to contend with. He was attracted by our out-door preaching at Ajudhya, and obtained a Gospel from our faithful old catechist, James Jackson, which he read; and although his Hindu colleagues tried to argue against it, he stood up bravely for the truth of the Word of God. When brought to me for further instruction, to my great surprise, on the second day after his arrival, he, of his own accord, cast aside his "Janoe" (Brahminical thread) and cut off his topknot of hair—two things to which a Brahmin will cling to the last. May he, whose name was Ramishwar (Ram is God) prove always so plucky in casting away the tawdry vanities of this world, and always "dare to be a Daniel," and always have much "joy in the truth"!

6. Martha Zohra is the sister of Munshi Nizamuddin, who has been a convert from Mohammedanism for several years, and who belonged to a very respectable family. She has been taught by various ladies of the Zenana Mission at her house in Jaunpur, and quite recently at Benares. Two years ago she came here on a visit to her brother and stayed about two months, but did not then seem inclined to Christianity. Her own home was an unhappy one, and on account of her husband's bad treatment, she was divorced and went to live with her relations at Benares. She had not been there long before she told the teacher who visited her, that she wished to become a Christian. The Zenana missionary here was at once written to, and the munshi, having gone to Benares, made arrangements to meet her and to have his sister sent to Faizabad, and, after a few weeks of further instruction, she was baptized. Now she has gone to the Female Converts' Home at Allahabad for further training.

## PUNJAB AND SINDH.

The Rev. D. Davies, who went out in the autumn, has been appointed to Dera Ismail Khan. He writes that his first impressions of missionary work are that it is "more real and less romantic than reading about it," and that "there are more pleasures and less hardships than one expects."

The Rev. C. E. Tyndale-Biscoe, of the Kashmir Mission, wrote in March, last :—

I am at present with the Knowles'. We have been up to Islamabad to see our school there, and are now returning. We have not had very grand weather, so Knowles has not been able to do as much preaching as he hoped. This morning we had a grand little congregation at Bighlehra, outside a shrine. The people are really most attentive and quiet. You can, of course, get a huge crowd, who will listen most eagerly, at any place in this country, and Knowles says that they think over and repeat what they hear.

Mr. Knowles has had many petitions from Natives asking him to plant schools for their boys in their midst, but he is unable to do so, from lack of men and money. The Islamabad school is certainly going ahead under

the able supervision of Luke, a Native Christian. The Maharajah's school, which was started in opposition to the Mission school, is in a very bad way, and our school in Srinagar is growing week by week. I find the school work most interesting. The boys seem to be almost too keen to learn, so very different to the ordinary English school-boy. They receive plenty of Scripture teaching, and they are gradually dropping their family superstitions and accepting the truth. This good seed will, we are sure, in God's good time burst into bloom. Some of the boys who have left school, and are now engaged in business, came to a Sunday Bible-class, which Miss Hull has passed on to me, so we are able to keep in touch with the old boys.

The Rev. T. Holden, Dr. A. Neve, the Rev. R. and Mrs. Heaton, and the Rev. A. W. Cotton, have come to England.

Mr. B. C. Banerji, of Hyderabad, Sindh, who was mentioned in the Rev. J. Redman's letter printed in the *Intelligencer* of March,—and who has since, we thankfully report, been baptized,—is bringing out a new paper for educated non-Christian Natives of India, called *The Atonement*. Mr. Redman forwards a letter to us from him, in which he says :—

From the prospectus you will gather pretty clearly on what lines I wish to work. There is great prejudice, in India, against the name of Christ, for He is looked upon as the great destroyer who is destroying the Indian nationality along with everything that is true and good. My object is to show that the teachings of the *Rishis* and saints of the East, so far as they are

true, find their unity and fulfilment in Jesus Christ, the Great Fulfiller. There are fragmentary lights scattered all over the East, and I purpose to show that they all meet in Him, the Light of lights. So long as this universal character of Christ is not established, it will be very hard for India to recognize His claims.

The objects of the new paper are thus set forth in the prospectus Mr. Banerji sends us :—

I. To preach the Fatherhood of God and the Brotherhood of Man.

II. To expound Yoga (Communion) and Bhakti (Loving Devotion) and the truths contained in the Vedas, Upanishads, Gita, Bhagavata and other Shastras.

III. To preach the lives and teachings of Buddha, Mohammed, Nanak, Chaitanya, Keshava Chandra Sen and other prophets and saints of all ages and climes.

IV. To preach the Eternal Son of God, "Whose goings forth have been from of old, from everlasting," (Micah v. 2); Who "lighteth every man that cometh into the world" (John i. 9); Who was incarnate in Jesus Christ, the Fulfiller of the Law and the Prophets, by Whose obedience, even unto the death of the Cross, man is made righteous, Who is One with God and Man, Who is the true Atonement, for in

Him only man is made one with God and man.

V. To preach the Holy Spirit, the Sanctifier, the Ever-present Infallible Teacher, the Builder of One True Church.

VI. To preach the Communion of Saints.

VII. To inculcate Faith, Hope, Charity, and godliness of character.

VIII. To glorify the Father in heaven.

We earnestly trust that Divine guidance may be granted to the editor, that he may always be faithful to the truth of God, and be instrumental in leading many inquiring minds to the rest which is to be found in Christ alone.

#### WESTERN INDIA.

What the intelligent Native Christians of India think of the Opium Question may be gathered from the fact that thirty-three leading men among them at Bombay signed a letter strongly condemning the traffic, and calling on all Christians to help the agitation against it. These thirty-three, ministers and laymen, comprised members of the C.M.S., S.P.G., Baptist, Presbyterian, and Wesleyan Missions, the Basel Mission, the Cowley Fathers, and the Salvation Army. They say, "At the present rate at which the use of opium is spreading in India, our noble country must soon become as degraded through the vicious habit as the worst districts in China." "Is it not time," they ask, "that those who lead in the Native Churches should speak out strongly in behalf of the welfare of India and the cause of Christ?" Besides this, a touching letter, signed by thirty Native Christian women of Western India, has been addressed to the Women of England, entreating their aid in the matter.

The Rev. Ruttonji Nowroji has contributed a paper to the Bombay localized *Gleaner* on the Aurangabad Mission, which he commenced in 1870. He says:—

I first visited Aurangabad in 1861. I was directed by the late Bishop Harding to join the Rev. Arthur Davidson, and to assist him to hold religious conversation with a Moham-medan Nawab who was desirous of knowing something of Christianity. Mr. Davidson could not converse with him in Urdu, and the Nawab did not know Marathi. I had interesting conversations with him. He was quiet and attentive, and promised to read the New Testament in Persian, which I subsequently sent him. From what little I saw of Aurangabad I felt a growing interest in the place, and cherished a hope that God would send me hither to work for Him. This desire has been fulfilled. From Sharanpur I was transferred to this station nearly twenty-one years ago.

In 1870 there were about 100 Christians. Since then I have had the privilege of baptizing nearly 1400. This is not a very large number, but we must not forget that the trials which converts have to undergo are heart-rending. It is generally supposed that high-caste converts have to make all the sacrifices; and the low-caste ones have hardly any. But

it is not so. The latter, too, have much to bear. Then again, people generally set a high value on converts from the upper classes, and think lightly of the rest. We would do well never to forget what our Lord has told us, that "the Gospel is preached to the poor." In every age and in every country this truth has been verified. I could mention several instances of the sincerity and devotion of the humbler classes of Christians. They have patiently borne persecution. They have striven hard to maintain themselves. They have endeavoured to bring others into the narrow way. They have witnessed a good confession. They have fought a good fight. And the heathen, who had held them in contempt, have acknowledged that they were all the better for their conversion to the Christian faith. But I have had disappointments also. This must be expected. We cannot ignore the fact that the power of ignorance and evil habits is appalling. When we call to mind their antecedents and their surroundings, we cannot but be surprised that they are what they are. They have to contend, on the one hand, with ignorance, and, on the other, with poverty.

## SOUTH INDIA.

The Rev. E. Sell, who represents the C.M.S. on the Council of the Madras Christian College, writes that the four highest prizes in the recent Higher Grade Cator Examination in the Scriptures were won by students at this Institution, and that the lad who stood first of all was a C.M.S. scholar.

## CEYLON.

The printed report for 1890 of the Tamil Cooly Mission, which employs two Native ordained agents, and seventy unordained, under the superintendence of the Revs. J. D. Simmons, H. Horsley, and J. Ilsley (who has lately taken the place of the Rev. J. D. Thomas, transferred to Colombo), states that there were fifty-six adult baptisms during the year. There are 1352 adult members on the lists of twenty-nine congregations, and their contributions amounted to Rs. 3368. The following instances are given:—

Mr. Simmons writes of one of the converts:—"He is an illiterate man who had spent several years of severe asceticism in India. At one time he accompanied two or three others and lived in the hills upon roots and herbs. Apparently he was under real conviction of sin and was longing for rest to his soul. This asceticism could not give him. He was advised to make a pilgrimage to Benares, and was about to start, when he thought he would first visit a brother in Ceylon. This brother was a catechist, whose heart was full of joy in possessing a living, personal Saviour. The brother and Mr. V. D. M— were made God's instruments in leading the poor blind and thirsting soul into the light and to the living waters. His body and his head were loathsome with filth. The matted hair weighed several pounds. He was soon cleansed from these, an emblem of the washing away of his sins in the Saviour's precious blood. He is now a happy man, working as a cooly for his daily bread, and he has already led two or three other coolies to the Saviour in whom he rejoices."

Two others, a man and his wife, were between sixty and seventy years old. Of them the catechist says:—"They could not remember much that

was taught them, but they took great pains in learning about Christ. Their child-like simplicity and faith are points to be considered. I believe they have been brought to the saving knowledge of Jesus." My own impression concerning them, after careful examination, confirmed this statement. The case of another shows how great things the Holy Spirit can do for a man even without the advantages of education. The man was baptized last year. The catechist says of him: "He cannot even read, but he prays and preaches like an educated man in meetings and in the Hatton bazaars. His face is always bright and joyful, and his master testifies to his Christian conduct."

In one of the districts in the North division Mr. Thomas reports seven adult baptisms during the year, and instances the case of an old man, sixty years of age, who was formerly a priest of one of their gods. When asked about Jesus Christ, he confessed that the worship of idols was utter folly, and declared his faith in Christ, and added, "He is the God who never forsakes them who believe in Him." He has cast away his god as a cruel monster, and says that he has accepted Christ as the friend of sinners.

## MID CHINA.

The Rev. J. C. and Mrs. Hoare and Miss Bullock arrived at Ningpo, and Miss G. Wells and Miss Entwistle at Hangchow, in February.

## JAPAN.

The Rev. C. F. Warren, the senior C.M.S. missionary in Japan, and Secretary of the Mission, has been appointed by Bishop Bickersteth to be Archdeacon of Osaka. Mr. Warren laboured at Hong Kong from 1864 to 1868, and in 1873 was sent to Japan. He began the work at Osaka, which is the most advanced of the stations. When last in England, he wrote a large part of the revised edition of the Society's book on Japan and the Japan Mission.



The Rev. A. B. Hutchinson reports the baptism of eight adult converts lately at Fukuoka. He expresses deep thankfulness for the preservation of himself and family from fire, which broke out in his house at midnight on March 13th, but which was ultimately subdued.

## NORTH-WEST AMERICA.

A paragraph has appeared in some of the newspapers regarding the Rev. J. W. Ellington, of the Tukudh Mission, in the extreme north-west of British America, concerning whom we have been anxiously awaiting news for some time. We only knew that his mind had given way at his remote station of Buxton, on the Upper Yukon. The Society has had no direct news; but we are thankful to find that Mr. Ellington is now safe at San Francisco. Prayer should be offered for him that it may please God to restore to him his reason. The following is the paragraph as it appeared in the *Nottingham Daily Guardian*.—

The New York *Herald's* correspondent gives further particulars concerning the sufferings and privations endured by the members of the little band who recently accomplished the journey from the head-waters of the Yukon River in Alaska down stream to a fishing village on the shore of the Behring Sea. The expedition was undertaken with the object of bringing back to civilization the Rev. J. W. Ellington, an English missionary, working in Alaska, whose mind had become unhinged in consequence of sunstroke received last August, and who had failed to recover his reason. He was consequently taken down to the principal station of the English Missionary Society in those regions, whence he started on September 7th in

the company of two miners and three native guides for Cook's Inlet. The party met with cold weather and blinding snowstorms; and finally, after a dangerous and difficult climb over the Nushegake Mountain, reached the Behring Sea on November 4th, only to find that the vessels of the sealing fleet had all gone south. The party, therefore, remained where they were until February, enduring terrible hardships. Eventually they pushed on to Cook's Inlet, where they were sighted by the schooner *Modicike*. The expedition had now accomplished its purpose. The Rev. J. W. Ellington has been placed in a private asylum at San Francisco, and hopes are entertained of his recovery.

## NORTH PACIFIC.

Bishop Bidley acknowledges the receipt of the telegram authorizing him to send a teacher to the chief whose request appeared in the *Gleaner* of March, and states that on April 6th he sent off his little steamer, with his "most reliable and prudent Native Christian," to go up the river, call the tribe together, and announce that a teacher will be available for them. The Bishop was unable to go himself, being crippled with rheumatism.

## NOTICES OF BOOKS.

NEW CHINA AND OLD: PERSONAL RECOLLECTIONS AND OBSERVATIONS OF THIRTY YEARS. By the VEN. ARTHUR E. MOULE, B.D., Archdeacon in Mid China. London: Seeley and Co.

**W**E have already announced the appearance of this new book from Archdeacon Moule's graceful pen. The title of it is most happily chosen. Mr. Moule's thirty years of missionary service in China take us back to a period when the Celestial Empire was still, as he expresses it, "old and decrepit, clinging tightly to her established régime and to her ancient traditions." It is a common mistake to think that China is old and decrepit still, and to contrast her sleepiness with the "wide-awake-ness" of Japan. But Archdeacon Moule shows that "most surely she stirs and turns in her sleep," and that "awakening is close at hand." "We may notice," he says, "something like the opening of earliest spring after a

long winter ; though each budding tree and expanding flower stands still in the ancient soil, and has fossils thickly strewn round the roots." And in the opening chapter he remarks that although thirty years ago China "was lying prostrate before the powers of Europe for tripartite division" (i.e., between England, France and Russia), it now looks rather as if the whole world might be open to *her* for tripartite division with two of those powers, Russia and the Anglo-Saxon race. Every fragment of real first-hand information concerning the Chinese people, such as Archdeacon Moule can give, is therefore of indisputable value.

But whatever may be the future of China, and whatever the degree of importance which may attach to accurate views regarding the empire and its people, there can be no doubt of the interest of this book. There are a good many excellent works on China ; but we do not know where, within the compass of 300 pages, so vivid an account of actual Chinese life is to be found. A good writer knows not only what to tell, but what not to tell. Many valuable books are overladen with information which nobody wants and nobody has time to master. Archdeacon Moule gives us just the facts we want to know. In the four chapters entitled "An Inland City," "An Open Port," "Country Life," and "The House of a Mandarin," we have most attractive pictures of the land and the people ; and in the three chapters on the religions and superstitions of China, we get by far the clearest account we ever saw of the relations of Confucianism, Buddhism, and Taoism to one another and to the everyday life of the people. The chapter on Language and Literature, however, still leaves blanks in our understanding of the connection between the classical Wen-li and the colloquial dialects—blanks which many conversations with missionaries have failed to fill up. But that may be the fault of our limited mental capacity.

*New China and Old* is a book indispensable to every missionary library ; and C.M.S. friends wishing to make presents should make special note of it.

THE ARAB AND THE AFRICAN : EXPERIENCES IN EASTERN EQUATORIAL AFRICA DURING A RESIDENCE OF THREE YEARS. *By* S. TRISTRAM PRUEN, M.D. *London* : Seeley and Co.

Dr. Pruen will be remembered as a C.M.S. medical missionary, for some time at Mpwapwa, and for a shorter period at Frere Town. It is a great matter of regret that he finds himself unable to return to Africa at present ; but meanwhile he has done the next best thing by producing this very able and interesting volume. Dr. Pruen's singularly graphic letters from the field will not have been forgotten, and all who read and enjoyed them will gladly welcome a more extended work from his pen.

The title of the book has a good alliterative sound ; but it scarcely describes the contents. The Arab, indeed, is a prominent figure in some of the chapters ; but it is the African who is described at length, and who is the real subject of the book,—meaning by the term African the Bantu of Eastern Equatorial Africa. Moreover the country, as distinct from the people, occupies much space ; and perhaps the words "East Africa and the East Africans" would more accurately describe the scope of the volume. In fact, the first two chapters are certainly among the best ; and they are occupied, first with the geography, and secondly with the flora and fauna of the country. We have nowhere seen the physical configuration of East Africa so clearly explained ; while the chapter on Animals is graphic in the extreme. One reads page after page almost holding one's breath with excitement, and at the end one's thought is, "What a world of terror, bloodshed and death it is ! No wonder 'the whole creation groaneth and travaileth together' ! Oh for the

new heavens and the new earth!" And this is before we come to the chapters about the people themselves in their gross darkness.

Dr. Pruen gives incidentally a great deal of information valuable to the traveller, with notes on the climate and diseases of the country, and many practical hints as to appliances and supplies. He also discusses slavery and the slave-trade, and finishes with an essay on the problem of missionary effort in Africa. He shows us the actual difficulties of teaching the people; and he also gives some very pleasant glimpses of what they may be when under the influence of the Spirit of God. Thus,—

"One obvious advantage which their unfettered way of praying gave them was that they learned to pray for what they wanted in simple, straightforward language, instead of praying for what they thought they ought to want in phraseology to be approved by the hearers, as is too often the case amongst more civilized people. More than once in their unsophisticated way they used to pray that I might get to know the language better in order to teach them more—perhaps at a time when I was rather flattering myself that I had a good grasp of it."

JOHN KENNETH MACKENZIE, MEDICAL MISSIONARY TO CHINA. *By* MRS. BRYSON, *London Mission, Tien-tsin. London: Hodder and Stoughton.*

It is but three or four years since the Memoir of Dr. Harold Schofield gave us almost the ideal biography of a medical missionary in China; and now another is before us, not one whit less interesting or heart-stirring. The character of Dr. Mackenzie was just as attractive, and his personal history just as inspiring; and his career as a medical man among the Chinese was much longer and far more important. It was he who was permitted to achieve—quite as much, in his own judgment, by the power of prayer as by his professional skill—the unexpected cure of the wife of the famous Viceroy of the Empire, Li Hung-Chang. The result was that the Viceroy became his devoted and powerful friend, and himself contributed largely to the cost of Dr. Mackenzie's medical work. The Viceroy was also an admirer of General Gordon, and it was by his invitation that Gordon went to China the second time. The question is natural, What did the great Chinaman think of Christianity as embodied in two such men? Mrs. Bryson tells us that he only marvelled "that a people so cultured and intelligent as those in the West should give credence to a story so improbable as that of the incarnation of our Lord;" and to the day of Mackenzie's death he regarded him as a fanatic in regard to religion. Truly "not many noble are called."

Dr. Mackenzie went to China in connection with the London Missionary Society in 1875; and he fell asleep on Easter Day, 1888, universally mourned by Europeans and Chinese alike as in every sense a "beloved physician."

THE COMPLETE INDIAN HOUSEKEEPER AND COOK. *By* TWO TWENTY YEARS' RESIDENTS. *Second Edition. Edinburgh: Frank Murray.*

We have received a copy of the second edition of *The Complete Indian Housekeeper*, compiled by two ladies who had resided twenty years in the country about which they write. It was sent to us by one of the writers, who says that she loves the Society's missionaries, and thinks the book may be of use to them. We have glanced over its pages, reading here and there carefully by way of test, especially where the subject referred to is one with which we were, during our own tolerably long residence in India, more particularly acquainted. We observe that the writers step aside from what the title would naturally lead us to expect, namely, a book of receipts and hints on cooking and household management. It is much more than this. There are chapters on gardening, camp life, the management of children, and medicine. The greater part, however, refers to the store-room and the table. The hints on

servants' wages and other similar subjects will prove invaluable to the young housekeeper, and they are rendered all the more useful because they are intended for all parts of the country. This unpretending little book will be of much service to the Society's missionaries labouring in India; and we feel that, notwithstanding all that has recently been written about the simplicity of life and manners incumbent on those following the noble calling of a missionary, it is his sacred duty to attend to the health of his body so that he may the better perform the work of his Lord and Master; and, therefore, we cordially approve of the following observations in the form of a question written on the fly-leaf of the copy we have received:—"Do I devote myself so exclusively to my work that the fabric, so fearfully and wonderfully made, falls out of repair, and becomes unable to respond to the impulses of the soul, which in its turn languishes and falls into decay?" The missionary's health will be materially benefited by attention to hints given in this volume. A happy English home is the best object-lesson that can be placed before the eyes of Mohammedan and Hindu, and this will be all the brighter and clearer for due attendance to the health of the body as well as to the health of the soul. Common sense and sound judgment are needed in the nursery and the store-room as well as in the congregation and the school. While approving, however, of many of the pieces of advice given in this book, especially in medical and even in culinary matters, there are some which seem to us had been better omitted, as, for instance, the after-dinner arrangements on p. 29, and other passages evidently not intended for missionaries, the book being written not for them alone, but for all sorts and conditions of English people in India.

M.

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### LETTERS TO THE EDITOR.

#### *THE "PRINCESS COTTAGE HOSPITAL," SIERRA LEONE.*

FOR some years past there has been a growing feeling in this colony amongst those who work here for the moral and religious uplifting of the people, that there should be some way opened whereby our African sisters could be taught the art of nursing. On this subject they are deplorably ignorant, and it is lamentable to notice how utterly at a loss they are *wisely* to tend those suffering from disease or accident. We feel that if we had fully qualified, trained, Christian, English lady nurses, who would have the necessary love and patience to teach our women to follow in their own noble steps, some progress might be made towards establishing a band of African nurses who could be trusted to watch by the sick-bed, and help to alleviate the sufferings of African and European alike. For this purpose we want a Cottage Hospital. At first it will be on a small scale, as we only propose to have accommodation for twelve beds and for two lady nurses. The sum of 500*l.* will be required for the building. The site is already promised, and my husband, the Bishop of Sierra Leone, considers such an institution a crying need, and gives the scheme his unqualified approval. Her Royal Highness Princess Christian has graciously allowed her name to be given to the hospital; Lady Knutsford has not only given a donation towards it, but has kindly promised to receive subscriptions towards the fund at her own house, 75, Eaton Square, S.W.; and Lady Salisbury has also allowed her name to be used in connection with it. If those in England who are entrusted with the silver and the gold could see this coast of West Africa for themselves, we should feel confident of receiving a liberal response to this appeal. As we hope to be in residence until the end of July, I would most gratefully receive and acknowledge any sums of money by cheque or P.O. Order that may be sent me for this object.

JOSEPHINE INGHAM.

*Bishop's Court, Sierra Leone, West Africa,  
May 2nd, 1891.*

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## THE LATE REV. E. DROESE.

INDIAN letters of this week brought me news of the death of one to whose memory I feel that I must pay a passing tribute. When I first went out to India, more than sixteen years ago, and felt myself a stranger in a strange land, almost entirely cut off from European society, and surrounded by a people whose then unintelligible language sounded strange and uncouth in my ears, I remember so well how cheered I was by the first visitor we had—Mr. Droese, who was then, and had been for many years, stationed at Bhagalpore—how my heart at once warmed to the kind, genial manner of our guest. That was but the beginning of a long and much-valued friendship with him and his family; and soon I learned to think of their hospitable roof as a second home, where we could always go in times of sickness or trouble, or when needing change, quite sure of a most hearty welcome. And what a delight it was to have him at our Conferences, of which he was chairman! How we Santal missionaries vied with each other for the pleasure and privilege of putting up “Father Droese,” as we loved to call him!

Now the Master has seen fit to call His aged servant home, after more than forty years of faithful service in the mission-field; and how faithfully he worked was known, I believe, only to those who knew him intimately. Humble, gentle, courteous, and unassuming, he never sought the praise of man, and to him earthly honours (such as come sometimes even to missionaries) never came, though perhaps few have done more to deserve them, especially in literary work. How he reduced an aboriginal language to writing, and gave to a tribe the message of salvation in their own tongue; and how, after he had lost his voice—doubtless through having used it so much in the difficult work of bazaar-preaching,—he still, in his retirement, diligently went on preparing books for the poor, ignorant, semi-wild Paharis, that the few who had learned to believe in Jesus might know more about Him, and that those who knew Him not might hear of His love, will be written, I hope, by an abler pen than mine.

MAY BROWN.

St. Mary's, near Godalming,

May 21st, 1891.

## AN APPEAL FROM CENTRAL INDIA.

MURWARA is a small town of some 10,000 inhabitants, fifty-six miles distant from Jubbulpore, on the East Indian Railway, at the junction of what is known as the “Jubbulpore Extension Railway” with the new Bengal-Nagpur Railway. Already a place of considerable importance, it is likely enough to increase to a still greater extent, as a development of the railway system in that neighbourhood is in contemplation.

It was opened as an out-station of the Jubbulpore Church Mission by the Rev. J. P. Ellwood in the year 1884. His chief object in selecting it was to make it a base for missionary work amongst the village people. For this it is admirably fitted. It borders closely on the Native state of Rewa, and is a door through which we can send the Gospel to the people of that state. Moreover, the district of Murwara itself contains a large population, consisting not only of Hindus and Mohammedans, but also of Kols, Gonds and Baigas. These three latter—belonging to the aboriginal tribes—we are especially anxious to reach, as in many cases they are being rapidly Hinduized.

The Mission staff consists at present of two catechists, whose salaries are paid by the Church Missionary Society. The wife of one of these is employed as a Bible-woman amongst the women of Murwara, her salary being supplied by the Church of England Zenana Missionary Society. Mr. Ellwood built a small church, in which services are held in Hindustani for the members of the Mission staff, and also in English for the few Europeans, railway employes and others, resident in the place.

In the year 1884 a building, consisting of one room, which had been till then used as a Government dispensary, was put up to public auction, and was purchased by the Jubbulpore Mission with the view of its being made into a rest-

house for the missionaries on their periodical visits; but though the work of enlargement was commenced at once, want of funds has up to the present time prevented its completion. It is this building we are specially anxious to finish. The one room of which it now consists is scarcely habitable in the hot and rainy seasons. We wish that it should be possible for a missionary to visit Murwara and make a lengthened stay there at any time of the year without unnecessary risk to health. In accordance with this, we propose to erect as plain and inexpensive a building as possible on the plan drawn up by Mr. Ellwood, who before he left for England had already built the four walls. We calculate that 80*l.* will be needed in order to finish it completely, and it is for funds to meet this that I venture earnestly to appeal.

The development of our Murwara Mission means the development of itinerating work amongst the villages.

I believe all those who are acquainted with the needs of this part of India are agreed that the time has come to prosecute missionary work amongst the village populations systematically and vigorously, and that if it is so carried on we may look for most encouraging results, and that at no distant day.

My plea on behalf of the Murwara Mission is based on this, that it was specially established with a view to the prosecution of such work as I have described, and that the help for which I ask will enable us to develop and expand the work. It is my earnest hope that some of those to whom the Lord has entrusted the silver and the gold will consecrate a portion of it to this part of His vineyard.

I may add that my sister, Miss Durrant, 2, Sunny Bank, Christ Church Road, Hampstead, London, N.W., will very gladly receive and forward to me any sums which friends may entrust to her for this purpose, and that all such sums will be duly and thankfully acknowledged.

G. B. DURRANT.

*C.M.S., Jubbulpore, Central Provinces, India,  
April 9th, 1891.*

#### DEPUTATIONS.

SIR,—I have read with very great pleasure Mr. Sutton's opinion on the Deputation question on page 423 of this month's *Intelligencer*.

After holding the office of Hon. District Secretary for eleven years, I have recently resigned, mainly because of the dissatisfaction which many of my clerical neighbours felt at the sameness of the Deputation. In these country districts we do want periodical visits from men who have had experience of Mission work; and it is a very long time since our hard-working Association Secretary has been in a position to accede to our wishes.

A few years ago a missionary who was home on furlough and had friends in the parish came (by private arrangement) more than once to preach and speak to us. One of his speeches was (to my mind) a model. It was simply an account of a day's work at his own station.

Mr. Wigram told us at his 1890 Breakfast that the Society had made no change or restriction in its Deputation system of late. Evidently he was aware of there being an impression to the contrary. The remark was greeted with a burst of applause; but the fact remains that in our district at any rate a live missionary has become a *rara avis*.

At this moment there are bills in our shop windows announcing the anniversary of the Baptist Missionary Society in this place. Two missionaries, one from India and one from Jamaica, are to speak at the meeting.

I cordially agree, too, with Mr. Sutton when he protests against the absence of the Vicar of the parish from his own anniversary; and I have always refused to preach for the Society elsewhere at such a time. If the parish priest is absent the cause will suffer in one way or another, even though he is not taking a holiday. Hence the exchange of pulpits never can be altogether satisfactory; nor do those who advocate it seem always to realize how much we country parsons have to do on a Sunday which no stranger can be asked to do for us.

*Long Buckby Vicarage, Rugby,  
June 4th, 1891.*

A. O. JAMES.

## EDITORIAL NOTES.



It seems needless to supplement the tributes to Bishop French's memory on another page by any remarks of our own; yet we are constrained to add a few words on three points.

(1) French was a distinguished Oxford man. Oxford has not given to C.M.S. the number of men that Cambridge has; but if quantity is deficient, quality is not behind. The Society's Missions owe to Oxford seven Missionary Bishops, viz. Williams of Waiapu, Smith of Victoria (Hong Kong), Poole of Japan, Hodges of Travancore, Hannington and Tucker of Eastern Equatorial Africa, and French,—for Lahore, though not technically a missionary bishopric, was looked upon by him as such, and undertaken by him with full missionary purpose. And if to these we add John Tucker, H. W. Fox, Archdeacon W. L. Williams, W. Keene, E. L. Puxley, W. Hooper, J. Sharp, W. E. Rowlands, Rowland Bateman, J. W. Knott, H. C. Squires, F. A. P. Shirreff, H. Evington, G. B. Durrant, C. T. Wilson,—not to speak of younger men,—we see abundant reason to be grateful to Oxford.

(2) It is interesting to note that French was the intimate friend of the late and present Bishops of Durham. In one of Dr. Lightfoot's admirable speeches at the S.P.G. Anniversaries, nearly twenty years ago, reference was made to "the noble letters of Mr. French of Lahore to the Church Missionary Society." The last time the present writer saw Bishop French was at a railway-station in the county of Durham. We ourselves were on our way to Bishop Auckland. French had come *from* Bishop Auckland, where he had been laying before Bishop Lightfoot (a few weeks before the latter's death) his plans for work among Mohammedans; and he was on his way to a remote pitmen's village to address a small C.M.S. meeting. That was a significant thing of itself: nothing was too humble to command his interest and his best energies.

(3) We cannot pass over one feature in Bishop French's career which caused perplexity to many members of the Society, viz. his attitude on some burning Church questions. He was always what may be called a strong Churchman ecclesiastically, while a true Evangelical in almost all (if not all) his views on the great doctrines of the faith. Not, indeed, that he was narrow-minded in his attitude towards other Christian bodies. When, in 1883, a Pastoral was issued by the Bishops of India and Ceylon, the important signature of the Bishop of Lahore was not appended; and it afterwards transpired that one chief reason for this was that the Pastoral based the claims of the Anglican Church almost entirely on its "Apostolic Order," rather than upon its loyalty to Scripture truth and upon the manifest proofs of God's blessing on its labours. Bishop French issued a separate Letter of his own to his own diocese, in which he boldly took the truer line in this matter, and moreover accorded hearty recognition to "the devoted labours and successful ministries of men and women of other bodies than our own."\* We doubt whether the importance of French's stand on that occasion has ever been sufficiently recognized. At the same time, the fact that he fostered the eastward position and some other similar practices in the Cathedral built by his energy at Lahore, that he even adopted some of them himself, and that he sympathized to some extent with men who went further than he went himself, did, not unnaturally, awaken uneasy feelings in C.M.S. circles both at home and in India. He deeply felt it, and in his letters expressed great sorrow about it, for if ever a man loved the Church Missionary Society unfeignedly, French did. It would not be candid if we omitted all reference to

\* See *C.M. Intelligencer*, May, 1883.

this matter. But we do so on purpose that we may express the more emphatically our deep sense of his personal love and loyalty to his Divine Master, and our profound thankfulness to God for giving the Society the services of such a man for so many years. His desire was to end his life as a simple C.M.S. missionary. He begged the Society to undertake a Muscat Mission and let him be its pioneer, although, pending the Committee's decision, he went forward on his own account. And now, on the very threshold of his new enterprise, he has been called up higher to the presence of the Lord he loved.

FOR some years it has been the custom that the Finance and the Estimates Committees should have a joint meeting shortly after the Anniversary, and, in the light of the completed accounts of the preceding year, make a forecast of financial probabilities for the current year and the year next succeeding. Of course any such forecast must have many elements of uncertainty in it ; but still, by taking the averages of the previous three years, and making due allowance for the probable increase in the number of missionaries, a rough kind of estimate can be made. The uncertainty, however, is much greater than it used to be before the Committee passed their memorable resolution of October, 1887, by which they solemnly determined to refuse no candidates for missionary service on financial grounds. Prior to that date, it was possible for the Estimates Committee to say, The Income to be fairly expected is [so much]: this will allow the Society to send out [so many] missionaries this year in addition to the present staff, but no more must be sent. Then, the Expenditure could be fairly estimated. But now, as all candidates found to be personally qualified are to be accepted, and no one can say how many there may be, a forecast of Expenditure can be little more than nominal. We may say, It will not be *less* than £—— ; but we cannot say, It will not be *more* than that sum.

Still, allowing for an increase in the number of missionaries at least equal to that of the last year or two, and allowing also for a probable further growth in the Income, the Joint Committee have made their calculation. The result is a warning that there may be a deficit of 23,000*l.* in 1892, rising to 45,000*l.* in 1893.

What effect should this warning have upon us? Not to take fright, and restrict the number of candidates to be accepted. Nor, on the other hand, to wrap ourselves in a lazy fatalism, call it "faith," and say, "Oh, it will be all right." But to go on in quiet yet strenuous perseverance, setting forth the cause and its claims, welcoming all labourers who seem to be really called of God, committing the whole work continually to Him, and praying for grace that we may do nothing to forfeit His blessing. Our faith must be, on the one hand, that God will do His own will, not necessarily our will ; and on the other hand, that He does answer believing prayer.

THE following letter suggests one of the best ways of acting on the Society's new plan of receiving Appropriated Contributions :—

" 47, Russell Street, Reading, June 8th, 1891.

" DEAR MR. WIGRAM,—In discussing 'Appropriated Contributions' with the signatories of the 'Keswick Letter,' last July, the meaning specially intended in my mind was that suggested by Mr. Horsburgh, viz., that a certain number of persons should contribute a penny a day for the support of one of their number in the foreign field. After Mr. Horsburgh had explained this plan last year, I commended it warmly to my congregation, to be put into action as soon as one of our members was accepted for the work.

"Your acceptance of Mr. J. H. Redman's offer of service has given us the



desired opportunity, and my congregation have responded to the appeal that seventy or eighty individuals or families should promise a penny a day for the support of 'our own missionary,' without diminishing existing contributions. It is with great pleasure that I am able now to write that we are ready to contribute annually not less than 100*l.* towards the support of Mr. J. H. Redman as an agent of the C.M.S.

"Some special donations, given with a view to starting this plan, enable me to send one year's supplies *in advance*, and 107*l.* will be paid this month to the funds of our Branch Association. The promised contributions which will come in during the year, and which are well in excess of 100*l.*, will therefore (n.v.) be paid in advance for the year of service, annually in June.

"Trusting that this method of Appropriated Contributions will prove acceptable and worthy of imitation elsewhere,

"Believe me, very sincerely yours,

"HUBERT BROOKE,

*"Incumbent of St. Mary's Episcopal Chapel, Reading."*

It will be seen that Mr. Brooke makes no request that the Society will allot some individual missionary to his congregation at Reading, and appropriate to the support of that missionary their existing contributions to its funds. This is a plan sometimes suggested, but is in many ways objectionable. The Reading plan is to go on contributing as before, and then, *in addition*, send out one of their own number into the mission-field and make an extra offering towards his maintenance. That is quite a different thing.

THE willingness of friends to give when their hearts are touched was strikingly exemplified at the Exeter Hall meeting for the reception of Bishop Tucker. There was no collection. It had never occurred to us to make that meeting an occasion for getting money. We were thinking of *men*, and did look that some might be called out that night. So they were, as mentioned below. But meanwhile God gave us what we had not asked for or thought of. Just before the meeting, an envelope was handed to us containing a cheque for 100*l.*, labelled "One Hundred Welcomes to Bishop Tucker." This, being mentioned in the meeting, produced four other similar gifts of 100*l.* each, and there have been four since, and several smaller sums, making together nearly 1000*l.* Here, again, was no case of requesting that a particular subscription or collection should be diverted from the general purposes of the Society and put to a particular object. It was a case of additional and spontaneous freewill offerings, which, being elicited by a particular missionary, were naturally expected to be allotted to that missionary's Mission. *That* is "Appropriated Contributions."

ON another page we give a report of Bishop Tucker's meeting. We do not remember any previous C.M.S. meeting so marked by manifest expressions of enthusiasm. The Bishop spoke for three-quarters of an hour, with great power. Although he naturally told many things which we already knew from his letters printed in previous numbers of the *Intelligencer*, yet there were some very striking new facts mentioned; and the concluding appeal was very solemn. The speech manifestly moved the meeting, and we commend the verbatim report of it to our readers.

The Bishop made an interesting visit to Cambridge a few days later, and besides addressing a succession of meetings for both town and gown, he met several men individually who were disposed to offer themselves for Eastern Equatorial Africa, and will probably, if God accept and bless the purpose of their heart, join it later on.

MANY inquiries are being made as to the results of the Bishop's appeal.

N n 2

Mr. Ashe's party of six is the first instalment ; for when the Bishop, still in Africa, named forty, he knew nothing of that party. Five others have just been allotted by the Committee to the Mission, viz., Mr. J. Redman of Reading, and four ladies. Nine Cambridge men had definitely given in their names to the Bishop, and twenty others had offered, up to June 17th, making, just fifteen days after the Exeter Hall meeting, *exactly forty*. Of course the offers will have to be sifted, and we cannot expect all to be accepted. So we say, "Continue in prayer," but assuredly "with thanksgiving."

DURING the month we have naturally been full of Bishop Tucker and his plans. It is a very great advantage to have, for the first time, a Bishop and leader of the Mission who has actually been in the field and has returned to consult the Committee.

It is natural that Uganda should be in the front in our thoughts and sympathies ; but we must not forget that the *quasi*-diocese of Eastern Equatorial Africa comprises also the old and important Missions around Mombasa, and those in the nearer interior, Chagga, Usagara, &c. We wish the Bishop had had more time to speak at Exeter Hall, so that he might have dwelt upon these as well as on Uganda. But we have heard much about them in our Committee meetings. Frere Town will in all probability be less important in the future. The export slave-trade is virtually suppressed, and there will be no rescued slaves for the Consul to send there. We may be glad of the delay which has taken place in building the Hannington-Parker Memorial Church (for which the money was all contributed some time ago) ; for it is now clear that the place for such a church—not a shed, such as the Natives of the country could build and keep in repair, but a substantial building fit to be the mother-church of the diocese—will be in the town of Mombasa, where it will serve for the English and other *employés* of the British East Africa Company, and be the centre of evangelistic work among the Mohammedan population. A Mission, indeed, to the Mohammedans of Mombasa is one of the most important now before us. As in other Moslem lands, Medical work and Woman's work are the agencies most effectual. Dr. Edwards's new hospital is being built ; and we now want ladies, both trained nurses and those who can visit the Mohammedan houses. A good Christian school for Moslem boys is also wanted.

The Bishop feels the importance of establishing stations on the new route which the Company are opening up towards the Lake and Uganda. Chagga and the Usagara stations are in German territory, and two or three years ago it seemed likely that the Society would do well to withdraw entirely into British territory ; but there seems no necessity for this policy now, as the Germans allow entire toleration. Moreover, at Mpwapa, Kisokwe, and Mamboia, the first stage of missionary work is past : there are some converts, and numerous inquirers.

As to Uganda, the great need is men. In the near future we shall want women too. A great work among the Baganda women is awaiting the advent of Christian ladies ; and they would have a very warm welcome, and could live in the country without danger or discomfort. But the journey is still so trying that the Committee cannot yet sanction ladies attempting it ; nor does Bishop Tucker desire this yet. Of course the *forty* asked for by the Bishop are not for Uganda, but for Eastern Equatorial Africa as a whole. This figure, therefore, includes women.

THE Bishop explained fully the disputes that arose between the Roman

Catholic and the Protestant adherents in Uganda. The differences are political rather than religious. In the *Missions Catholiques*, Mgr. Livinhac of Algiers, formerly the Romanist Bishop in Uganda, complains bitterly of the "persecution" which the "heretics" have inflicted on the meek and quiet "true disciples of Jesus Christ." He acquits "l'évêque Tucker" and "les ministres protestants" of complicity in this persecution, affirming that they were pained by "the intolerance of their co-religionists." We need scarcely say that Bishop Tucker gives a very different account of the affair, but we have no wish to retaliate with hard words.

IN another matter Bishop Tucker's explanation was equally satisfactory. It has been alleged that the porters employed in the caravans—including, of course, those of the Mission parties—are slaves, and that their wages go, not to them, but to their masters. The Bishop confirms what in fact we had no doubt about before, viz., that the porters are almost all from the interior countries of Unyamwezi and Usukuma, and are free men. They do not go up from Zanzibar, but come down to Zanzibar with a caravan bound for the coast, and then return home with a caravan bound for the interior.

MANY inquiries have been made as to what is being done about the Nyanza steamer, for which the Stanley Fund was raised. We believe the kind promoters of that Fund are very anxious to put the steamer on the Lake, there to be at the disposal of the Church Missionary Society; and the 5000*l.* asked for by Mr. Stanley was raised some months ago. But it seems that this sum is not enough, owing to the enormous cost of thousands of porters to carry the vessel—or rather, the pieces of it, to be put together on the spot—from the sea-coast 600 or 800 miles across plains and mountains and rivers to the Lake. Arrangements are, we believe, in progress for effecting this; but at best it will be a long time before the steamer is really launched on the waters of the Nyanza. Under these circumstances, the C.M.S. Committee, in view of the urgent need of readier communication on the Lake, have ordered a small steel boat to be sent out at once; and this we hope, if all is well, may be in actual use before Christmas. It costs 200*l.*, besides freight.

INDIA, we expect, will cry out again about our being so absorbed in Africa! Mr. Clark does in his letter about Bishop French (see p. 515). We hope it will be noted that of nine locations fixed by the Committee recently, seven were for India and two for the rest of the world!—and of those two, one was an offer definitely for the field named (see page 549). If it were *true* that we neglected India, we would try and humbly bear the reproach. But, emphatically, it is not true. India always has, and always has had, the lion's share of the Society's attention. But it is not India which is calling forth the numerous offers of service and the increasing funds. Africa and China stir the heart, and bring us men and means; and then we give by far the larger share of them to India. This is quite right: it ought to be so: but India ought to be generous enough to acknowledge it.

THE Archbishop's illness, which we have all sincerely regretted, has of course necessitated the postponement of his Grace's inquiry into the Palestine difficulties; and when a day can now be found for it is quite uncertain. The Society only received Bishop Blyth's formulated indictment—a single uncorrected copy—three days before the prelates were to have met. It is of a very voluminous character, but the Bishop has since issued another and very brief paper summarizing his charges. It appears to us that the only

difficulty in satisfactorily answering them arises from the mass of details involved.

THE following have been accepted for missionary service:—The Rev. James Carter, M.A., of Trinity College, Cambridge, Curate of Christ Church, Stowe; Miss Maud Stratton, Miss Margaret West, Miss Agnes Charlotte Tennent, and Miss Edith F. Gaston.

IN this month of last year, we announced the death of one of the Society's oldest missionaries, the Rev. J. H. Bernau, at the age of eighty-five. We have now to report the death of his widow, who worked nobly with her husband in British Guiana, from 1847 to 1854, and who has just passed peacefully away in her eighty-third year.

ON May 26th, the C.M.S. Ladies' Union for London entertained at the C.M. House about one hundred Board School teachers, from the Girls' Schools under the School Board for London, who are members of the Y.W.C.A. Tea was provided, and curios exhibited; after which Mr. Stock took the chair, and addresses were given by the Rev. G. E. A. Pargiter, Principal of St. John's College, Agra, and Mr. W. T. Paton. The teachers, to most of whom the Society and its Missions were entirely new, expressed great interest in what they saw and heard.

TO our great dismay, an inexcusable omission has been discovered in the List of Cambridge Missionaries in our last number. Of all men in the world, Mr. Ashe of Uganda is missing from it! We mentioned that the List was taken from the Report of the Cambridge University C.M. Union, though corrected as regards periods of missionary service, &c.; and the omission is in that Report too. On inquiring at Cambridge, we find that the mistake is quite inexplicable; and it is needless to say how greatly we regret not having noticed it when we reproduced the names given. The additional entry should be,—

1882 Rev. E. P. Ashe, M.A., Trinity—*Eastern Equatorial Africa*.

Another small correction has to be made in the List. The Rev. R. R. Meadows's term of service was  $25\frac{1}{2}$  years, not  $26\frac{1}{2}$ .

A friend inquires why Bishop Vidal's name does not appear. The reason is that the Bishopric of Sierra Leone does not, like some bishoprics, make a man a C.M.S. missionary, if he was not one before.

WILL friends who have copies of the January number of the *Intelligencer*, which they do not intend to bind up, kindly send them to the C.M. House as the stock of that number has run very low.

### TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the interest aroused by Bishop Tucker's visit, and for the consequent offers of service (p. 539). Prayer for all the plans for Eastern Equatorial Africa; and especially, still, for Uganda.

Prayer for guidance in the Palestine difficulties.

Prayer that the Society may continue to trust God to give it the needed men and means (p. 538).

Prayer for the Oriental Churches in their darkness and superstition (pp. 478, 490).

Prayer for Batala (p. 504); also for new converts in Egypt, North India, Punjab, Ceylon, Japan (pp. 524—531).

## LOCAL ASSOCIATIONS AND UNIONS.

**Bath.**—The Spring Meeting and Conference of the County of Somerset C.M. Union took place at Bath on the 16th and 17th of April. The proceedings commenced by a meeting of the Hon. District Secretaries in the Council Chamber, Guildhall. The Rev. Preb. Eardley-Wilmot presided. The Rev. Preb. Buttanshaw offered prayer, and made a few appropriate remarks on St. John x. 1—19. The Rev. G. C. Williamson (Assoc. Sec.) then followed with an address to the Hon. Dist. Secs., pointing out the increasing importance of their work as guardians of the C.M.S. work at home. He urged the necessity of enlisting the sympathies of laymen, and of getting a larger number of collecting-boxes circulated. He also spoke of the great need of God-given tact to do the right things and speak the right words at the right time. The Rev. W. G. Mallett (late of the Punjab) spoke at some length on the encouraging signs of the work in India. An examination of the work done in the districts in 1890, and information respecting the circulation of the Society's periodicals in the county, closed this part of the Conference. The next morning, at ten o'clock, a meeting for prayer was held at the Assembly Rooms, and immediately after the Committee considered motions and arranged the mode of business for the day. At 10.30, under the presidency of H. O'B. O'Donoghue, Esq., the business meeting was held, when the Autumn Conference was fixed for Oct. 20th at Yeovil. The President and other officers were re-elected, with the addition of the name of E. W. Valentine, Esq., to the list of Vice-Presidents. A recommendation to localize the *Gleaner* in the Union was adopted, and full particulars were to be prepared for the Autumn Conference. The Rev. C. Grant gave in his report of the meetings of the Central General Committee, which was deeply interesting, owing to recent events both in Palestine and Africa. At eleven o'clock, a *Gleaners' Union* meeting was held, Preb. Eardley-Wilmot in the chair, when the Revs. G. C. Williamson and W. G. Mallett, and Frank Sellwood, Esq., gave appropriate addresses. At noon, a general meeting was held for prayer and praise, Prebs. Nicholson and Buttanshaw, and the Rev. W. G. Mallett taking part. After an interval the Conference re-assembled. A hymn was sung, a prayer offered, after which the President, H. O'B. O'Donoghue, Esq., gave an address of a very practical character. This was followed by a conference on "Missions in India," opened by Mr. Mallett, and on "The two Distinct Works of the C.M.S." with special reference to the letter of the Rev. A. H. Arden in the *Intelligencer* for Dec., 1890, opened by Frank Sellwood, Esq. Hymn and prayer then closed what all felt had been a profitable season. There was universal regret that the energetic Secretary of the Union, the Rev. G. A. Allan, was unable to be present through illness. His place was partially supplied by the kind assistance of Major Sparkes and Mr. O'Donoghue. Collections were made during the second day to defray the expenses of the meetings.

The total amount received from all sources (including a small guarantee fund) at the Bath Loan Exhibition, which was held in March, is reported as 921*l.* 18*s.* 4*d.*, of which sum the Church Missionary Society benefits to the extent of 335*l.* 18*s.*

**Bedford.**—The Anniversary of this Association was held in Bedford on May 17th, when sermons were preached on behalf of the Society in three of the churches in the town, by the Ven. Archdeacon Hamilton, the Rev. B. W. Stewart, F. J. Pearce, Vicar of Pulloxhill; and at Kempston by the Rev. J. C. Duncan, Assoc. Sec. On Tuesday, May 19th, two meetings were held in the Pantechicon Hall, which were well attended. The chair was taken by A. D. Chapman, Esq., Milton Ernest Hall. At the afternoon meeting prayer was offered by the Vicar of Pulloxhill, and a portion of Scripture read by the Rector of St. Cuthbert's, Bedford. Mr. Kinsey, Hon. Dist. Secretary, read the report, which showed a satisfactory improvement in the local funds of nearly 200*l.* for the town of Bedford, the total being 674*l.* 19*s.* The Rev. J. C. Duncan gave an address upon the necessity for humility in looking at what had been done, and the reflex blessings and earnest effort and thanksgiving brought to us. The Rev. B. W. Stewart gave a thrilling account of the worship of devils in China, on the success of assisted schools, the need of labourers in that great field, and

the brave entrance of two ladies into one of the darkest cities of China, concluding with a pointed allusion to the secret of all missionary success, "I am with you," "All power is given unto *Me*." At the evening meeting the Rev. A. J. Santer, of the Training School, Krishnagar, gave an interesting account of the work in India, and the need for Scriptural instruction. The Rev. T. J. Lee Mayer gave a much curtailed, but very interesting account of one or two Afghan converts, and the Rev. R. W. Stewart closed with a forcible appeal for workers in China. Some missionary maps, made by ladies in Bedford, brightened the platform.

R. H. K.

**Cambridge.**—The Annual Meetings in connection with the Cambridge Auxiliary of the C.M.S. were held on May 10th and 11th. On Sunday, May 10th, Sermons were preached at most of the churches in the town. The Juvenile Meeting was held in the Guildhall on Monday evening, a large number being present. The Rev. J. T. Lang presided and Archdeacon Reeve (N.-W. America) and the Rev. G. H. Pole (Osaka, Japan) addressed those present. On Tuesday morning a service was held in Trinity Church, when the Holy Communion was administered to a large number by the Rev. H. Stokes, Vicar of St. Paul's. The Annual Meeting was held in the Guildhall in the afternoon, under the presidency of the Vice-Chancellor (Dr. Butler). Regret was expressed at the absence, owing to illness, of Sir M. Monier-Williams. The Rev. J. Barton in the report stated that Cambridge University had contributed seventeen of its graduates towards the number of missionaries during the past year, making sixty-five who had joined the ranks of the C.M.S. during the last five years. The amount received by the treasurer during the past year was: University, 278*l.* 18*s.* 6*d.*; town, 683*l.* 16*s.* 11*d.*; county, 430*l.* 1*s.* 4*d.*; and annual meetings, &c., 65*l.*, making a total of 1458*l.* 13*s.* 9*d.* Further contributions of 43*l.* had been received, but were too late to be included in this year's reports. The chairman, Archdeacon Reeve, Professor Ray and the Rev. H. C. G. Moule then addressed those present. Another large meeting was held in the evening, at which Rev. Dr. Perowne (Master of Corpus College) presided, the speakers being the chairman, the Rev. G. H. Pole and Archdeacon Reeve.

**Cheltenham.**—Torrents of rain greatly impeded the attendance, numerically, on Sunday, May 24th, at the churches, and on Monday at the meetings; and, of course, collections were smaller at most churches (though not at some). But those who did come had hearts full of love for the cause, and we are well assured that C.M.S. interest is deepening and strengthening itself in Cheltenham, and that the deficit caused by the weather will be more than made up by the end of the year. The Secretary was able to report another church as having joined fellowship, the Holy Apostles', so that Cheltenham presents the unusual spectacle of a town in which all the churches but one help the cause; and the clergyman of that one is a private subscriber. The report also stated that the sum sent up from Cheltenham to headquarters was about 25*l.* more than last year. We want to keep up this increase. The Deputations were the Revs. B. Baring-Gould, R. W. Stewart (Foochow), J. H. Bishop (Travancore), V. W. Harcourt (Tinnevely), and they may rest assured that their earnest words and pictures of life in the foreign field will leave an impression not quickly effaced. Mr. Stewart had a most successful juvenile meeting on Wednesday, and also 200 boys at the Dean Close Memorial School, whose head-master, Dr. Flecker, was chairman of the evening Anniversary meeting. Mr. Stewart's Chinese idols were most effective.

P. S.

**Derby.**—The Annual Sermons in aid of the Society were preached on Sunday, May 10th, in the various churches of Derby and the neighbourhood. On Monday evening the Juvenile Meeting was held at the Temperance Hall, when there was a large gathering of Sunday-school children and their teachers. Some 1600 tickets were distributed, and almost all were used, there being also about 260 teachers present. The Rev. Canon Knight presided, in the place of Mr. H. H. Bemrose, and in a short address reviewed the excellent work done by the missionaries of the Society. A lecture was then given by the Rev. J. T. L. Mayer—who has for twenty years been engaged in missionary work in Afghanistan, and

translated the Scriptures into Pushtu—on missionary life in Afghanistan and Northern India, illustrated by lime-light views.

The Annual Meeting of the Derby and South Derbyshire Branch of the Society was held at the Athenæum Room on Tuesday morning, Mr. Rowland Smith presiding. The chairman read a letter of apology from Sir William Evans for not being able to be present, but enclosing a cheque for 5*l.* Canon Knight having read the report, the Rev. J. Martin, from China, then gave an interesting address upon the work in China. Mr. J. H. Powell then read the statement of accounts, which showed that the amount received for the year ending March 31st, 1891, from the General Association has been 236*l.* 8*s.* 2*d.*, from the Derby Associations 458*l.* 3*s.* 1*d.*, and from County Associations 1199*l.* 6*s.* 6*d.*, which, after subtracting disbursements, shows a net total for the town and county of 1859*l.* 9*s.* 5*d.*, an increase of 294*l.* 3*s.* 9*d.* over last year. The Revs. J. T. L. Mayer, F. Glanvill, and Canon Carr also spoke.

**Dorset Union.**—The Half-yearly Conference of the Dorset C.M.S. Union was held on May 27th at Shaftesbury, and there was a good gathering of friends. Representatives were present from several parishes in the county. A luncheon was served in the Town Hall at 1.30. At 2.30 a meeting took place in the old church of St. Peter's, which had not been used for a place of assembly for some ten years. The building has recently been partially restored, and was so far fitted up for the occasion as to make it comfortable for the meeting to be held there. The Rev. R. Thurlow, Rector of St. James's, Shaftesbury, presided. There were among those present the Revs. Canon T. D. Bernard, J. Martin (missionary from China), W. Clayton (Assoc. Sec.), T. Y. Darling (Rector of West Compton and Hon. Sec. of the County Union), J. Hussey, A. L. F. Baker, W. Darby, F. Ehlers, Hon. P. G. Willoughby, R. Thompson, and E. Dickenson Price. Amongst the laity were several ladies, and letters expressing regret at inability to attend were received from many clergymen and others. The meeting opened with singing, and the Rev. J. Hussey led in prayer, after which a passage of Scripture was read by the Rev. A. L. F. Baker. The Rev. Canon Bernard then delivered a Scriptural exposition and address (founded on St. John xv. 13-17), which was highly spiritual, practical, and instructive. After another hymn, the Rev. J. Martin followed with an interesting and stirring account of his missionary work in Fuh-Kien. A profitable discussion then took place regarding the increase of missionary interest in the county, in which the Revs. W. Clayton, T. Y. Darling, A. L. F. Baker, F. Ehlers, and R. Thurlow took part. In the evening the annual meeting of the Shaftesbury Branch of the Church Missionary Society was held. The chair was taken by the Rev. F. Ehlers, the Rector. After prayer, offered by the Rev. E. D. Price, Mr. Martin gave a graphic and most interesting account of his work in China; the Revs. W. Clayton and T. Y. Darling also spoke.

T. Y. D.

**Dorset.**—We are glad to report that very successful Meetings on behalf of the Society were held on June 2nd and 3rd at Chard, Tatworth, and Wambrook; the Rev. J. Bates (China) being the Deputation at each place.

**Great Yarmouth.**—A Meeting of the Ladies' Church Missionary Union was held, by kind permission of Mrs. Watling, at Scralby Hall on May 13th. Miss Buxton explained the objects of the Union. Afterwards a most earnest and impressive address was given by the Rev. D. J. S. Hunt, which could not fail to sink deep into the hearts of those who heard it.

**Liverpool.**—The Anniversary of the C.M.S. Liverpool Auxiliary commenced on Saturday, May 9th, with the usual juvenile flowerservice, which was held in Hope Hall, under the presidency of Mr. Clarke Aspinall. The attendance of young people was numerous, and their floral contributions were gratifying. Short addresses were given by the chairman, the Revs. W. S. Price and H. C. Squires. The flowers were afterwards distributed among the hospitals of the city. On Sunday, sermons were preached in several of the city and suburban churches, when the Bishop preached in the evening at St. Silas's, Toxteth. On Monday, at noon, there was a special address to business-men at St. Nicholas's parish church, the preacher being the

Rev. W. H. Aiken, M.A., who has been conducting a ten days' "mission" at Garston parish church. The Bishop and Miss Ryle held a drawing-room meeting at the palace in the afternoon, when invited guests to the number of 140 were present. These included the Deputation and a number of the leading clergy and laity who take an interest in the progress of the Society. In the evening the annual meeting was held in Hope Hall, when the Bishop presided. There was a large attendance. The Rev. Dr. Harrison, Rector of St. Mary's, Wavertree, read the annual report, which brought out that the receipts in Liverpool during the past year had been 4232*l.* 10*s.*, as against 4005*l.* the previous year. The Ladies' Union and the Lay Workers' Union were also in a gratifying condition of prosperity. The report referred to the loss the Church has sustained by the death of Mr. Hugh Evans, the honorary treasurer of the Society in Liverpool, and intimated that his place had been filled by the appointment of Mr. Richard Dart. The Bishop also referred to the death of Mr. Evans with much feeling and solemnity, and said he would be wanting in his duty if he did not testify his deep sense of the great loss the Liverpool Branch had sustained by the removal of Mr. Evans. For really true, thorough Protestant Churchmanship and Evangelical principles; for indefatigable labour and diligence on behalf of the missionary cause; and for generous liberality in year after year assembling so many friends at the Adelphi Hotel, they had lost a friend whose place would not be easily filled. But this was not the only reason which made that meeting a solemn one, for since this time last year the Church of England had been deprived of two Archbishops of York, Dr. Thomson and Dr. Magee. Addresses were also given by Mr. Aspinall, the Rev. H. C. Squires, Bishop Royston and others. The annual meeting of the Ladies' Branch was held in the Deaf and Dumb Institution on Tuesday afternoon, the Bishop again presiding.

**Maidstone.**—Sermons were preached in five of the churches of this town, and three Children's Services held on Foreign Mission Sunday, May 10th, by the Rev. F. N. Eden, of the Niger Mission, the Rev. R. J. Kennedy, of the Punjab, and the Rev. G. Tonge, of the Church of England Zenana Mission, followed by a Public Meeting on Monday, the 11th, when the Revs. F. N. Eden and G. Tonge gave admirable addresses, Mr. Kennedy being unable to remain. The attendance, though, comparatively speaking, small, was of a representative character, and included fourteen of the clergy of Maidstone and neighbouring parishes. The chair was taken by a well-known layman of the town, Dr. Henry Monckton, and the local report, read by the Hon. Secretary, Colonel H. Brabazon Urmston, showed that, notwithstanding certain difficulties owing to the extremely severe winter and sickness, which prevented the usual number of rural meetings and sermons being held, there had been no falling off in the year's income, and that in addition to the ordinary income sent *direct* to the Parent Society (350*l.*), 51*l.* more had been raised for the Benares orphans (Coral Fund) and other branches of the Church Missionary Society's work, besides 40*l.* for a missionary student at the Society's College, making a grand total of about 440*l.* The Juvenile Association had also increased both in numbers and funds; and one of the town parishes, St. Faith's, had, through the zeal and interest of the Vicar and his family, more than *trebled* its contributions during the past year. The collections on Foreign Mission Sunday and at the Public Meeting on May 11th (which belong to the current year's accounts) amounted to about 42*l.* H. B. U.

**Marlborough College.**—On Saturday, June 6th, the headmaster, the Rev. G. C. Bell, presided at a meeting which was held to hear an address from the Rev. G. E. A. Pargiter, Principal of St. John's College, Agra, on "The Social and Secular Effects of Education in India." The audience, though small, was very appreciative, and Mr. Bell, in his closing remarks, said Mr. Pargiter had brought some very serious facts to their notice, and he hoped they should hear more of them. Mr. Pargiter particularly emphasized the fact that at his College one hour a day was devoted to systematic Bible-teaching, and he believed that in this respect his pupils had the advantage of those in the public schools at home. Mr. Pargiter preached a most interesting sermon in the College chapel on the following (Sunday) morning, in the course of which he showed that the real evils that missionaries and people in heathen lands had to contend against were not



the idols, but the very same that are so powerful in so-called Christian countries, viz. "the world, the flesh, and the devil." He finished with an earnest appeal for some among his hearers to devote their lives, or a part of them, to missionary work, pointing out that it was the highest and noblest of all careers. R.

**Reading.**—The Annual Juvenile Meeting in connection with the Church Missionary Society was held in the Abbey Hall on Saturday afternoon, May 9th. Mr. Alfred Sutton presided, and there was a fairly good attendance of children. The Rev. G. Ensor, Deputation from the Parent Society, in the course of a most interesting address, gave instances of the effects of the Gospel on the hearts of many of the children of Africa and elsewhere. The Annual Sermons were preached on Sunday in the following churches:—St. John's, St. Stephen's, Greyfriars', Christchurch, St. Mary's Episcopal Chapel, and Greyfriars' Iron Room. Services were also held for young people.

The Annual Meeting was held in the Large Town Hall on Monday evening. The Mayor (Mr. D. Heelas) presided. After a brief address from the chairman, the Rev. S. H. Soole read the financial statement of the Reading Association ending Dec. 31st, which amounted to 1099*l.* 19*s.* 4*d.*, being an increase on that of the preceding year. The Berkshire Auxiliary has remitted to the Parent Society 1625*l.* 4*s.*, which is 156*l.* 6*s.* 9*d.* more than last year. The Revs. D. F. A. Grahame and G. Ensor and Mr. G. F. Packer then addressed those present.

**Sheffield.**—The Sheffield C.M.S. Anniversary was held, under circumstances of considerable trial, May 10th to 15th. Archbishop Magee had promised to preside over the meeting on the Monday evening. The town was suffering severely from the scourge of influenza, which prevented Archdeacon Blakeney's attendance at the annual meetings, the first time he has been absent for thirty-one years. The Sunday was a cold, damp day, very unfavourable for the collections. The meetings on the Monday were, however, well attended. An increase of 121*l.* was reported in the receipts of the year. The Rev. H. R. Deek was warmly welcomed as co-secretary with Canon Favell. Earnest addresses were given by the Revs. W. H. Barlow, of Islington, A. H. Bowman, of Calcutta, W. St. Clair Tisdall, of Bombay. The Archdeacon of Man was the closing speaker at the morning meeting, and followed the Chairman in the evening, and warmly pleaded the cause of Missions. Mr. Eugene Stock travelled from London specially for the evening meeting, and gave great assistance. An unusually large hall had been secured, and, notwithstanding the lamented death of the Archbishop, was well filled. The Master Cutler presided at the evening meeting. At the morning meeting, the Rev. G. Sandford, the senior incumbent in the deanery, presided in the absence of the Archdeacon. The parochial meetings during the week were, as a whole, well attended. H. A. F.

**Small Heath.**—The Annual Meeting of the Small Heath Lay Missionary Association in connection with the Society was held in the Jenkins Street Board School on Tuesday evening, May 26th. Mr. J. Powell, chairman of the Association, presided, and referred to the work done by the Society in missionary quarters since the establishment of the Association three years ago. The Rev. J. G. Watson, Association Secretary, read the report, which showed a very satisfactory increase in the funds, the total for the year being 38*l.* 11*s.* 1*d.* Mr. John Burnes, a returned missionary, delivered an address upon his missionary work in East and West Africa. The Rev. G. N. H. Tredennick also addressed the meeting.

**Taunton.**—The Anniversary this year, extending from May 10—12, might be almost termed a three days' mission. All classes seem to have been touched, and every variety of meeting held, commencing (the first time in Taunton) with a prayer-meeting on Saturday evening, presided over by the Rev. Preb. Askwith, and closing with a lantern-lecture by the Rev. G. C. Williamson, the indefatigable Association Secretary. We can truly say the interest grew and intensified. The Deputation assisting at the Sunday services were Archdeacon Moule, the Rev. F. Bellamy, and the Rev. G. C. Williamson. The congregations were good, and we are glad to state a healthy increase in the collections for the

day. Two meetings were held on the Monday, addressed by Archdeacon Moule, the Association Secretary, and F. Sellwood, Esq., who in the evening gave an interesting account of his own personal experience of what the C.M.S. had done in Persia. The chair was taken by the Rev. Preb. Stephenson in the afternoon, and by H. J. Badcock, Esq., in the evening. Between the afternoon and evening meetings a social gathering was organized, and tea provided by the Rev. G. and Mrs. Kingdon, at which upwards of ninety persons were present. During the tea some exhibits were displayed and explained, kindly lent by Mrs. Hannington and Mrs. Binns, while selections of sacred music were played and sung by the Misses Kingdon. Upon the Tuesday a grand gathering of young people was held, who were addressed by the Rev. G. C. Williamson, and at night a lantern-lecture was given by the same gentleman to a full house, which was much appreciated. Altogether, a fresh impetus has been given, we trust, to the C.M.S. in the Somerset capital, after one of her most successful anniversaries, which may serve as an incentive to the neighbouring parishes.

**Winchester.**—The Anniversary Sunday of the Winchester and Central Hants C.M.S. Association was May 24th, when sermons were preached in various city churches; three churches, however, having had the sermons on the 10th. The Anniversary Sermon was preached in the Cathedral on Wednesday, the 27th, by the Very Rev. the Dean of Windsor, which was listened to with great attention and interest. Subsequently a luncheon was provided at the George Hotel (through the kindness of the Bishop of Guildford, the Dean of Winchester and other friends) for the clergy and their wives who had come from a distance; after which a public meeting was held in St. John's Rooms, under the presidency of the Bishop of Guildford, at which addresses of a very interesting character were given by the Rev. A. J. Santer, from Bengal, and the Rev. A. E. Ball, from Sindh. In the evening another meeting, at which Bishop Royston presided, was held in St. Thomas's Parochial Hall, and addresses were delivered by the same missionaries. The weather was most unpropitious, both on the Sunday and on the Wednesday, and sadly thinned the attendance. This, however, was the only drawback to an otherwise very successful and thoroughly enjoyable Anniversary.

R. B. M.

The Society's cause has also been pleaded during May by Sermons or Meetings or by both, at the following places:—Altrincham (St. George's and St. John's), Beverley (Minster and St. Mary's), Bournemouth, Bridgwater, Chapel-en-le-Frith, Colchester and East Essex Association, Crewkerne (Parish Church and Christ Church), Emsworth, Frodsham, Ilminster (Parish Church), Kendal, Kettering (St. Andrew's), Leighton Buzzard, Northampton, North Walsham, Penzance, Quarndon, Ramsey, Redruth, Stickland, Settle (Ascension Church), Silverdale, South Petherton, Sunningdale, Tadcaster, Teynham (Parish Church and St. Andrew's), Upton-cum-Chalvey, Watford (St. Andrew's), Weymouth (St. Mary's), Waterford, Sevenoaks, Wakefield, &c.

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, May 19th, 1891.*—On the recommendation of the Ladies' Candidates Committee the following ladies were accepted for missionary work:—Miss Alice May Clowes, Miss Alicia Stirling, Miss Edith Marian Bateman and Miss Edith Onyon.

The following students at Islington, having completed their course, were accepted as Missionaries of the Society with a view to their presentation to the Bishop of London for ordination on Trinity Sunday:—Messrs. Henry J. Jackson, David M. Brown and Frank W. Breed, also Mr. James R. Lucas, who was appointed to the Athabasca Mission as a Lay Missionary after two years' residence. Arrangements were agreed to for Mr. Lucas's work in the diocese of Athabasca, and also for that of Mr. A. J. Warwick, previously appointed to that Mission.

The Committee took leave of Mr. J. R. Lucas and Mr. A. J. Warwick, proceed-

ing to the Athabasca Mission. The Instructions of the Committee were delivered by the Rev. C. C. Fenn, and, Messrs. Lucas and Warwick having responded, they were addressed by the Rev. H. W. Webb-Peploe, and commended in prayer to the favour and protection of Almighty God by the Rev. R. Allen.

Arrangements were agreed to with regard to the proposed division of the Diocese of Mackenzie River, and the establishment of a new Bishopric of Selkirk to comprise its western territories.

Authority was given to make arrangements for the purchase and immediate despatch of a steel sailing-boat for the use of Missionaries on the Victoria Nyanza.

It was agreed to request the British and Foreign Bible Society to print an edition of 500 copies of the Rev. J. A. Alley's Temné version of Deuteronomy.

The thanks of the Committee were given to the Religious Tract Society for grants towards printing the Rev. H. Cole's Kigogo hymn-book, and the Swahili translation of the Madras Christian Vernacular Education Society's catechisms.

On the recommendation of the Sub-Committees in charge of the Missions in West Africa, Yoruba, Niger, Eastern Equatorial Africa, Egypt, Punjab and Sindh, and South India, various arrangements were agreed to with regard to those Missions.

*Funds and Home Organization Committee, May 29th.*—Mr. D. Marshall Lang was appointed Lay Assistant Central Secretary.

*Committee of Correspondence, June 2nd.*—On the recommendation of the Ladies' Candidates Committee the following were accepted as Missionaries of the Society:—Miss Maud Stratton, Miss Margaret West and Miss Agnes Charlotte Tennent.

Eleven ladies recently accepted as Missionaries of the Society were introduced to the Committee, and were addressed by the Chairman, Sir T. Fowell Buxton, Bart., the Honorary Clerical Secretary, and the Rev. R. Allen, and prayer was offered by the Rev. G. F. Head. Miss Margaret West was appointed to the North Pacific Mission, to proceed at once to Metlakatla.

The Committee had interviews with the Rev. R. T. Dowbiggin, recently returned from the Ceylon Mission, and the Rev. C. A. Neve, recently returned from the Travancore Mission. The Rev. R. T. Dowbiggin mentioned that he had been twenty-four years attached to the Ceylon Mission, during which period he had spent only thirteen months in this country. For twenty years he had been connected with the work in the Cotta district, and he read statistics showing progress in every respect. The Rev. C. A. Neve gave an account of the work in the Cottayam College, of which he had been Principal for some years past, and in which some 400 youths were receiving a sound education based upon daily instruction in the Scriptures, a large number of those youths being members of the Syrian Church. He also made an encouraging reference to the subject of internal reformations in the Syrian Church, which he thought were considerable and increasing.

The Rev. W. Haslam, who has recently returned from an evangelistic tour through India, was present and received a cordial welcome from the Committee. He had visited in his tour fourteen of the places where the Society is working, amongst them Bombay, Poona, Lucknow, Jabalpur, Allahabad, &c. He was struck with the solid and painstaking work which he saw going on, and the earnest and devout attention manifested by the Native Christians whom he had the opportunity of addressing in the several places. He was encouraged with the prospects of the work generally. He pleaded earnestly that Benares, in view of the importance of the place, should receive more attention from the Society.

The following locations of Missionaries going out this year were agreed to:—The Rev. R. B. Marriott for the Associated Evangelists Band (Nuddea); the Rev. E. F. E. Wigram, as an Honorary Missionary, for Lahore, with a view to work in connection with the Lahore Divinity School; the Rev. J. M. Paterson, for the North-West Provinces of India, with a view to future educational work; the Rev. H. J. Jackson to the Santal Mission; the Rev. D. M. Brown to Bengal; the Rev. J. J. Beauchamp Palmer to the Cambridge Nicholson Institution (Cottayam); the Rev. F. W. Breed to Tinnevely; Mr. E. N. Roberson to the Lower Niger Mission; Mr. J. H. Redman to East Africa.

The Committee took into consideration various resolutions agreed to at a conference of missionaries in Uganda, under the presidency of Bishop Tucker, on January 8th, and adopted them with amendments.

The Secretaries reported the death, on April 19th, 1891, of the Rev. Ernest Droese, for nearly fifty years a Missionary labourer in North India, forty years of which had been in connection with the Church Missionary Society. He laboured at Bhagalpur thirty-two years, and was the first to carry the Gospel to the Santals and Paharis of the Rajmahal Hills. In later years he lived at Mussoorie, and continued his linguistic work to the last. The Committee placed on record their affectionate testimony to the faithful and devoted labours of their departed brother.

On the recommendation of the Sub-Committees in charge of the Missions in West Africa, Yoruba, Niger, Eastern Equatorial Africa, Palestine, Punjab and Sindh, South India, South China, Mid China, North-West America, and North Pacific, various arrangements were agreed to with regard to those Missions.

*General Committee, June 9th.*—The Secretaries reported the acceptance of the office of Vice-President by the Bishop of Hull (Rt. Rev. R. F. L. Blunt, D.D.) and the Dean of Windsor (Very Rev. P. F. Eliot, D.D.).

The Sub-Committee which had been appointed to consider the training of women for missionary work reported that, in view of the fact that very satisfactory arrangements are, through the kindness of Mrs. Pennefather, made for the training of women from the better educated classes, the Sub-Committee concluded that their attention was to be confined to the cases of those who, through lack of means or of adequate educational advantages, or from other causes, are ineligible for admission to The Willows or similar institutions. In view of the fact that the Committee have already sent forth some women so situated, and that the Ladies' Candidates Committee have several such cases pending, the Sub-Committee earnestly pressed the importance of prompt measures being taken to secure adequate provision for the thorough testing and training of this new class of workers. They recommended the following Resolutions, which were adopted:—

- (a) That a Home be opened, under proper supervision, for the reception of candidates, and that the Ladies' Candidates Committee occupy to it the same relations as the Clerical Sub-Committee have hitherto occupied to the Preparatory Institution.
- (b) That for the present a two years' course of training be considered as generally necessary, particularly in the case of younger women; but it is hoped that many may offer who, either from better education or from previous tried experience in Christian work, will need a less prolonged course.
- (c) That the Ladies' Candidates Committee be requested, after sufficient time has elapsed to enable them to form a judgment, to make a special report as to the length of training which may be generally necessary.
- (d) That the course of training shall, as far as possible, embrace elementary instruction in the following subjects:—(1) General method of Bible study, as well as the study of particular books of the Bible. (2) *a.* Scripture doctrine; *b.* Church principles as set forth in the Articles and Formularies of the Church of England. (3) The laws of health and ambulance work. (4) Vocal music. (5) Domestic training, and, where practicable, training in nursing. (6) Home Mission work. (7) Such general instruction as each case requires; and, where apparently desirable, (8) Instruction in school management and the art of teaching. (e) That as a rule no application be entertained until the candidate has completed her twenty-second year.

The Committee had an interview with Bishop Tucker, who had arrived from East Africa on May 23rd after a short stay at Naples, where he had awaited the arrival of Mr. Ashe and the members of his party. The Bishop stated that he had visited every C.M.S. station in his diocese save Chagga, and had seen every Missionary save the Rev. A. R. Steggall. He urged extension generally, but particularly along the British sphere of influence. In Uganda one of the greatest needs was for teachers. Mr. F. C. Smith had already commenced school-work there. The Bishop assured the Committee that there was no prospect of a disturbance of the present peace of Uganda as long as the Imperial British East Africa Company maintained its present relations with that country. He (the Bishop) would be glad to see ladies in Uganda, but at present the difficulties of travelling up country rendered their journeying difficult.

The Report of the joint meeting of the Estimates and Finance Committees,

held annually after the Anniversary, was presented. It explained in detail the way in which the deficit of 22,000*l.* which in November last was estimated to be realized on March 31st, was turned into a surplus of 74*l.* It presented a Budget statement for the current year ending March 31st, 1892, and for the year 1892-3, the result of which showed a possible deficit at March 31st, 1892, of 23,986*l.*, and on March 31st, 1893, of 44,915*l.* It further stated that the percentage of home working expenses for the past year had been 11·03 per cent., the lowest percentage in the last seven years. The following Resolutions were adopted :—

(a) That whilst the experience of the past shows that the Lord has most graciously provided for all those who have been accepted as labourers under the Society, the rapid rate of increase in the Expenditure points to the necessity of watchfulness as well as faith in the future. (b) That no efforts be spared to increase by all legitimate means the Income of the Society. (c) That in view of the heavy cost of maintaining the ever-growing staff of European Missionaries, the Expenditure be carefully watched, and, where possible, economy be practised, especially in the matter of the purchase and erection of buildings.

The Secretaries reported the death of Bishop French, V.P. The following Minute was adopted:—The removal of the late Bishop French to the more immediate presence of the Master whom he served is to the Church Missionary Society and its Committee a very special loss and a very deep sorrow. It is true he had done a noble work, but he was still abundant in power and gifts, still full of ardour and enterprise, and still engaged in most important, interesting, and hopeful effort, an effort for which his loving spirit, his strong faith, and his extensive learning made him eminently fitted. His own hopes seemed to be high, and such were those of the Committee. But the Committee humble themselves under God's hand, and would declare their unwavering conviction that He will bring good out of this heavy bereavement. On the other hand they do most unfeignedly thank God for their dear friend's past career. They look back upon his evangelistic zeal, his fatherly care of the Native Christians, his loving and powerful controversy with Mohammedan doctors, his skilful and patient instruction of theological students, the bright and noble and stimulating example which he set to fellow-Missionaries, his faithful, self-denying discharge of all episcopal duties, the spiritually elevating and strengthening influence which he uniformly exercised upon all that came near to him, and his unceasing desire and effort to the very end of his life to carry the light of the Gospel still further and further into heathen and Mohammedan darkness. Bishop French he could not cease to be; but yet he resigned at last the dignity and honour of episcopal administration in order to end his days as a simple Missionary preacher; and this intention he was permitted literally to carry out.

The Committee also reported the death of Sir Robert N. Fowler, Bart., M.P., a Vice-President, in whom the Society had lost a warm friend.

In the death of the Rev. Vincent J. Stanton the Committee felt that the Society had been deprived of one of its warmest and most generous friends. Mr. Stanton's early connection with China as Consular Chaplain led him to take a peculiar interest in that country, and to a large benefaction from him was due the establishment of the Society's China Mission; but again and again he came forward at critical times to set on foot special efforts to assist the Society's funds, and in particular he was the originator of the scheme for providing "substitutes for service," and himself contributed largely in this connection. The Committee recalled with gratitude to God the unfailing sympathy of their lamented friend, and prayed that God will graciously raise up many like him to be a strength and encouragement to them and their successors.

The Committee heard with much regret of the death of Canon Cadman, one of the most honoured of the Evangelical leaders, and a sympathetic friend of the Society, whose wise and weighty counsel when he was able to attend Committee was always highly valued.

The Committee also heard with much regret of the death of the Rev. J. Stokoe, Association Secretary of the Hibernian Auxiliary for the South of Ireland from 1881 to 1888. The Committee recalled with thankfulness his earnest labours.

## NOTES OF THE MONTH.

## ORDINATIONS.

On Trinity Sunday, May 24, at St. Paul's Cathedral, by the Bishop of London, the following students of Islington College to Deacon's Orders :—Messrs. F. W. Breed, D. M. Brown, and H. J. Jackson.

## DEPARTURES.

*Eastern Equatorial Africa.*—Mr. J. Roscoe left London for Zanzibar on June 8.

*North-West America.*—Mr. J. R. Lucas and Mr. A. J. Warwick left Liverpool for Fort Chipewyan on May 28.—The Rev. Jervois A. Newnham left Stromness for Moose Factory in June.

## ARRIVALS.

*Eastern Equatorial Africa.*—The Rt. Rev. Bishop Tucker left Mombasa on April 27, and arrived in London on May 23.—The Rev. A. G. and Mrs. Smith left Mombasa on April 27, and arrived in London on May 25.—The Rev. W. Morris left Frere Town on March 30, and arrived in London, *via* Bombay, on May 25.

*Egypt.*—The Rev. W. F. Connor left Cairo on June 2, and arrived in London on June 14.

*North India.*—The Rev. H. M. M. and Mrs. Hackett left Calcutta on May 23, and arrived in London on June 17.

*Punjab.*—The Rev. Dr. H. U. and Mrs. Weithrecht left Narowal on March 2, and the former arrived at Liverpool on June 16.

*Ceylon.*—The Rev. R. T. and Mrs. Dowbiggin left Colombo on May 2, and arrived in London on May 29.

## BIRTHS.

*South India.*—On May 16, the wife of the Rev. H. D. Goldsmith, of a child (sex not stated).—On June 16, at Cheltenham, the wife of the Rev. A. K. Finimore, of a daughter (Dulcia Bonnibel).

*North Pacific.*—On Nov. 28, 1890, the wife of the Rev. A. E. Price, of a son.

## DEATHS.

*West Africa.*—On May 6, at Kent, Sierra Leone, the wife of the Rev. O. Moore.

*North India.*—On June 19, the Rev. J. W. Stuart, of Aligarh.

## PUBLICATION NOTICES.

THE following new Pamphlets and Papers have been issued since our last notice :—

**Children's World Series of Picture Leaflets :—**

No. 4.—A Black Boy's Ideas.

No. 5.—" 'Tis Very Cold." A Talk about the Great Lone Land.

No. 6.—On the Canal; or, the Young Man and the Chinese Baby Doctor.

*These leaflets are published at 1s. 6d. per 100, but are supplied to C.M.S. friends at 1s. per 100, post free. Specimen copies free.*

**Annual Letters of C.M.S. Missionaries, 1890-91 :—**

Part VII.—Containing Letters from the North India and South China Missions.

Part VIII.—Containing Letters from the North India, Punjab and Sindh, and Western India Missions.

*Price 3d. each Part, post free.*

**The Annual Sermon**, preached at St. Bride's Church, Fleet Street, May 4th, 1891, by the Lord Bishop of Sodor and Man. *Free.*

**Monthly Missionary Letter to Sunday-schools.** The Letter for July, 1891 (No. 21), is entitled **Sunshine**. *Specimen copies free. Price 6d. per dozen.*

**BRIEF SKETCHES OF C.M.S. MISSIONS.** By Emily Headland. Part III., containing Ceylon, China, Japan, New Zealand, and N.-W. America, is now ready. It can be obtained from the C.M.S. Book Room, Salisbury Square, price 1s. paper covers; 1s. 6d. cloth, post free.

**A. M. MACKAY.** By Dr. Macaulay. Religious Tract Society. This new *penny* biographical sketch may be obtained from the C.M.S. Book Room, Salisbury Square. Single copies, 1½d. post free, or 12 copies for 1s. post free.

Orders should be addressed to "The Lay Secretary, C.M.S., 16, Salisbury Square, London, E.C."

# THE CHURCH MISSIONARY INTELLIGENCER.

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## MISSIONS AND CIVILIZATION.



THE hours of childhood afford peculiar and exceptional advantages for the examination of the moral constitution of the Race. From the study of our earliest instincts and impulses, Fathers and Philosophers have deduced most interesting, though most diverse conclusions. Mencius proves thereby the inherent and natural goodness of human nature. Augustine argues its radical and constitutional depravity. But both undoubtedly selected in their examination of human nature the period calculated to supply the most trustworthy evidence respecting it, and before the storms and frets of maturer years had warped its bent, or the veneer and varnish of acquired habits had coloured or concealed its original complexion.

Apart also from the highly important results and conclusions which the study of the formative processes in the moral or physical constitution of our world tends to place in our possession, the exercise itself of such a study contributes largely to our intellectual and moral advancement. In such fields of inquiry it is impossible for our faculties to be employed without being improved. The mental effort is itself a mental gain. We may study, for illustration, even in the territory of a physical science, with ever-fresh delight, the advance of some infant world from its swathing bands of incandescent hydrogen, through the cycles of its cooling, into its liquid, its solid, and, lastly, its dry and arid cinder state. Or, even narrowing our horizon to the humbler works of man, what pleasure to contemplate the fleecy products of the Cotswold hills or Australia's distant climes, passing from the initial stage of nature, under the mobile fingers of the magic loom, and emerging at length in the finished fabric of the warm and comfortable attire!

But it is in the former or moral field of inquiry that the results of investigation are richer and more remunerative in their character. It is the problems that attend on the footsteps of the advance of man along the higher paths of moral and social improvement, which invite the attention as they reward the patience of those who address themselves to their solution. The nature of the connection between Christianity and Civilization suggests to us at once a field of inquiry within whose borders the principal problems which we have referred to appear to lie, and which promises to throw much light upon the moral constitution of the Race. We do not hesitate to affirm that such an inquiry is peculiarly appropriate in the pages of such a publication as the Church Missionary Society offers to the public. The laws of scientific investigation point us at once to the essential constituents of Christianity and Civilization as the proper starting-point of the inquiry into their nature. They direct us to observe the character of their essence when apart, the phenomena of their behaviour in

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process of combination, and the final characteristics and appearances which they present when their combination is complete. Now it is these elementary features of Christianity and Civilization which the study of Missions presents to us. Here we behold the first germs of Christianity in their implantation. In them we contemplate the first phenomena of an emergent civilization, and view the relation which is affirmed to exist between them. From their history we consider the question of their respective precedence, and through the initial and all the earlier stages of their progression we have them before our eyes, in their simple and uncompounded condition, in the ultimate elements of their resolution, and in the fullest and fairest fruits of their combination. Now these materials and conditions of investigation we claim for Mission organizations as their peculiar possession. For the agents of Missions are penetrating into all regions of savagery and degradation. The moral condition of the races among whom they sojourn is the proper field of their study and of their effort. It is theirs not alone to investigate the phenomena of rudeness and violence, but to replace them by the phenomena of goodness and righteousness. While it is true that the proper function of these Mission workers is not so much the scientific classification of the features of moral and social degradation as the elevation of the objects of such degradation into the higher walks of moral and social improvement, nevertheless it is impossible that the observations of such practical workers should fail to afford the most valuable data for exact and scientific ethical induction. It is still more difficult to conceive that the accumulated experience of a multitude of workers, operating amidst the most extreme diversities of moral and social conditions, should not, from the wide range of comparison and contrast which it supplies, furnish most complete and reliable material for comprehensive investigation.

Assuming then, at the outset, that the fundamental aim and goal of Civilization is the highest possible development of man in that combined condition which we designate Society, it seems difficult to conceive how any distinction can be reasonably postulated between such aims and the designs of the Christian religion. It will be admitted that such approximation of purposes is claimed by both the advocates of Civilization and of Christianity. But with the statement of the identity of aspiration, the resemblance between the arguments urged on behalf of each, and the efforts put forth on behalf of each by their respective adherents, may be considered to terminate. It is evident, then, that a fundamental difference must lie deeply rooted between the advocates of Christianity and Civilization in their conception of what true Civilization implies, in what region of being lie the territories of man's highest development, and what constitutes the true goal of his existence. This difference of conception will, of course, manifestly shape the methods and colour the instrumentalities by which man may be best conducted towards the crown and culmination of his existence, and this difference of conception it will be our first duty to attempt to indicate.

Now we own, *in limine*, our unwillingness to treat in this equation



the well-being of man as a factor whose value is absolutely determined by his present existence. We refuse altogether to admit that the employment of such methods of improvement as might, in the main, be applicable to the brute can be suitable to man. With every wish to meet some advocates of Civilization on their own ground, we cannot absolutely throw overboard the consensus of the race touching man's immortality, nor can we conceive that any instrumentalities for his improvement can be wisely devised which are conceived on the supposition of his possessing no essential differentiation from the brute. For such a supposition must contradict, in the first place, the fundamental premises of ethics on which the human conscience has pronounced, and must conflict with the primary conceptions of morality which intelligence has inseparably associated with its immortality. It is conceivable, of course, that man might have been placed on earth, for a brief existence here, by the Creator, subject to temporary moral conditions, and to which he should owe allegiance solely during that existence here. Yet man's instinctive conception of morality is that of an obligation which does not terminate, and of an ethical relation between himself and his Creator which no changes of time or state can impair or efface. The perpetuity of this relation is, in fact, of the very essence of the conception of the only morality which has ever widely commended itself to the conscience of the Race, or ever exercised any appreciable sway over the purposes and conduct of the different families of mankind.

The contrast, then, which has been instituted between the purposes and results of Christianity and Civilization, is, in one fundamental particular, obviously unjust to the former. Christianity in its aims labours often under the disadvantage which is common to all those Causes whose objects are not ephemeral, and whose aspirations have for their goal a point which is often far removed even from the vision of the toiler himself, and lying altogether beyond the range of those whose contemplations are shut in by the nearer horizon of obvious and immediate things. Now the operations of the Christian Religion here are, it is maintained, only part of a large and far-reaching purpose. It affirms that this point in Space on which we stand is not the true home of righteousness. It maintains further that this is no suitable soil, and that here is no congenial climate for its perfect development. It admits that until the branches of the great Christian tree are lifted into the purer altitudes of Paradise, the fruits of moral goodness will not be manifested in all the fairness of their tints and all the sweetness of their tastes. It stands thus clearly in that position of disadvantage towards the criticism of the sceptic in which Kriloff, the Russian *Æsop*, places the farmer while sowing his seed in face of the ass, who taunts and condemns him for such contemptible wasting of the precious store.

Nor is the disadvantage of the position of the Christian religion with respect to Civilization lessened by the consideration that the position of Christianity towards some systems of Civilization is unquestionably one of antagonism. In proportion as the claims, for example, of the ruler of Japan to sovereignty are based upon his affirmed divine

descent from the Goddess of the Sun, so will the delicacy of the attitude of Christianity towards the throne of Japan be accentuated. So far as the dominion of an African potentate, which conserves some faint measure of order and commerce, is built upon the suffering and cemented with the blood of his subjects, in that same degree will be danger from the side of Christianity of the uprooting of even the elements of such a civilization. Or so far, again, as the link of Islam binds vast masses of mankind to one or another religious Head as the true representative of the Prophet of God, in that same degree will the interference with that faith by the simplest statements of divine truth compromise the foundations of that rule, and endanger even the low degree of order and civilization which is associated with it. All this is plain to every intelligent student of history, and all this will easily be believed by the humblest student of the words of Him who has affirmed, "I am come not to send peace on the earth, but a sword."

Again, if Christianity suffer in its comparison with Civilization, on the ground of the failure of correspondence between the respective spheres of their exercise and the difference in the duration of their influence, not less does its character undergo depreciation by the denial of the influences of Christianity in the very formation of the most valuable qualities of Civilization. For the very secrecy of the operation of Christianity upon the soul and upon Society, the subtlety of its influence upon the springs of the human intelligence, the noiseless steps with which it treads its path from victory to victory, from the conquest of the humblest believer to the captivity of the most exalted leader of thought, expose Christianity peculiarly to the peril of being overlooked, and render it comparatively easy for the sceptic to attribute its triumphs to independent forces. Where such denial is absolutely impossible, it allows the sceptic to partition the spoils of the victories of Christianity with other rivals, and compels the real conqueror to divide the triumph with the very captives of her train. A very near and distinct illustration of our contention is afforded in the character of our relations with our great Indian Dependency. The conditions of order and moral elevation which are prevailing there with gradually increasing power, may be attributed by some to the influence of the missionaries of the Christian Religion. By others they will be referred exclusively to the beneficent operations of the civilizing agencies represented by the Government of India. But this latter position will not be maintained by such unprejudiced thinkers as those who contemplate, as eye-witnesses, the actual condition of Indian society, and are conversant with the history of that society in the past. The history of the remedial influences of the Indian Government upon the diseased and decayed polity of India is but the history of the influence of Missions upon the Government of India. It is distinctly affirmed by Sir Alfred Lyall, in his very thoughtful essays, that the Indian Government was induced to measures of remedial moral legislation by the representations and influences of Missionary Societies. What remedial measures for India might have been initiated by our Indian Govern-

ment had England itself been atheistic, it is difficult to say. It is a question which materialism provides but little assistance for us in the solving. History has never yet described the building up, on an atheistic basis, of any nation. Scepticism has never yet, for any serious period of time, conducted the affairs of any people, unless it be the reign of horror and of reason in the France of the eighteenth century. This sinful earth of ours has never yet seen any constitution founded on the denial of its King. In this respect the advocates of a godless philosophy appear at obvious advantage in their criticism of the measures of Missions abroad or of philanthropy at home. There may be, and doubtless are many mistakes in both fields of active benevolence. But Scepticism makes no blunders here. Criticism is its strongest point. Aristophanes, in his representation of the poetical contest of Euripides and Æschylus in Hades, very wittily puts into the mouth of Æschylus that he contends on unequal terms with Euripides, whose poetry had died and descended with him. Scepticism enjoys a similar advantage in its contest with Christianity. The works of the latter live to be criticized; the philanthropy of Free-thought has yet to appear.

We are prepared with a theory of the truest and highest type of civilization, and while on our way to unfold that theory we pause to indicate some of the forces which are held by the thought of the present day to contain potentially the highest possible development of man as a race. Accounting as we do physical science as affording one of the most exalted fields for the exercise of the intelligence, and prepared as we are for the large exaggeration of the value of that study on the part of its enthusiastic votary,—a weakness, we may remark, which appears to be inseparable from all true enthusiasm; nevertheless, we contend that any theory which ignores the moral nature of man is absolutely deficient as an exposition of man's natures and man's needs, and, *pro tanto*, disqualified from offering material for his permanent enjoyment and improvement. It will, perhaps, to some of our readers, appear barely credible that such claims on behalf of science should be gravely put forward by any persons of intelligence in our land. Mr. Buckle, in his history of Civilization, which is much more truly described as a history of Scepticism, and a storehouse of arguments in its defence, has, it is true, affirmed that Morality is incapable of real development, and that all true increase of advantage to the Race must accrue from the advancement of the intellect. We imagine that few have interest in that study of Scepticism, penned from the standpoint of a partisan; nevertheless, the same doctrines are persistently advocated by some who claim for their statement the apostolic authority of Science, *Sanctâ Scientiâ suggerente*. A distinguished Professor, for example, in a volume recently issued, expresses himself as follows:—"This, then, is the faith which has taken shape in proportion as the innate desire of man for more knowledge has asserted itself—namely, that there is no greater good than the increase of Science; that through it all other good will follow. Through it we believe that man will be saved from misery and degradation, not merely acquiring new material powers,

but learning to use and to guide his life with understanding. Through Science he will be freed from the fetters of superstition; through faith in Science he will find a new and enduring delight." And again: "No one can trace the limits of Science, nor the possibilities of happiness, both of mind and body, which it may bring in the future to mankind." And but once again: "When the dreams and aspirations of the youthful world have lost their old significance and their strong power to raise men's lives, it will be well for that community which has organized in time a following of, and a reverence for, an ideal Good, which may serve to lift the national mind above the level of sensuality, and to insure a belief in the hopefulness and worth of life. The faith in Science can fill this place—the progress of Science is an ideal Good sufficient to exert this great influence."\*

In such utterances there is one very real advantage, that their opposition to the received beliefs of Christianity is distinct and sharp, and that the substitution of Science for the lamp to our feet and the light to our path is clear and unmistakable. It is true that Professor Lankester, who had for the object of his Essay a national endowment of Science, may have counted it desirable to make out the best case in his power for Science, or at least for its votaries; nevertheless, we are disposed to believe that whatever encouragement may be rightly granted and deservedly accorded to Science, such encouragement will not be afforded to Science on the ground of such an exaggerated and misrepresented estimate of its merits. Still less will such endowment be conceded to Science when it is discovered that what is intended by the term Science is not by any means that which the deepest thinkers mean by the word, but is, after all, limited to the fields of physical research and of speculative Biology which the present tactics of Scepticism have appropriated as furnishing, especially the latter, the most advantageous point of attack upon Christianity. It is, however, really difficult to treat such preposterous claims of scientists *au sérieux*, and there is nothing whatever in history which warrants such extravagant claims on behalf of Science. When a learned writer proposes the study of speculative Biology as the best preparation for the understanding of all social questions of the day, he invites the just and trenchant criticism of the reviewer of the *Times* upon himself.† Nor less successful is the Linacre Professor in his demonstration of the inadequacy of the laboratory to dissipate the native narrowness of the human mind, and its inefficiency to fulfil any principal function in the truest enlightenment of the Race.

While the culture of the intellect upon such narrow lines is thus inadequate to seriously benefit the whole of man, even in the case of those who possess exceptional advantages of education, in the lower paths of social existence, where its influence, unmingled with the restraints of a higher social status, is more easily and more certainly appraised, that inadequacy appears perhaps even more strikingly evident. A singular illustration of this is presented in a pamphlet

\* Professor Ray Lankester, *Recent Researches in Physical Science*, pp. 110, 111.

† We refer to Professor C. Lloyd Morgan in his *Animal Life and Intelligence*.

published by a very valuable organization, the Society for the Protection of Women and Children.\* Among the numberless cases of cruelty in which the prosecution of the offender was promoted by that Society, appeared the instance of a parent convicted of cruelty to his infant child which seems almost unsurpassed in the annals of African savagery. This individual, whose clenched fist could have broken open a door, with it twice felled his child of three years and a half old. Twice in one night he had given an infant of fifteen months old a caning for crying of teething. He was one of the better-cultured classes of artisans who is civilized enough to discuss with you "superstitions," as Christianity is termed by all of that cast of mind up to the highly-educated and intellectual occupier of the professorial chair. Yet in his case the State had twice in six months to intervene by sending him to prison, and very rudely, and in his opinion doubtless unjustifiably, interrupting "his reverential pursuit of the ideal Good." When he left for his second term of involuntary seclusion there was found on his table *The Flouting Matter of the Air*, by Professor Tyndall, with his book-mark at page 240, to which he had read.

Nor, again, can facilities of travel, and consequent development of Commerce, be affirmed to carry with them those conditions which of necessity conduct to the permanent well-being of the Race. These may be more properly defined to be the instruments of Well-being, rather than the conditions, much less the essentials of Well-being. Facility of locomotion may be an instrument as capable of employment for evil ends as for good. Man and his messages may travel at immensely accelerated velocity, but the one may be moving as a criminal to his condemnation, or the other adding to the sum of human sorrow by hastening the communication of our woe.

It is by no means necessary to the essence of our argument to deny the tendencies, and in some degree the results, of Commerce in the direction of Civilization. It tends to substitute the unprofitable pursuits of war and bloodshed to the peaceful occupation of a remunerative industry. It serves to illustrate and enforce the necessity of a trustful and mutual dependence, and within very defined limits must develop such a dependence. It tends to enlarge the sum of human knowledge by furnishing motives for exploration and discovery. In the intercourse of the nations thus brought into contact, Civilization, by her hand-maid Commerce, is coercive of lying and inductive to truth. It suggests respectable motives, and supplies an honourable stimulus to exertion. Character and credit at once rise into value, and reputation becomes a most material inducement to trade, and honesty and plain dealing become commodities of ponderable commercial estimation. Yet must we be careful to bear in mind that if such moral qualities be assumed solely as contributory factors to successful negotiation, they will be as lightly laid aside when their exercise ceases to be remunerative. Nor is it possible for any extensive system of mutual dependence to obtain when it is understood by either party in the transaction that such truth and such plain dealing

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\* *The Child of the English Savage*, p. 10.

are not valued for their own sake, and these ethical qualities are employed merely as instruments in the conduct of a commercial undertaking.\* For neither party can be certain when the fluctuations or vicissitudes of the market may not enable the other to dispense with such ethical qualification and exchange an unprofitable honesty for a more advantageous deception.

Nor will the conduct of the present argument allow that the nature of man be counted as neutral ground in the contest between the merits of Missions and Civilization. For it is certain that Commerce, while it may assist, can never implant the principles of confidence and truth. They were there before, though dwarfed and stunted and deformed. Commerce appealed to their instincts, and offered a field for their exercise. It furnished motives that were before deficient, and supplied inducements more powerful than the persuasions of rapine and outrage. But the true strength of Commerce lay in the Conscience, which approved the peaceableness of its methods, and the vitality of Civilization had its roots in that righteousness of human nature whose ruins, majestic even in their degradation, offer the only basis and material for the reconstruction of the well-being of the Race.

We are persuaded, then, that there are few who profess to think who will seriously contest that the very essence and life of Civilization lie in the inner or moral condition of man. It will, we believe, be admitted generally, even by unreasoning men, that morals make the man; admitted by those who have opportunity of inquiry into the annals of the human family, that in that field lie the possibilities of his truest advance. It will be conceded that the instruments or the ornaments of life are not of the life itself; that while essential to the comfort of life, and that while subserving usefully the highest ends of life, they are still, after all, but its accidents and externals, and enter not into the essence of that life.

The sacredness of the life, the honour, and the liberty of the individual, or the just apportionment to each of the largest possible amount of freedom of action compatible with the freedom of his neighbour—these appear to constitute the essentials of civilization, the absolute conditions of well-being for man in his present life. It is obvious that the highest products of intellectual research may exist side by side with the absolute denial of the primary demands of individual liberty. It is conceivable that the servant who is adjusting the deflections of the needle of the ammeter may be at the absolute disposal of the caprice of his master, and subject at that caprice to stripes or death. It is the fact that many mistresses in the Southern States have robed themselves in the daintiest products of Oriental looms, and entered with most cultivated intelligence into the circles of æstheticism and art, while their maids were being dragged to the whipping-house. Nor does it appear that the study of the phenomena of physical light has contributed to throw one beam of comforting illumination on the troubled waves of life; nor, on the other hand,

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\* These considerations appear not to have been present to the mind of Professor Rawlinson in the unqualified eulogium of the benefits of the Phœnician commerce which appears in his admirable work. Grote's estimate of them is more qualified.

while the speculative sciences of the hour may degrade man immeasurably by denying the divine origin of his being in the past, and discouraging him for the infinite possibilities of the future, they cannot be proved to be incompatible with the presence of the utmost social degradation to which the soul of man may succumb.

The light cast by history upon the character of a civilization not built upon the moral nature of the race, and upon all those attempts of man to move upwards, which have been made in ignorance or ignoring of the fundamental demands of his moral being, is most instructive. Up to a certain point it will be admitted that an advance has been made, but it seems a law of the ethical character that advancement must be continuous, and that pause in that improvement and cessation in that advance are the preliminary to decadence and retrogression. The bud checked in its natural advance becomes a self-involved or useless spire, or stiffens into the injurious thorn. This law appears to hold even in Judaism, which, stayed in its upward advance by the refusal of the Jew to accept development into the full truth, conducted to depression and decay. And we count it of very high importance to observe that this principle is singularly true in the development of Islam. It has a rapid development, and then a sudden and complete retardation. Dr. Bruce affirms that there is not in Persia sufficient mechanical skill to construct a wheelbarrow, and the morality of that stronghold of Islam is in as crude a condition as its machinery. Equally distinct was the obtaining of this law in the communities of Greece and Rome. There was a period of highest tide in the morality of each, followed by moral declension and national decay. There were demands of righteousness which were not even realized at Rome or Athens, and claims the non-recognition of which appeared to carry no moral condemnation to their conscience. It was remarked, for example, in Greece as singular that at Thebes they would not expose their infant children to death. At Rome it was the Christian, and not the representative of Roman law or religion, who rushed into the arena and interposed between the gladiators in their mortal grapple. The exceedingly delicate handling of the case of Onesimus by St. Paul indicates very clearly how little had the furthest advances of Roman civilization tended to prepare the world for the primary lesson of human liberty. Undoubtedly the provinces of Rome enjoyed a considerable measure of security for person and property, of which the same Apostle supplies a conspicuous illustration. But the conception of the liberty of man as man was not in the contemplation of Roman legislation. He who in such issues ignores the lessons of the annals of the nations, and takes up man's history subsequent to the intermingling with it of the Gospel streams, is obviously a partial and unjust judge of the ethical situation. Such an one would take advantage of the influences of Christianity, and, from the point at which it is impossible to disentangle these streams, would proceed to deny the value of its separate influence. No reasoning is possible with the unreasoning; and the last and sad consolation of the Christian advocate, in his contention with those who deny the authority of the past, is to rest content with the reflection, "If any will be

ignorant, let him be ignorant." It seems, indeed, hopeless to contend with those who will persist in framing imaginary analyses of the two quantities of Christianity and Civilization, which at present, in Europe at least, are in indissoluble combination, and who decline to investigate their properties and qualities in their simple and uncombined state. The Christian will believe that it has been in the Divine dispensation to present these substances in their simple single and separate form, namely, civilization such as it was in heathenism prior to the appearance of Christianity, and Christianity previous to its developments of subsequent civilization.

We would, then, affirm afresh that the elements of a permanent and progressive Civilization lie in the sphere of man's moral being. We would further maintain that the primary conditions of a permanent and progressive Civilization are not found in the developments of Science, with its attendant fruits of accelerated locomotion, extended commerce, and consequently enlarged facilities for man to provide himself with intellectual and material enjoyments. We would describe such advantages as sometimes the accidents, and always the instruments of Civilization. Thus far for the negative affirmation. For the positive, we would maintain that, given the most exalted attainments of Science and the largest harvest of material and intellectual gratification therefrom, yet no people can be pronounced civilized where the liberty of the individual is denied; where, in fact, slavery is possible, and the wife not a free woman. To the tribunal of the Past we appeal with complete and unqualified confidence. We claim that the lessons of History are altogether on our side.

The Roman law, it has been well pointed out, failed absolutely in these cardinal qualities. "As a moral law it worked in chains; it could not liberate itself from its own inflexible adherence to the type of slavery, and from those barbarous definitions of personal rights which left no station but a servile one to wife or son, thus degrading Society at its fountain-head of family life. The Roman law remained essentially savage until Christianity released it and set it free from its bonds. It could not free itself; it could not make the wife a free woman and at the same time give her the sanctity of marriage, but could only confer freedom on her at the cost of license by the exchange of marriage for a contract which let in indefinite divorce." \*

Nor have we reached the limit of our statement yet. We are bold to maintain that no other force has ever availed to effect the vast and far-reaching consequences involved in the liberty of man and the freedom of the woman, save Christianity; that history teaches that no serious effort has ever yet been made by any race from motives of humanity alone, in the direction of such liberty and such freedom; that the influences of humanity, where they have not been subsidized by the influences of Christianity, have been powerless to extend relief in these fundamental needs to man.

A very remarkable fact in the history of the Empire of Japan adds weight to our affirmation. It has ever been the policy of its Govern-

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\* Professor Mozley, *Ruling Ideas in Early Ages*, p. 241.



ment not to elevate, but to repress, the aboriginal Aino race, once inhabiting the islands, as the names of harbours indicate, far down into the south, but now limited to Yezo. It was of that policy to deny to them the rudiments of such a civilization as the Japanese themselves enjoyed. They were counted by their masters as on a level with the brutes, and of design they were retained in that degradation. The Confucian maxims availed not for their relief; nor did the precepts of Buddha, so influential in Japan, nor the dictates of Shinto, induce their votaries to succour the downtrodden Aino. The first civilizing agencies that have ever touched the Aino people are represented in the Missions of this Society, which in every truest and most enduring sense has commenced the uplifting of that degraded race.

We count it, too, of primary importance to consider that in the quantitative analysis of Christianity and Civilization, History has furnished us with exceptionally favourable advantages. On her page we have opportunity to study these two Forces apart and in conjunction; we are able to weigh them in their simple as well as their compound states. While the analysis of a Christianized Civilization may be unquestionably an undertaking of infinite difficulty, it is not necessary that we should be reduced to the necessity of such analysis under conditions so arduous. An infinite wisdom has, we believe, ordained that the impotency of humanity, not alone in the science of God, but in the fields of Civilization, should be abundantly demonstrated in the period of the historic past. Nor are there wanting within the borders of the present evidences and testimonies whose voices with no uncertain sound affirm the same truth. For brief periods, it is true, as compared with the more protracted exhibition of the same teaching in the past, the light of these testimonies flashes out, but its lustre is vivid and unmistakable. In 1814 the Christianization of New Zealand commenced with Marsden, and with such success that Bishop Selwyn in 1842 writes, "We see here a whole nation of pagans converted to the faith." In 1840 the Civilization of New Zealand began with its passage into the political status of a British Colony and large immigration from outside. Then followed the ruin, the confusion, the blood, which have too often waited on the banners of Civilization, and the development of New Zealand was retarded immeasurably in its course.

The *Standard* of October 16th, 1872, reported Lord Dufferin testifying in another part of the globe to the enormous improvement in all social and material advantages by Christian teaching where Civilization had not yet intervened, in the Church Mission of Metlakatla and the Methodist Mission of Fort Simpson. While the *Times*, in a leading article, laments the uprooting in Central Africa of all the influences of Civilization with the termination of the Pachalic of Emin and the turning of his face, in company with Mr. Stanley, to the Coast, there appears, coincident with that relinquishment of the Central Province of the Continent, from out of the dark depths of Mtesa's blood-stained pale, the figure of the man in the white raiment of an outward civilization, and in his hand the volume whose very presence affirmed that the seed of truest and most enduring culture and

civilization had already germinated in that field which a Christless Civilization was abandoning in despair.

We may claim, then, in conclusion, to have enforced with moderation, but with strength of irrefragable demonstration, that the connection of Christianity and Civilization is not accidental but essential, not external but vital; for the soil in which alone the plant of a permanent and progressive Civilization will root is that of the moral being, and it is in the function of Christianity alone to prepare and subdue that soil into readiness for its implantation. We have attempted to exhibit something of that ignorance of the illimitable width of human nature and needs displayed by those who would treat man as an intellectual machine—a mere sort of calculating toy which another sort of Mr. Babbage might devise. We would strongly insist that nowhere within all the range of religious narrowness has such ignorance been illustrated as that which places the whole of man in the crucible of a physical analysis, or reckons the sum and crown of human knowledge to be incomplete without the rightful exposition of the families of the Monotreme. We must suppose that the Chair of History will be discredited by the scientific authority of these later days, and the ethical factor in the conduct of human affairs will be eliminated from the treatment of the problem. Yet it will be affirmed, in spite of the confident contention of the physicist, that considerations of Justice and Equity, however rightly or wrongly understood, are the pivots and bearings on which the axles of Socialistic and Individualistic ideas revolve, and these ideas appear to be extending their sway over the entire horizon of political life. Nor have we, we believe, uselessly pointed out, that neither Locomotion nor Commerce, with the extension of their several facilities, are any more than the improved instruments of true Culture; and we have, we trust, established that it is Missions, or in other words, Christianity in motion, that, seizing upon the central and cardinal points of human nature, implants there the germ of that mysterious growth which, though the fulness of its perfect stature lies out of sight in the far distances of eternity, still lends on earth its lower fruits of culture and the branching shades of its Civilization to the sons of men.

GEORGE ENSOR.

## THE PAROCHIAL CLERGYMAN IN REFERENCE TO FOREIGN MISSIONARY WORK.

*An Address to Clergy and Laity in the Palace at Liverpool on May 11th, 1891,  
printed by the desire of the Bishop.*



CLAIM no special qualifications for addressing you, except any which may arise from a very deep attachment to the C.M.S., and from twenty years' experience as an Honorary District Secretary, fourteen years in Nottingham with forty parishes to look after, and now six years in South Wales.

I have been asked to say something to "*encourage, to strengthen, and to help*" the Society's friends here in Liverpool. I have prayed God to direct my thoughts, and I hope He has given me the leading

idea around which I would group my remarks, and that is, *The Parochial Clergyman in reference to Foreign Missionary Work.*

I have chosen this subject designedly. The world is opening in a marvellous way to the preaching of the Gospel. The cry reaches our land, deeper, louder, and more widespread than was ever heard before, "Come over and help us." Those who conduct our Society's affairs are at their wits' end, humanly speaking, to know how to meet the urgent demands for many more labourers, and undoubtedly there must be a far, far larger and ever-increasing supply of men and means provided annually unless our Christian land is to be deaf to these calls, and practically to send back the answer, "We will not help you." It is impossible to reply, "We cannot help you," for at present the proportion is only one of every 5000 communicants in Protestant Christendom who goes abroad, and while the annual income of Englishmen is 1,200,000,000*l.*, and their annual savings 300,000,000*l.*, all Protestant Missionary Societies in the world only raise 2,000,000*l.* a year. Therefore I have chosen this subject of the Parochial Clergyman in reference to Foreign Missionary Work, because I have no doubt that, under God, the key to the whole position for success in this great work is in the hands of the Parochial Clergy. I have had intimate dealings with very many clerical brethren in this work for twenty-four years (I helped the Society four years at Boston in Lincolnshire before going to Nottingham), and with every one the dealings have been of the most friendly character; but I have always been accustomed to speak my mind freely, and tell them plainly my views of the question.

Undoubtedly every parish, more or less, is a reflection of the man placed over it in God's providence—of course, I except here those outside the Church's fold, who do not accept her ministrations. The work done in the parish, more or less, is what the incumbent likes or thinks desirable to support.

We often hear it said that the influence of the Church and of the pulpit is far less than it used to be. I very much doubt this—in fact, I believe it to be most untrue. Through education, the public press, and the literature of the day, the way in which that influence works may have changed. Men, of course, now read and think for themselves far more than formerly, but the Church has still a mighty hold upon the people. One proof of this I saw remarked two or three years ago—"Next to politics, there is no subject more freely and generally discussed than the Church and the Clergy."

At the Manchester Church Congress, when that great Free Trade Hall was packed from end to end for the debate on the Foreign and Colonial work of the Church, Bishop Mitchinson said words which I believe are perfectly true: "The Church of England, as a Church, is not sincere upon the great Missions question." Any who were present then will remember how cleverly he first delivered his attack on the Right Reverend occupants of the Episcopal Bench, then came down on the Clergy, and finally attacked the Laity.

I can say it more respectfully in the presence of one Bishop who has always been widely known for the deep interest he takes in the

work, that the Bishops of our Church might, as a body, show more practical sympathy with the work. Thank God, there are noble exceptions. But I have now to deal with the Clergy and Laity.

I know that in not a few parishes where the Clergyman takes no interest, warm-hearted Christian laymen and ladies—all honour to them—keep the cause going in their parish and neighbourhood; but these are certainly the exception and not the rule. The matter, then, does chiefly rest with the Clergy. And here I know there are very many noble examples of laborious, self-denying, enthusiastic labourers, who work the cause admirably in their parish from year's end to year's end. But are these the rule? Do such men form the majority among the Clergy? I fear not. My belief is that they are made rather conspicuous objects by their rarity—yes, and too often they cause some little amusement by their very eagerness in this holy enterprise.

It was stated not very long ago, on the authority of the Canterbury Convocation, that nearly one-third of all the parishes in that province, and more than one-quarter of all the churches in London did nothing for either the C.M.S. or S.P.G. I have not seen any statement about the Province of York. Some ten or twelve years ago a calculation proved that of the whole sum raised in London parishes in one year for the S.P.G., one-fourth came from one church. I have often said, and I now repeat it thoughtfully and calmly, with no other desire than to say the truth, if there is blame anywhere for this state of things, it lies mainly with the Parochial Clergy.

I. *The Minister's own view of the work generally.*—Every Christian will surely allow that for a right view of any question which at all bears upon religion, the first appeal must be to the Word of God. He will surely allow that he must try and ascertain God's mind and the will of Christ, if his own views are to be correct. And in proportion to his measure of love to Christ and his standard of Christian attainment, he will love most dearly those causes which seem to lie nearest to the heart of God, and he will strive to follow most diligently after those duties which seem to bring the greatest honour and delight to the Saviour Himself. If this is so with ordinary Christians, surely it should be more especially the case with all those called to the very high and sacred office of the ministry.

We can hardly open the Bible, certainly we cannot at all carefully study it, without finding everywhere that redemption through Christ is God's grand purpose in revelation, ah! and in creation too—that salvation through the blood of the Lamb is the great end in view for which God works, which brought the Son of God to earth, for which He is now exalted to the Father's right hand in the heavenly places, for which the world in its present form is kept standing, which is the admiration of angels, which will be the ceaseless song of the myriads of redeemed saints throughout eternity, and which brings the greatest glory and delight to the Triune Jehovah.

An impartial study of Scripture will also teach, not only that this salvation is adapted and designed for each nation under heaven, but that God's purpose is to bring in some of every people, and that He is equally glorified in the conversion and sanctification of the rudest

Hottentot, the wildest Indian, and the proudest Chinese, as in that of the most cultivated, civilized, and intellectual European. I believe, with all our prejudices of race and nationality, it is very hard for us practically, whatever we may hold theoretically,—it is very hard for us to act on the conviction, “God hath made of one blood all nations of men on all the face of the earth,” and also, “There is no difference, for whosoever shall call on the name of the Lord shall be saved.”

I believe also that the study of comparative religions and of the so-called virtues of the Buddhist and Mohammedan faiths makes it increasingly hard for some minds to hold fast with unshaken faith to such passages as John xiv. 6, “I am the way, the truth, and the life: no man cometh unto the Father, but by Me;” and Acts iv. 12, “Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.” Any doubts here will effectually paralyze zealous missionary effort, although the result may be so gradual, like a creeping paralysis, as to cause little attention for some time.

I remember talking with a devoted retired Indian missionary, now gone to his rest, who acknowledged that his mind had been greatly impressed by what are known as “conditional immortality” views, and, in reply to my question whether he could in preaching (he had a parish at home) put the full offer of salvation as freely as before, urging all sinners to accept Christ, he frankly allowed that he could not.

With reference to Buddhism, I may just observe these points: (1) it does nothing for women; (2) everywhere when it prevails, infanticide is practised and sanctioned; (3) it entirely leaves man to his own resources; (4) it offers no help for the present life; (5) it is essentially selfish. Of Mohammedanism, Mr. Palgrave, who is no mean authority on Arabia, says, “When the Koran and Mecca shall have disappeared from Arabia, then and only then can we seriously expect to see the Arabs assume that place in the rank of civilization from which Mohammed and his book have, more than any individual cause, ever held them back.”

May I give one advice to my younger brethren in the Ministry? If you are drawn or inclined to study these questions, do not yield to the unmanly, cowardly habit of refusing to read both sides, and, not only get your mind first well imbued with God’s Word, but take all these questions to Scripture, and see how they stand that test.

As we look carefully into the New Testament, the Gospels show plainly that our Lord in His teaching, and specially in many parables, plainly declared His purpose to be a world-wide proclamation of the Gospel: that He left it as His standing orders to every member of His Church, to the Laity as well as to the Clergy, as far as lay in their power, to go into all the world and preach the Gospel to every creature: that no sooner had the Holy Ghost descended, than the early Christians went everywhere preaching the Word: not waiting in one place, or district, or country, till all were Christianized, but, after visiting a place and planting a little Church there, moving on ever further and further to make Christ known in all parts of the world.

History, besides many independent testimonies, declares how the early Fathers of our Church obeyed the Master's command by bringing over the Gospel to these shores, so that we to-day, under God, owe all our light, our liberty, our peace, to their missionary labours.

A careful attention to the teaching of our Church in her services will convince us that a right view involves our belief, as Dean Vaughan says, that "God's field in which the seed of the Word is to be sown is not England or Great Britain only, but that God's field is the world." All the Canticles in Morning and Evening Prayer, the Prayer for all Sorts and Conditions of Men, several of the Collects, the Litany, besides the Psalms, the Lord's Prayer and the Creeds, distinctly affirm or involve the salvation of other nations besides our own: so that a fair and careful interpretation of these parts of our Service will make all good Churchmen to have a thorough missionary spirit, and to adopt Augustine's Creed, "A whole Christ for my salvation, a whole Bible for my staff, a whole Church for my fellowship, and a whole world for my parish."

Apart from any definite missionary spirit, surely the desire to be well posted up in all the great movements and enterprises of the present day, so as to have an intelligent view of the forces at work in the world,—surely this bare desire will lead every Christian minister to watch carefully one of the greatest wonders of our day—I mean the way in which the world is opening up to the Gospel, so that there is scarcely a country of the world where the missionary cannot go; and the marvellous network of Missions which some 150 Protestant missionary societies with their 3000 ordained European and American missionaries, over 3000 lay workers (men and women), 27,000 paid Native evangelists, and 2500 ordained Native pastors, are spreading all over the world, preaching the Gospel in twenty times as many languages as were spoken on the Day of Pentecost,—surely such an agency as this cannot be ignored by any one who desires to keep in touch with the progress of the world.

Then, if the Christian minister be in any true sense worthy of the name he bears, and if he have anything of the mind of Christ, he cannot fail to be deeply interested as he finds the Gospel now, as of old, "the power of God unto salvation" among every race and rank of men—how the same trials, the same privations, the same hindrances, the same triumphs are experienced now as in apostolic days—how the blood of the martyrs is being proved over and over again to be the seed of the Church—and how a careful calculation shows that, taking all the altered circumstances into consideration, the Gospel in this nineteenth century has won even greater triumphs in non-Christian lands than she did in the first century of the Christian era.

Another practical view of the work should be considered by every Christian minister, and that is, the general result in his own parish of fostering a missionary spirit and spreading missionary interest. I heard the present Bishop of Norwich say twenty-three years ago what surely is still very true: "I believe there is scarcely any other instrumentality that could be named that in the last fifty years has been so influential in the Church of England in maintaining sound doctrine,

in stirring up love to our Redeemer, in awakening our Church to the high privilege of her position in the world at large, and in stirring up the ministers of our Church to labour for souls in their own parishes, as the Church Missionary Society."

I say that, independently of a spirit of obedience to the Saviour's command, and of the untold blessing which results to the heathen world, it pays a minister well, for the good of his flock, to take up missionary work among them with all the vigour he can possibly throw into it.

II. *The Minister's action in Missionary Work.*—I hope you will forgive me if I am plain and practical. I do feel very strongly that a solemn responsibility rests on us all, in the sight of God, when we have opportunity in this work, and specially on me to-day in this very important centre of Christian activity, to try and help one another, and I have always found that practical hints are most valued.

Need I say the Clergyman will pray for this work regularly in private, and also in the family? It has been found useful to devote one morning a week to missionary work at family prayer, say Friday morning. Begin with a missionary hymn; let every member, servants and all, learn by heart and repeat some text on the subject; have a short piece read out of some recent missionary journal or magazine, and then use a missionary Litany. An excellent missionary Litany, by the late Dean of Norwich, and published by Parker of Oxford some years ago, ought to be much more widely known. The Rev. J. B. Whiting, of Ramsgate, has just published another.

Then Public Prayer. Surely the cause should have a definite place in the weekly or monthly prayer-meeting, and every parochial anniversary in town and country, no matter how small the place, should be preceded by a special prayer-meeting, if nowhere else at the vicarage. Surely every Clergyman should preach at least one of his own missionary sermons, or, if he is fortunate to secure a stranger for the whole Sunday, on the previous Sunday he should preach directly on the cause and show his people that he takes a real personal interest in the work.

Should missionary facts and information be given from the pulpit? I know there is diversity of opinion. To my mind there is not the slightest doubt that they should be given, and that freely—on this one ground mainly, that the annual sermon is *the* only opportunity which a majority of our Church people have of hearing about the work. Liverpool may be an exception: I hope it is, but I believe, speaking generally, that you very seldom reach by a meeting more than one-fourth of those whom you reach by the pulpit. I doubt whether the proportion is so large as one-fourth. Certainly, as a rule those who do not go to a meeting do not read missionary literature, and therefore all the information they get is from the newspaper or from worldly friends who say they have been to India, lived there, seen no missionaries, and nothing is being done. I suppose we all know that statements like this are being made again and again every day. Surely it is these half-hearted Church people we want to reach, (1) to do their souls good, (2) to stop their cavilling and objections,

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(3) to enlist their help and sympathy. In these practical days, many give according to their estimate at the time of the value of the work done, and when no facts are given from the pulpit, many hard-headed business-men conclude, either that there is nothing to tell, or (pardon the plain speaking) that the preacher is too lazy to get up the information.

Experience tells me most convincingly that very few realize the objections and hindrances which are operating in many minds against missionary work. A sharp business-man told me we had better let the heathen alone. In reply I showed him *Christ* says, "Go;" *you* say, "Don't go;" "therefore, practically, *you know better than Jesus Christ.*" At this plain putting of the matter, he was somewhat staggered.

The annual meeting should be one of the chief events of the year, and, where practicable, not close upon the sermons, when the people have just given, but after an interval of, say six months, so as to bring the subject before the people at least twice a year. No other parochial meeting or lecture should be allowed to clash, lest the interest or attention of the people should be in any way diverted from the all-important meeting. Unless this neighbourhood is distinctly different from every other, while some meetings are very hearty and successful, others are cold and tame. My invariable experience has been that all depends on the parochial clergyman. When he advertises and placards freely, invites his principal people by personal call or circular, gathers some together in a social way beforehand, and shows that he spares no pains to work it up, then a good meeting is sure to follow, which not only helps the cause, but, with God's blessing, leaves a distinct influence for good for many months, and, maybe, years to come.

For the meeting have printed leaflets, that all may join in a well-known missionary hymn. Do not let the opening prayer be a mere form. Try and secure a few earnest words from the chair, which will give a tone to the whole meeting. Abolish, as far as possible, resolutions and votes of thanks. Give the Deputation full swing. Do not make it too long, and send the people home rather wishing that the meeting had not closed so soon.

Carefully secure a good Deputation, and do not leave it to the Secretary to send any one. Town meetings require one or two longer addresses. Country meetings often prosper better with three or four shorter speeches by those who get up because they have something to say, not because they have to say something. While preparation is indispensable, to my mind it is a sad disgrace for any Christian minister, younger or older, to confess at a meeting that he knows nothing about the subject. The best information can so easily be obtained from the Society's periodicals and publications, that where there is the will, the way can very easily be found. I know a Colonial Bishop who, in his first curacy, always read some of the C.M.S. monthlies every Sunday. Where you cannot have quarterly meetings, the weekly service gives good opportunity for a direct quarterly missionary address. And where conferences, or Union gatherings, or local meetings are held, the neighbouring Clergy will



try and attend for example's sake, as well as to have their own interest deepened.

In the parish the subject will never be allowed to drop out of sight. Besides endeavouring, as far as can be, to cover the ground of the whole parish with earnest collectors, the aim will be to get a box into every possible house, keeping a strict list of the holders, and getting all in at least every six months. I have often found persons are not box-holders simply because they have never been asked, and also have never thought of it.

It is a good plan to get all the candidates together on the evening of the confirmation day, and, after an address on the Christian life, invite each to take a missionary-box in remembrance of their self-dedication to God.

May I suggest that every parish should have a box secretary, who strictly looks up every box each half-year? At the box-opening, when sometimes a tea and address are given, the Clergyman should always be present to encourage every holder, and to show the deep personal interest which he takes in the cause. No doubt it is an exceptional case, but if the Rev. G. F. Head, of Christ Church, Hampstead, can raise in one year 260*l.* by boxes alone, a very large sum is lost to God's cause by not working this source of income far more widely than at present.

When any subscriber or box-holder removes to a new place, always follow him up. The money can very easily be transmitted through the post, and much missionary interest is thereby sustained and developed.

May I say a few words on the minister's action in his own family with reference to foreign missionary work? Under God, I owe any interest in this most holy enterprise to a now sainted father, called to his rest thirty-one years ago, and who first took me, thirty-three years ago, to St. Bride's, Fleet Street, when Canon Miller preached the annual C.M.S. sermon. Should not all Christian men, and especially all Christian ministers, from the earliest try to foster a missionary spirit in all their children, especially in their boys? Why do we hear of so many Clergymen's sons entering the army, the navy, the Indian Civil Service, going to all parts of the world for gain, and so few entering the foreign mission-field?—ah! why? Let conscience answer. Last Tuesday, in London, I heard two Clergymen on the platform, the one rejoicing in the honour that his son had just been accepted for missionary work; the other regretting that his son, on the ground of health, had at present been rejected. If our own sons do not set an example of interest in this work, what can we expect in the sons of others? Surely we ought to be continually on the look-out for candidates for missionary service.

I fear we are apt to forget how we are watched in our family life. I shall not easily forget the scorn with which a sharp, clever businessman told me how a Clergyman was just sending his son to a theological college for the ministry, when that youth had entirely failed in business. And I could tell painful instances where the way in which the missionary deputation has been received, and the missionary

sermons and meeting regarded, has revealed a sad lack of missionary spirit in the minister's own home. Can we expect a true missionary spirit to grow in our people's families, if they see it lacking in our own family? And I would go further—Is there any subject or cause which our people ought to see us take up with warmer zeal and interest than this glorious missionary work?

I have spoken principally to my brethren of the Clergy, because I feel how very much lies in their hands. I hope the Laity present will feel they have a solemn responsibility to support and encourage their Clergy in this grand service for the Master's glory. If I have spoken too plainly, God knows I have endeavoured to speak with love and with great consciousness of my own shortcomings. I hope I shall always remember the advice, Hit hard and hit straight, but always hit fair.

Some may say, "All this involves an immense amount of time and labour." Dear friends, is not the cause worthy of it? How soon our "night" will come, we know not. Surely, when it does come, one regret will be, how little we have done in this holy cause! May we all be able to take up St. Paul's words, "The love of Christ constraineth us." May we all have grace to live out the lines written by Bishop Vidal when asked to remain longer at home from his West African diocese:—

Who spoke of rest? There is a rest above—  
No rest on earth for me. On, on to do  
My Father's business. He who sent me here,  
And set me all my work to do for Him,  
He will supply me His sufficient grace,  
Upholding, comforting, supporting grace.  
Grace to be doing, to be suffering,  
Not to be resting. There is a rest above.  
Rest in Jesus. Jesus is in heaven:  
Therefore is rest in heaven,  
My rest is there.

J. ALLAN SMITH.

## NEW OPENINGS ON THE NIGER.

### *NOTES OF A SHORT JOURNEY INTO IBO LAND.*

BY THE REV. H. H. DOBINSON.

[THIS most interesting narrative shows us what inviting openings there are in the countries lying behind the river-banks of the Lower Niger. Here are populous towns, only thirty miles from the river, still virgin soil for the Gospel.]



**D**URING the time of the Rev. H. S. Macaulay's residence at Asaba as the agent of the C.M.S., some communications passed between him and the famous King of Isele. Small presents were exchanged, and Mr. Macaulay expressed a hope of being able to accomplish the journey from Asaba to Isele to visit the king, who was very anxious to see him. Mr. Macaulay, however, was never able to make the journey, and his removal from Asaba

precluded all possibility of further communications.

The arrival of Mr. Spencer in his place, however, again opened the question of a journey to Isele, and the king repeated his pressing invitation, through the means of Obi, one of Asaba's many kings, his real name being Mbasuso. As early as October, Mr. Spencer mentioned this to me, and I told him to try and arrange a week's journey during the school holidays at Christmas.

On Sunday, January 4th, I left Onitsha, early by canoe,\* in order to be present at morning service at Asaba. and to celebrate the Holy Communion. There was a large congregation, and a little band of seventeen communicants who stayed afterwards for the Lord's Supper. A very happy Sunday it was, closed by the singing of some of Sankey's hymns.

*January 5th.*—On Monday morning we were up in good time, and after going to the R.N.C.'s store close by to get some tobacco and cloth for presents, and necessaries of the journey, we had tea and were ready about 7.30 to be off. Not so our guides and carriers, however, who put in no appearance at all till fully 8.30. Then there arrived the great and important Mbasuso, with high scarlet fez and long blue tassel and beautifully carved ivory horn, together with five of the King of Isele's servants. They at once sat down and suggested that as it was late now, we should wait till to-morrow before starting. This idea we at once exploded, and got them to look over and sort the various loads. This they did very gingerly, and then calmly observed that they would now be going to prepare some food to eat, as they had eaten nothing to-day. This seemed too bad, but we could only give in at once, and got them off with the loads as quickly as possible to go to Obi's house, promising that we would come ourselves after them in half an hour. After waiting a short time, therefore, we followed them up into the town for a good mile and a half to the quarters of Mbasuso, only to find that they had hardly begun to make the smallest preparations of any kind. So down we sat again and simply waited as patiently as possible. (Much of our lifetime here is spent in simply *waiting*.) It seemed to us to be a wicked waste of time, because the sun was creeping up, and was going to make our start very hot and trying. To the Natives here, however, it seems to be quite immaterial whether they walk in the cool morning or at scorching mid-day.

By-and-by, about 10.30, something like a start was attempted: the bearers began to get their loads hoisted on to

their heads, and Mr. Spencer's "baby" organ was "headed" by a powerful young woman, who proved to be a close connection of the King of Isele, and the wife of Mbasuso, our guide. Now we are fairly off, we thought; but no, we only went about one mile, and then marched right up to a big chief's house, in order to procure two carriers to go all the way with us. This chief is a bigger man than most of the kingly 400 at Asaba,† and he would not be satisfied except we came in and sat down and told him of all our plans. This was a little exasperating, for it was now fully eleven o'clock, and we were still well inside Asaba town. This man began to ask us if we knew about the road being far and difficult, and so on, and was not very encouraging. I said if it took three days to get to Isele, I meant to get there some way or another. At last we got our two bearers, and our eight loads were at length hoisted up, and we walked away in single file, a party of fourteen altogether. By this time it was probably past 11.30, and very hot. But we were mercifully preserved. The sun did not "smite us by day," because our road lay through groves of trees and shady lanes for the first two hours' walk.

Having made so late a start, we did not expect to reach Isele till the next day. In this supposition, as it turned out, we were right. At first our road lay through shaded lanes until it emerged on the famous Asaba farms. These farms are truly worth seeing; they extend over thousands of acres of land, and are kept clean and orderly. Yams, of course, are the chief product, but there was also abundance of beans and cotton, the latter in flower and bearing; also the downy, snow-like material which the Natives pull and draw into threads to weave their beautiful white native or "country" cloths. Besides these we saw quantities of the sugar-cane plant.

We were walking on admiring, as far as the heat would allow us, these beautiful farms, when suddenly our bearers in front dropped their loads, and rushed in amongst the tall yam-sticks with drawn knives, just as if about to attack some hidden foe in the

\* Onitsha is on the east side of the Niger, and Asaba on the west side.

† The 400 "kings" at Asaba have often been mentioned in the letters of Bishop Crowther and others.

bush. They, however, soon came back, bringing a large supply of the sugar-canes, which they divided among the party, to our great relief. The stalks were as thick as a stout walking-stick and, though tough and fibry inside, were full of juice which was most delicious and refreshing, and which put a new life into us. We began now to pass the farms, and to enter the bush-covered, undulating country beyond, which we have often observed from the hill behind our house at Onitsha. In the valleys between the ridges the forest is very thick and gloomy, but oh! how delightfully cool and friendly to us now with its deep shade! We passed several of these ridges and valleys, but found no water in any one of the depressions, not even a dried-up watercourse. In fact we were rapidly leaving the land of water, and entering into a springless, riverless country.

Our first resting-place was Okpanam, a fine clean town, full of splendid cattle, about nine miles distant from Asaba. Here we rested in a chief's house for half an hour, and got our last taste of good water for a few days. After leaving Okpanam our road lay through dense forest-land for the next six miles. Magnificent cool groves were these, where, without hats or umbrellas, we could walk with pleasure during the greatest heat of the day. Soon we were walking among hundreds of the kolah-nut trees, carefully planted by the Natives in uneven rows by the wayside. The forest is truly magnificent here. Far away above all other growths spread the giants of the wood, rising often 120 and 150 feet into the air, with gaunt, bare stems diving down into the bush below. These huge monsters are unfettered in their growth up aloft, and revel in the sunshine all day long. Far below them come other trees, which in England we should call giant forest-trees; and again lower down still, less aspiring trees, like our chestnuts and sycamores; and last of all, the bushy undergrowth of tangled shrubs and bind-weeds, forming in places an impenetrable mass of fibres and branches. This lower brush-wood meets almost continually over one's head to form the most lovely, cool,

shady lanes. Here it was that the carrier of our harmonium found his task very difficult, for his awkward-shaped load was kept continually catching in the hanging tendrils and branches. Among the most lovely sights in these forest places is the gigantic cotton-tree, just then a perfect mass of scarlet cup-shaped flowers, which bloom before the leaf, and, falling on the ground, make quite a carpet of red for one to walk on. We had, however, little time to look at or pick the many beautiful plants and flowers which we saw along our route, for the day was beginning to show signs of closing up.

At length our path emerged into the head of a magnificent leafy glade, at the end of which, at the distance of about half a mile, we could see an immense gathering of people in a fine open space, which turned out to be, on a nearer view, a market-place filled with market-women. The name of this town is Isele-Asaba,\* and it is the first of the group of three large towns under the King of Isele, who resides in the farthest away of the three we were about to pass. Our approach caused a tremendous commotion, because I was the first white man ever seen by them in their town. They rose up *en masse* from their bargaining and began to shout and yell and cheer, many of them waving their empty calabashes in the air and beating them like drums till we came near. Then the market goods were all hastily packed away and snatched, and we simply routed and upset the whole place. They fled as if in fear, from our line of approach, and stared eagerly from a safe distance, and when we had passed, followed us in huge numbers, many of whom, racing past us for a few yards, would turn and gaze curiously and almost sadly on the strange appearance of the white man. I never could induce one boy or girl to smile at me, they seemed so scared and full of undefined dread.

Thus tumultuously attended we passed on into a chief's house. The yards of the house were at once crammed to their utmost capacity by a staring, silent crowd to whom we at once began to speak and sing. We told of our reasons for coming so far, and of our hopes for their country for

\* These double names are curious. Of course, Isele-Asaba must not be confounded with Asaba, nor Onitsha-Ugbo with Onitsha.

the future. After this the master of the house asked us to go within, and there urged us to stay the night with him, as it was towards evening and the day was far spent. It was just a little after five o'clock, and we were very reluctant to lose the remaining hour's light, so to his great regret we decided to push on to a small village about two miles away and to get a lodging there. It was about dusk when we reached this small village, and our guide, Obi, marched up to a house-door and dived inside to interview the owner. When he returned we were considerably dashed by his news. He had seen the master of the house, who was unwilling to give us shelter for the night. It was now decidedly dusky, but there was no other course open to us but to press on to Oboro, a town about six miles away. We were all fairly tired by this time, but tried to move along quickly. Darkness rapidly set in, and the gloomy forest road was quickly almost invisible. At one place the darkness was complete, and I could not see my hand before my face. How our guides could see at all puzzled me. I was obliged to call one and give him one end of my umbrella while I followed behind, hanging on to the other end. At last I was obliged to stop the carriers and search out my lantern, which, when found, I lighted. It was most useful, and we went stumbling on in semi-darkness over stumps of shrubs and over trunks of trees which had fallen in numbers across our road until it must have been fully eight o'clock. Now our guides said we were drawing near to Oboro. Soon we reached the outskirts, and at once Obi silenced his clanging bell (the sign of a chief here), and we proceeded in silence up the fine broad streets. Before we had gone very far a loud voice challenged us, and our guides hurried us on so as to avoid all chance of being mistaken for enemies making a night attack.

The house at which we at last stopped was a small low building, the walls of which were chiefly composed of five thick logs set on end. Inside, the house was in the form of a hollow square, in which was assembled a good large company, sitting and smoking a friendly pipe by the light of the dying embers of a wood-fire on the floor. Though we were in number fifteen, the master of the house was hardly at all put out or upset by such an unusual

arrival so late at night, and after the usual long period of silence, broken now and then by salutations and questions about lodging, &c., he began to busy himself about getting food for our party. Kindness itself seemed to be impersonated in the good man, and for the next two hours he and his people were hard at work boiling and cooking quantities of yams and palm-oil soup. At last all were satisfied, and my bed was laid with much ceremony and care in the best place, called the *ukpo*, really the raised mud seat of the house-owner, who always sits there.

To our immense joy and relief there was an entire absence of mosquitoes, and our nets, which we were so careful not to leave behind, were never once put up during the four nights we spent in this country. The reason of this is doubtless to be found in the extraordinary scarcity of water in the country. When we were preparing to mix some boiling water with our cocoa paste, the dark-brown colour of the liquid in the pot made us think we had got the water from a fearfully dirty pot. This, however, is, we found, the normal colour of the water in the dry season; and on inquiry we learned that there are no streams or springs or wells in the whole place. What then do they do for water? They are equal to the occasion, and dig huge well-like holes, twenty or thirty feet deep; into these is drained the water which falls during the wet season, and consequently the muddy appearance of our cocoa-water was explained at once. For all the scarcity of water the people are fairly clean, and keep their beautiful white cloths respectable.

When I was fairly turned in, the others began to distribute themselves about the floor, and soon were lying in all directions, one man being half under and half outside my bed. Just as we seemed to be settling down for the night, Stephen, who had come with me from Onitsha, a good young Christian of Abutshi, got up from his mat where he was lying and began to speak to the assembled people; they began to listen attentively and after a time even eagerly. Stephen warned up to his work and poured forth heaps of abuse and ridicule on the customs of his own people at Abutshi. These remarks were greeted again and again with shouts of laughter from the boys assembled. Their amusement, how-

ever, does not mean a jeering spirit, but only interest and excitement. I have always observed such laughing whenever any of their native customs and practices are exposed and ridiculed. For nearly an hour Stephen held forth, until Mr. Spencer and myself were both exceedingly drowsy. This talk did good, as we found next morning, when some of the boys who had heard him begged Stephen not to go away, as they saw him preparing for a start after early breakfast.

*Jan. 6th.*—Morning seemed to come much too soon, and before it was at all properly light Mr. Spencer suggested that we should have prayers before the people began to crowd in. This was excellent, and all our boys kept quite quiet and orderly while we thanked our Heavenly Father for the mercies of the past night. No sooner had we finished than all was noise and confusion. The news had spread all over the town, and crowds assembled to see the white face. While our tea was preparing I made a dart outside to get a breath of fresh air after the rather hot atmosphere of the house. My appearance caused a tremendous consternation, and all scattered and fled as I approached. It is a curious sensation, I assure you, to be so regarded as they regarded me. I believe they thought that if I touched one of them he would die. I took a rapid stroll down the road and turned back, soon to find Mr. Spencer out, too, with his concertina, ready to begin business. We halted under a fine tree, and immediately had a crowd of 400 people, I am sure, around us. To these we spoke our message and sang a hymn, and eagerly did they listen. As I was speaking and dwelling at length on the *leaving* of idol-worship, &c., &c., a man in the crowd shouted out, "What are we to follow then?" This was a famous question for us, and I gave place to Mr. Spencer, who was able to tell them the positive side of our story to him. Mr. Spencer, speaking to them in their own tongue, was listened to with great attention.

After this we returned to the house and had breakfast, followed by a vast crowd up to the very doors. The house-walls being composed, as I said before, of upright logs not closely placed together, form something like a huge

cage, round which hundreds of people were pushing to get a look through the bars at us. I expect the lions at the Zoo feel something the same as we did that morning, as we sat eating. Every hole and crack which afforded a glimpse was occupied by a nose and a pair of bright eyes, which were very quickly removed if I happened to go in their direction. Soon we were on the way again, after a call on our kind host's brother, who thought it fitting to keep us waiting a huge time, according to the usual custom of big men.

A walk of six miles brought us close to Isele. Our way, as before, lay through dark and shady groves, in which we could walk comfortably. We issued on to a fine broad street, on the outskirts of Isele, about 9.30 a.m. Great and fine streets are there; not winding and dirty, but straight and broad, and clean, so different from the crooked, dirty paths of Onitsha and Oboci.\* After a mile or so we came to a fine walled enclosure, the walls of which, about six or seven feet high, were rudely carved and marked with rough figures of alligators, leopards, and other fearful-looking creatures. Around two sides of this enclosure we walked in the now blazing sun, and issued out into a splendid open space, which proved to be the approach to the king's quarters. Here were splendid red mud buildings, with walls twelve and fourteen feet high, and roofed in with bamboo poles, and splendid big leaves, which grow in abundance in the bush, and form an excellent thatch, lasting, we were told, as long as five years without requiring renewal. We were led at once into a large courtyard, and were very glad to sit down and rest awhile. Here we waited a half-hour or so, being curiously watched by a crowd of the king's servants and chiefs, and others, who began to assemble. Presently there was a stir and a clanging of bells in the far corner, and a crowd of naked serving-boys was followed by the famous King of Isele. His appearance was that of a young man, about thirty years old. Fine and well-favoured, he had most beautiful and delicate hands and feet, the result doubtless of an entirely idle life, for he only goes out of his house once in each year, and then only for a short time. His dress was similarly clean and spotless. Naked to

\* Oboci and Abutshi (mentioned previously) are the same place differently spelt.

the waist, he was dressed below with folds upon folds of beautiful cloth, which stuck out round him as he walked, like a small crinoline. A few beads here and there completed a very simple yet most becoming costume. We saw none of the tawdry and flashy dress in which the petty kings of Asaba and Onitsha delight to deck themselves. His court also struck us with wonder. It was not unruly and noisy, as is usual in kings' houses here, but quiet and orderly; and each whispered order of the king's to some attendant was rapidly caught up and carried out, without any confusion. The chiefs, too, who were present, paid him such evident respect, and executed his wishes so exactly, that we felt we were in quite a different atmosphere from the unruly, noisy manners we were used to down near the Niger. We had brought a small present with us, and began to produce it at once, whereupon the king immediately retired to a more quiet and private place, where we were able to unpack and present our tobacco and cloth, with which he expressed himself highly delighted. The next business was to unpack the baby harmonium, and to give the king a taste of its tone. The king had especially requested to see this instrument, having heard of its report from Asaba. Then we closed it up, and, with a promise to return in the afternoon, we asked permission to go to our place of rest and eat, for it was fully twelve o'clock by this time. Very weary and tired, therefore, we started for our place of abode, a house put at our disposal by one of the chiefs, which was half a mile away from the king's place. The house consisted of three separate buildings; the first an open square with covered sides, and with cool-looking recesses for sleeping in, all round it. Beyond this outer house, we arrived at a smaller walled and roofed building, and through this we came to the innermost house, the private place of the master. Here we made ourselves at home, and glad we were to rest, while our kind host busied himself here and there to make all comfortable. The king quickly sent down some dried meat, and soon after a goat, one of which, he said, he must send us each day that we remained in his town. Mr. Spencer and Stephen looked after all preparations, and produced quickly as acceptable a meal as I ever tasted.

As a very special treat we were

brought a calabash of "fine water," as they call it. This proved to be rain-water caught before it reached the ground, probably two months ago, and kept in calabashes to be drunk sparingly during the dry season. This "fine" water was indeed a shade better than the red and muddy stuff we had seen before, but its taste was very disagreeable, and it was full of choice vegetable matter, scraps and shreds of leaves and moss.

After a short rest we sallied forth with our harmonium to visit the king again. We were shown into his inner room again, and waited as usual. During the interval between our two visits the king had summoned Obi and Philip, a young Asaba Christian who was with us, to deliberate with them what to do to us to show us all respect. We instructed Philip to say we were quite happy and needed no ceremony and fuss, and only asked to be allowed to go freely about the town and to be friendly. This afternoon visit to the king was an opportunity to speak directly to him, and so I began by telling him a little of my own country, of its distance away, of its great white Queen, of her Christianity and of God's blessing on her land. I then put before him our object in coming, and the message of salvation from God to him and his people. I fear, however, his chief thought was of the advantage he was gaining over the neighbouring monarchs by our visit. Mr. Spencer followed with the story of Jesus, His life and death and resurrection. Several hymns and some playing on the organ took up all our time till darkness began to set in; and so we said good-night, having received his permission to spend the following day in his town. After our evening meal was over, we all adjourned into the outside house, where we found a crowd gathered, who had sent several urgent messages to ask us to hurry up. They listened eagerly as we talked to them. They seemed to be incapable of getting wearied either of looking at me or of listening to the music and talk about Jesus. Oh! what grand opportunities these were! We found much more response to our message in these quiet evening gatherings than from the larger open-air preachings. Outside, men, women and children push and gaze and whisper, and of course are standing; inside, with all quietly and comfortably seated,

they seemed just ripe to be taught. At last we were fairly tired out ourselves, and having had prayers with them all, we began to make preparations for bed, which, when they saw them, they very reluctantly began to depart one by one until we were left alone, and thankfully and full of joy we turned in for a good night's rest.

*Jan. 7th.*—The morning was begun with prayers, and then Philip and Obi went off to see the king and get a guide to take us about the town, promising to return at once. We waited and waited for them to come back, but they came not, and the precious cool morning hours were flying away and no work was being done. So at last we could wait no longer and we set out to find the missing ones. We got to the king's quarters, and he insisted on our coming in, when he heard we were come. This we did very reluctantly, because we wanted to be at work in the town. The king selfishly wished us to stay all day with him; this, however, we could not do, he himself had promised us to go where we pleased to-day. We took our leave almost at once, and went off into the streets to visit and preach. Our guides took us away up the straight and clean roads for about two miles to the house of the first chief. We entered into his yard and sat down to wait, very impatiently because crowds were gathering outside to whom we longed to speak. Minute after minute went by and no chief came. It is customary and the right thing for a house-owner to delay long before coming to see his guest. To hurry out at once would show a want of dignity and self-respect. If you are a big man here, you must never walk fast or be in a hurry to get up or move about. At last we could wait no longer and got up to go, when the master suddenly arrived, rather perturbed, I am afraid, by our extraordinary desire to get on. After brief salutations we all adjourned to the shade of a grand group of tall trees, and at once had a large crowd all around us to hear our music and singing and our message to them. After preaching from Mr. Spencer, Stephen, and myself, we again adjourned into the house, while the owner disappeared into the recesses of his abode to procure the usual kolah. With this he came back, and we gladly received the nuts, which form the universal gift to visitors. The splitting up of the nuts

and the handing of them about is always attended with much ceremony. After this he brought out a goat for us, which I at once decided to refuse as courteously as possible, explaining to him that we came to him with no gifts and asked for none from him, but only asked leave to visit him freely and to preach the Gospel to all. Our refusal of his gift was evidently a great blow to him, and we felt sorry to give him any pain, but we persisted; and on our remaining firm, nothing would satisfy him until he had brought a further large supply of kolah-nuts, which we thankfully took from him. The question of receiving of gifts we felt to be a very difficult one. Being the first missionaries and white people to come there, I felt it right to make a strong protest in the matter, lest it should be thought by any that we had come for some other purpose than to preach Jesus Christ. Our guide, Obi and Philip were perplexed and even distressed at our refusal, and Mr. Spencer, too, was anxious to receive the present, but I decided not to give way.

We next went to visit the king's mother in her own quarters. Released from the tedious waiting and ceremony of the first chief's house, I walked away as fast as I could in the direction of the queen's village, to the great amusement of the people, who *cannot* understand being in a hurry. The consequence was that we reached the house and were seated long before the train of chiefs and others with us arrived. They came only to find the house packed full of people, and could find no seats. The usual long delay occurred, during which Mr. Spencer beguiled the time with Sankey's tunes on the concertina. At last the arrival of a number of absolutely naked girls, the queen's personal attendants, heralded the approach of the lady of the house. She appeared to us to be a youngish, middle-aged person of fine appearance, healthy and decidedly superior in looks. Her son was exactly like her, and we were all much struck with the resemblance between her and her royal son. We had a short talk to her of our message, and a little music, and then followed the usual kolah and again a goat, this time a large one. The goat I felt again bound to refuse as kindly as possible, to the good lady's great dismay. She thought we were



offended and that she had done something to make us angry, and not until Mr. Spencer rose and explained how kind the king had been in giving us goats, and how much meat still remained to us of those already killed, was she at all satisfied. Then we said good-bye and hurried home, fairly done and tired out, for it must have been now fully twelve o'clock.

While our food was preparing, a messenger from the king summoned Obi and Philip to his presence. It seems he had at once heard of our morning's proceedings and of our refusal of the goats, and was getting anxious as to our feelings towards him. He was especially pained at our refusal of his mother's gift. We resolved therefore to go and see him and get a private interview, if possible, in order to reassure him of our good will and intentions. After food and a short rest we sallied forth again to see the great man, and on coming into his presence asked him to allow us to speak a private word to him. Immediately all left his presence most quietly and orderly, and only a naked servant-boy or two remained while we had a quiet talk to his perturbed majesty. You would have been amused to see his anxious face gradually clear up and become easy as we, familiarly as possible, told him of our minds. Again and again we assured him of our goodwill towards himself and his people, and told him of all our doings and of our reasons for acting as we did. He said that he and his mother were one, and to refuse her was to refuse him, and so forth, so that at last to set him at ease we gave way and promised to receive the goat on condition of our accepting no others.

We then told him of our intention to return to Asaba on Friday, and again he was relieved, having heard rumours of our intended departure on Thursday. His people now began to crowd back again, and as I had a few small things for the king, I got them out, to his great delight: first two wax candles, a great treasure; these were duly lighted, but quickly blown out, and, as I afterwards heard, safely stowed away against some important occasion; then a little sugar in a paper, and a few pictures from an old *Graphic*. The sugar was a great treat, and all his people crowded round him to see it. The king doled out single grains of

brown Demerara into their huge hands, to their intense delight; but when the demand was becoming too extensive, he shook his head and closed up the paper, and kept the sugar in his hand, refusing all further appeals.

It was interesting to observe that, though the attendants and chiefs present were so eager to see all, yet they observed perfect respect for their king, and a word from him restored order and quiet. Indeed he apologized to us once, saying that his people had never seen a white man before, and we must excuse them for being inquisitive. Then having arranged with him to visit the neighbouring town of Onitsha-Ugbo, we said good-night and went home, leaving the king in a decidedly more easy and happy frame of mind.

We heard to-day an interesting anecdote about the king, whose name is Egbuna. This word Egbuna, in Ibo, means "Do not kill," and the story in connection with the word is curious. His mother, it seems, had very bad fortune with her first children, three of whom died in succession shortly after their birth. The fourth proved to be the present king, to whom was given the name of Egbuna, a prayer to God, or Cuku, not to kill him. A curious coincidence occurred, which is worth mentioning, when we had our first proper talk to the king, on Tuesday afternoon. When I was speaking about God and His love and law, I was guided unconsciously to quote the Sixth Commandment, "*Ngi egbuna madu*." I then, of course, had no idea of the king's name, or of the particular customs of the town, and I dwelt at length on the anger of God at the killing of men, which I knew to be a common custom in Ibo Land generally. After we had all finished speaking, the king addressed a few words to us, and this killing question was the only point he took up of all that we said. It had evidently touched, and at some length he spoke of the truth of my word and of the horror of murder, &c., which they all had at Isele. He went on so much that I began to feel as if I had accused him of murder unjustly, and was on the point of apologizing to him. I am, however, most thankful that I was kept from so doing, as we afterwards learned that he was deceiving us, and that persons were not unfrequently put to death at funerals and at festival times. We also learned that adultery

is sometimes punished with death. It is gratifying to find a horror of this abominable crime. As far as I can learn, this particular sin is very severely punished among the Ibos, and it is only where trade and civilization abound that it becomes venial. The following will give you some idea of the king's mind about white men. It startled me considerably. He asked quite innocently whether there were as *many as twenty people in my country!* I fancy he looks upon a white skin much as we look upon a white rook, only a kind of rare specimen to be found at the rate of one in 10,000 or so.

In the evening we again had a large crowd in our house, and a very eager one it was. Mr. Spencer seemed to get a good hold of them. They were trying to learn the name of Jesus Christ, but only partly succeeded. Jesu they could learn at once, but they could not manage to form "Christ." Soon they were all able to answer the question, "Who is Jesus?" that He is the Son of God! Long and patiently Mr. Spencer taught, and eagerly they bent forward to hear and learn, until at length we felt bound to say good-night, and ask them to allow us to sleep, as we were going to be early astir in the morning. It would have made any doubting heart take courage and feel glad to have seen these poor things, old and young, leaning forward to catch the words, and to hear them repeat the precious name of Jesu, till then an unknown sound to their ears. We do not teach them to say *Jesus*, but *Jesu*; because, as all Ibo words end with a vowel, "*Jesu*" is much more natural and easy for them to pronounce. That night, after all were gone, I saw, from my recess in the big room, a little band join their hands together and repeat the name of Jesu, and try to remember the words which Mr. Spencer had said.

*Jan. 8th.*—We were up in good time and ready to start for Onitsha-Ugbo. The distance, we were told, was trifling; but we found it to be fully five miles, and right we were not to have attempted the journey the night before, as some suggested that we should, or we should have been overtaken by night. An hour and a half's good walking brought us to Onitsha,\* and we came out into grand, broad roads again, an agreeable contrast to the narrow,

bad pathway in the bush. Here we again saw the deep water-holes, proclaiming the same streamless country as Isele. About a mile from the entrance to the town is the king's house. Independent nominally of the King of Isele, the King of Onitsha owns his big neighbour as his lord and superior. We sat down in his covered porch, and were soon, as usual, the centre of a pushing, staring crowd. Obi improved the occasion by tremendous staves on his horn, the sound of which is simply fearful and most deafening, but is to him a source of continued delight.

At last came the king, bustling and walking rapidly, and, without any of the dignity of his big neighbour, at once sat down in the middle of his shouting subjects. What a contrast to quiet, orderly Isele, we thought! But the little man was kindness itself, and, when some sort of order was secured by the most violent shouting of a few brazen-lunged men of ferocious appearance, we saluted him, and told him of our wish to speak to his people. He assented, and we all went under a huge tree growing close by his house, and began to sing and speak to the assembled people. The crowd was big, but less attentive, and certainly less interested than those of Isele. I could see many men looking angry and impatient as we spoke of the folly of idols and of juju-worship, and I could not help feeling sure that Christianity would provoke much opposition in this place, and that any followers of the Lord Jesus here would have no easy times. We all spoke and told the old, old story once more.

When we had finished we were asked inside the king's house, and were at once guided into a large courtyard, the walls of which were covered with rudely-carved creatures and idols. The king soon asked us into his inner sanctum, and, after wandering through various doors and passages, came into a fine and light courtyard, at the far end of which sat the king among his sacred things. We asked him to allow us to have a quiet place to eat our lunch, and at once he kindly left us alone, and we enjoyed our cold yam and water among his household gods. Before we could get away, however, the inevitable goat made its appearance. We could not refuse it without

\* That is, Onitsha-Ugbo. See note on page 574.

giving him very great offence, and so, protesting that we had done nothing to deserve such a gift, we asked leave to be allowed to return to Isele, as the sun was now getting high and hot. The king at once guided us out of his house, and himself led the way all along his streets to the edge of his town, followed by a huge crowd, who seemed to enjoy the novel excitement intensely. At the place where the road into the bush began we halted, and, after a few words of thanks for his great kindness and courtesy, we dived again into the bush, his people raising a sort of cheer, which reminded me, somewhat feebly, however, of a good English shout. We got back to Isele about 12.30, when the heat was most intense; and glad were we to rest for an hour or two. The king had sent down, we found on arriving, as he did every day, a large supply of cooked food for our men who had come with us: mountains of *fufu* (i.e. pounded yams) and oceans of palm-oil soup. The mountains and seas, however, rapidly disappeared before these hungry folks, and we envied them as we hungrily waited for our own food, which was delayed because Stephen could get no help so long as the king's bountiful fare lasted.

After a rest we again sallied out to pay our last visit to the king. He had this time promised Obi that he would let us see something of his house and household, so we were expecting to get some idea of his manner of life. After a short interview in his usual reception-room, he moved away to a large inner courtyard, where we followed him, and sat down to wait. Presently the king's wives began to file in by ones and twos, till there were about fifty of them, all fine women, dressed alike in magnificent white cloths of their own make, reaching from below the shoulders to the feet. Then came a troop of about forty or fifty young girls, dressed in coloured cloths and handkerchiefs. These were mostly children destined to be wives of the king some day. We saw about 100 wives; we were told that there are in all about 160. Soon the king thought we had seen enough, and said we must go back again; but on my suggesting a tune on the concertina, Mr. Spencer pleased the women much by some of Sankey's tunes. The king was astonished when I told him that a man was put in prison in my

country if he had more than one wife. We soon took our leave, and promised to touch at his house in the morning on our way back to Asaba. I gave him, as a parting gift, a white silk handkerchief, which delighted him.

We next went to pay a final visit to the queen, and saw her more privately than before, with only a few persons present. I took the opportunity to speak strongly to her about her attendants, saying how it pained us, and must be evil for them and everybody else. She expressed herself very pleased to be so told. I wonder if she will take the hint!

In the evening our outer house was crammed, and many were the messages sent to hurry us up from our food in order that we should go to them. When we went among them we found every space occupied, and as a last treat the harmonium was, by urgent request, brought out, and a long and hearty service we had. Again we told them of our wish for them. I said a few words, and again Mr. Spencer held their attention as he taught of Jesus, whose precious name they remembered quite well now, and of the love of God. We thought it right, too, to dwell now upon the changes which must take place if Jesus was to be honoured here: perhaps they could hardly take this in, but it was surely only right to let them know what we meant, otherwise they are apt to think that the coming of white men and others means only prosperity and trade and money. We felt really sorry to tell them that to-morrow we must go back, and they, too, seemed truly sorry to hear us say so. We had no teacher for them now, but we could and did with them pray to God not to leave them entirely, but to raise up someone to go there in His own time. Very reluctantly we had to ask them at last to allow us to go to bed, as we had a twenty-seven miles' journey before us on the morrow. Slowly and one by one they left us, and we turned in with hearts full of thankfulness to our Heavenly Father for His loving care of us, and for our privilege of being sent here in His name. But there was a tinge of sadness, too, in this feeling: how could there not be when we thought of the crowds being left alone without a shepherd? Oh, Lord of the harvest, leave them not, neither forsake them! Oh, good Shepherd, raise up and thrust

forth, we pray Thee, labourers into that great harvest-field, which seems to be so ripe unto harvest. How can we but be sad, when we remember that from the sea at Akassa to Lokoja, three hundred miles up the river, Mr. Spencer is the sole teaching representative of our Master on the Niger's western bank? Happy and joyful times though such journeys must always be, yet they cannot but be saddened by the continual thought that it may be years and years before the seed sown can be watered by further effort. And yet are we to hold back from such preaching walks because we cannot at once follow them up? I do not believe the Lord would say so.

*Jan. 9th.*—Morning found us early astir and packed up to make a start for Asaba in good time. Delays followed, of course. Travelling here needs a large stock of patience; you must yourself be loaded with a large supply to begin with, and also have a big reserve stock in case of need. You will be sure to want it, for ordinary patience is quite insufficient. As soon as possible we got down to the king's quarters and waited for his majesty, who, however, was in no hurry to come, and after a time we were so rude as to send messengers to say we could not wait longer. It was, however, quite useless to say so, because we were entirely dependent on the king to send his boys to carry our loads. We also found that Obi, who had left us at the house, saying that he would go on and warn the king of our coming, had never been near the king, but had been off on his own business in the town, which had evidently ended successfully for him, as he came in quite happy, leading a goat after him. After a long delay the king appeared, and we had some talk with him. He was just like a cucumber, so cool and unruffled, and was quite at a loss to understand a hurry, remarking that the day was quite young yet. To our reply that the road was far and that night would come, he seemed to be incredulous. We inquired for our promised bearers, and learned that they were eating. By-and-by they began to drop in, and took to sorting and arranging the loads. The king now made us a handsome present of a young calf, which we accepted with many thanks and took our leave. I asked him to shake hands, but he would not, it being a forbidden thing, I suppose, for him to do. The

loads were now hoisted up and the calf and goats led forth—among the latter we observed the identical goat of the first chief which we had refused on Wednesday. It was too late now to do anything more about it, so we took all, feeling that, at any rate, we had made a strong protest against the reception of gifts without any return. We were allowed, in passing, a glimpse inside the king's huge compound. The tall, eight-foot walls enclose several acres of land, and on one side are built rows of mud cottages, reminding me something of pitmen's cottage-rows at home, in which the king's wives and household live.

We walked away after this at a rattling pace, because it was now fully 7.30, and we had twenty-seven miles to cover before dark. I made up my mind not to stop more than twice, and to get a big slice of the journey cut out in the morning march. So we steamed away, calf, goats, and men, through the neighbouring bush until we came to Oboro, where we had slept on Monday night. The boys were told to go straight through the town, but those in front turned down to the house of our Monday night's host. I was determined not to be delayed here (we had only come six miles), and I knew what stopping here meant: it meant a long call—kolah-water for the boys, and the putting down of the loads, and so on. So I walked away, to the great disgust of the carriers, right through the town, leaving them to come on behind as well as they could. I know it was a rude thing to do, and I heard the poor man was sad and had got a present for us—a goat, some fowls, and so on—but any one who knows what a call is in this country will excuse me for not stopping. On we went through the shady bush, past the village which had refused us admission on Monday night, till we came to Isele-Asaba, nearly half-way. It was about 11.30 and we halted to eat breakfast, and oh! how delicious was the short rest and the food! Before we left Mr. Spencer was asked to show his organ, and though tired and needing rest, he cheerfully unpacked the instrument and gave the delighted people a taste of its tone. This little organ was of great service to us, and a continual source of wonder and pleasure. Then we pressed on through the deep dense wood and cool kotal-groves. Coming rather suddenly round one

corner we encountered three men, each with a huge log of wood on his head, destined for firewood. They were standing off the road to allow our carriers to pass. When one of them caught sight of me he dropped his log, which fell heavily on the back and shoulders of his friend next to him, and dived head first into a dense thicket close by, evidently in the greatest terror of the white man. Our boys laughed a sort of superior laugh, as much as to say, "We are used to him now; he is harmless enough after all."

We reached Okpanam at about 2.30, and rested half an hour, and again paid for our water by a little music. We began our last stage (nine miles) at three, and it was growing dusk when we began to reach the outskirts of Asaba, and past six when we reached Mr. Spencer's

house. Never had Asaba looked so pleasant to us as on this evening, and warm was the welcome given us on our return by Mr. Spencer's household. It was delightful to see many Asaba people coming during the evening and following morning to greet their teacher back again. It does not seem far to us to go thirty miles inland as we have done, but to these people it is a great journey. They never travel, and fear to go abroad unarmed. They looked upon us as madmen to go so without any weapons.

It was with thankful and happy hearts that we turned in to-night. God had been with us and had kept us, and had given us perfect health and strength to do more than we expected to be able to do in this hot and trying climate.

## REMINISCENCES OF BISHOP FRENCH.



T was in the year 1872 I landed in India, and I shall never forget the warm reception I met from Bishop, then Mr., French at the annual Conference of Panjab missionaries held in November of that year. The warm and genial shake of the hand, although I had never seen him before, told me that I had found a new friend, and my heart went out towards him at once.

It was on that occasion that I consulted him about the study of the various vernaculars, which are enough to overwhelm most young missionaries. I knew I had some half-dozen looming in the distance, and I was doubtful which to attack first. I knew I could not do better than consult him on the subject, as he was master of so many. I shall never forget his reply.

"You must, of course," he said, "commence with Urdu or Hindustani, so as to be able to talk with your servants, to help in the services in the church and in the schools. You had better give some six or eight hours a day to that, and also spend two or three hours at Panjābi, to be able to talk with villagers. You should also try and give two or three hours to the study of Persian, which you will find invaluable in the schools; and all your spare time to Arabic, so as to be able to read the Quran." My heart quailed within me as I was thus reminded of what I had before me, and I thought it was a larger order than I contemplated, one that might be given to the greatest giant in languages; and as I had never shown any aptitude for languages, I thought I had my time well cut out for me for many years to come.

I set to work at once with Hindustani and Persian, but in place of Panjābi I took up Pushto, as my lot was thrown among the Afghans a year later.

Within the first two or three months I had the great honour of being asked to go out with him into camp, itinerating in the villages. We went to Ferozepore, where he intended spending Easter Sunday. On the way he preached in the various villages, and he would insist on carrying his large blue bag containing Bibles in the various vernaculars he might have to use. At the village of Kasur he found the people particularly apathetic, and, instead of being satisfied with a quiet hearing, he worked them up into a state of excitement,

which ended in our being driven away. I thought at the time that it would have been better to have left them to think over quietly the message that he had delivered from his Master, but on going away he said to me that it was better to suffer some opposition than to let them remain in their apathetic deadness. We shared a very small tent, but it did me all the good in the world to be with such a master in Israel, and to witness his bold vindication of the Truth.

After this I saw comparatively little of him for some time, as I was transferred to Pesháwar, 300 miles off—his work lying in Lahore among Panjábis, and mine amongst the Afghans.

The Afghan war in 1880 brought us together again, but this time he was Bishop. There was a large number of English officers, non-commissioned officers, and privates in the various regiments comprising the Pesháwar field force, and the Bishop was anxious to join them, and, if need be, share in their privations. He needed a chaplain or missionary to accompany him, and as he knew but little of Pushto he kindly accepted my offer.

I drove him in my trap to Ali Musjid, where we stayed the night in an empty barrack, and in the early morning held a service for the officers and troops, some few of them remaining to the Holy Communion. He could not remain there longer, as the bulk of the troops were further on the line of march, at Basáwal, Jalalabad, and Gundamak, and he wished to reach the former place by Saturday.

He had declined the offer of a couple of horsemen to accompany him from Pesháwar to Ali Musjid, but at the latter place I applied for them, as I would not risk any more so valuable a life as that of our Bishop in an enemy's country, for although there were convoys going backwards and forwards, they were moving too slow for us. At the various encampments I tried to persuade the Bishop to use my camp bed, which I had taken for his special use, but he would never use it, preferring to lie on the ground. It was very hot weather also, and he felt the sun severely, but he would never take off his boots whilst resting. I found out also that he did not possess a pair of slippers, as he thought them very effeminate articles of apparel.

At Basáwal most hearty services were held for the troops in a large tent, and many enjoyed the celebration of the Holy Communion. Whilst here, the Treaty of Gundamak was signed, and, as the troops were ordered to return to India, we also retraced our steps. The war shortly after broke out again, and off the Bishop went once more, this time to join the Kandahár field force. On this occasion he remained with the troops much longer, and utilized his opportunities of doing missionary work in the city of Kandahár, visiting the mullahs in their mosques. He was expostulated with for his rashness, but nothing would persuade him to forego such favourable opportunities of preaching to those with whom we were at war. But as I was not with him on this occasion I will say nothing more about it.

Shortly after Miss Norman had been appointed to work among the Afghans by the Church of England Zenana Missionary Society, Bishop French came to Pesháwar, and in the course of his sermon at the evening service in the garrison church of St. John's on March 4th, 1883, spoke most feelingly and touchingly of the work Miss Norman had commenced. He alluded to her father's position in the army, and how she had determined to consecrate her life to the service of God, by seeking to evangelize Afghan women. He begged all present to remember her in her most arduous work, to strengthen her hands by kind, sympathetic help, and solemnly dedicated her and her work to God. At the close of the sermon he prayed the following beautiful prayer:—

“O Christ, our great and glorious High Priest, exalted far above all Heavens, be with Thy handmaid (we pray Thee) who has offered herself to

Thee, to carry the bright lamp of Thy Truth, which Thou puttest into her hand, into many a dark home, and many a heart full of sin, ignorance and sorrow. Strengthen her with Thine arm, enlighten her with Thy wisdom, and make her gracious with Thy love; that through her patient teaching and godly example, many may be led to humble themselves in willing love at the foot of Thy Cross, and be drawn by the meekness and gentleness of the Lord Jesus, so as to find redemption through His Blood and receive the promise of the Spirit through Faith. Endue her plenteously with those special gifts of the Holy Ghost which her work most of all stands in need of, that by His Holy Inspiration she may think those things which be good, and by Thy merciful guiding may perform the same. Suffer her not to be discouraged and disheartened by the slow growth and delays of Thy work, nor deterred by contradictions and the thwarting of those who are the enemies of the Cross of Christ, and deny the Lord who bought them. May the power of Thine endless life be in and with her to revive, support, and establish her, that watching for Thee, and gathering with Thee, and occupying the gifts she has been put in trust with, till the day of Thy appearing, she, with all Thy chosen fellow-workers, may open to Thee immediately, and with the crown of her rejoicing may enter into the joy of her Lord, to whom with the Father," &c.

It was this dedication service and prayer which, with her own prayerful temperament, inspired her during the three short but happy, useful years, which enabled her to do so much and make her so great a blessing.

The last time that I saw much of the Bishop was at Murree in the summer of 1886, when engaged with him and the Rev. T. J. L. Mayer on the Pushto Bible Translation Committee. His great Oriental learning shone out then most conspicuously. During the latter years of his Lahore Episcopate he longed to give his time entirely to missionary work, in a way that was not possible with all his other English duties, and he inspired us all with similar zeal and energy. He used to say that there were three stages in life according to Mohammedan thought—the student stage, the married stage, and the faqir stage—and one could not help feeling that the same thought inspired him. He was never so happy as when he was living the life of a hermit, engaged in the service of his Divine Master, his chief sorrow being that it necessitated so many and lengthened partings from his family.

Henry Martyn was his *beau idéal* of a missionary, and he was never tired of talking about him. His visits to Persia were made with the one object of supplementing, if possible, Henry Martyn's work, and of letting it redound to his honour and glory.

Bishop French's self-denial and thoughtlessness of personal comfort almost necessitated some one being with him, and when I saw from the papers that he had been left alone, by the return of Mr. Maitland to his work in Delhi, I felt a longing desire to join him, thinking that some harm would happen to him, and so it was, humanly speaking, but there was no death he would have more preferred. His whole life had been spent for his Lord, and in His service he wished to die, in harness, like his predecessors in the See of Calcutta.

Will not his life and death inspire many more Oxford Fellows to follow in his footsteps, and so give evidence of the fact that there is no work like that of a missionary?

I sincerely trust that some one will give the Church of England a history of his life, for, if I mistake not, abundant material exists in the many thoughtful and soul-inspiring letters his many friends have carefully preserved. The good it would do the missionary cause would be incalculable.

*Shobrooke, Devon, June 20th, 1891.*

WORTHINGTON JUKES.

## THE NATIVE CHURCH IN TINNEVELLY.

“**T**HAT it may please Thee to strengthen such as do stand; and to comfort and help the weak-hearted; and to raise up them that fall; and, finally, to beat down Satan under our feet; we beseech Thee to hear us, good Lord!” is the petition which immediately follows in the Litany of our Church the prayer, “That it may please Thee to bring into the way of truth all such as have erred and are deceived.” Until Satan be bruised under our feet he will still trouble and assail those who have been delivered from the errors which he once inspired and fostered; and the faithful minister, whether at home or abroad, who has travailed in birth over souls, has then to begin, often “with many tears,” to teach and to nurture, to exhort and to chide, comforting and charging to walk worthy of God. The “paroxysm” (*see* Greek) of Acts xvii. 16 is followed still by the “care” of 2 Cor. xi. 28, and for both the relief is to be found at the Throne of Grace. This sequence has certainly obtained, and still obtains, in Tinnevelly.

The religion of the masses is practically devil-worship. It consists almost entirely of sacrifices and rites to avert the anger of malignant spirits. Every village has its *pei kovil*, or devil’s-house, around which the demonolaters gather for wild devil-dances, which are the principal religious observances. Again and again have the servants of Christ had their souls stirred within them to humiliation and compassion as they have witnessed the officiating priests at these dances lashing themselves into a wild frenzy, and appearing to be, as they profess to be, possessed by the demon.

The first to proclaim the Gospel in Tinnevelly were some Native agents of the Danish Mission at Tranquebar, some 200 miles off, on the eastern coast. Schwartz visited it in 1771. Fourteen years later the Christians numbered 160. In 1790 a Native catechist, named Saththianadhan, was ordained. Two Danish Lutheran missionaries supported by the S.P.C.K., Jænnické and Gerické, especially the latter, saw a remarkable ingathering in the following years. In one tour, in 1802, Gerické baptized more than 1300 persons, and about 2700 were baptized by the Native teachers after his return to Tranquebar. Then followed a period of neglect, and consequent declension, until 1816, when it pleased God to send to Palamcottah a devoted and large-hearted chaplain, the Rev. J. Hough, and to use him as the instrument in reviving the work. He found about 3000 Christians, dispersed in some sixty villages, ministered to by one Native pastor. He learned Tamil, translated books, distributed Scriptures, opened schools, and acted as a father to the scattered Christians. Meanwhile the C.M.S. had already made, since 1812, a money grant for school work at Tranquebar, and it was in reference to these schools that the Society sent out its first two missionaries to South India in 1814, Messrs. Schnarré and Rhenius. The latter of these, with Mr. B. Schmid, in response to Mr. Hough’s application to the Society, were appointed to Tinnevelly, and reached Palamcottah in 1820. Many who had professed the name of Christ had relapsed into heathenism, and those remaining, about 4000, were in a languid condition, with a name to live but apparently ready to die. Rhenius and his companion nourished the congregations which they found, and handed them over in 1829 to a missionary sent out by the S.P.G., which had taken over the Mission work of the S.P.C.K. a few years before. Meanwhile they did not neglect the heathen, and with such blessing were their labours attended that in a few years the adherents in what had now become the C.M.S. districts exceeded in number those who had been resigned to the S.P.G. In spite of persecution, often of the severest kind, large accessions were



made year by year, and in 1835, when Rhenius unhappily separated from the Society on account of his Lutheran views, the number of adherents was 11,186, belonging to 3225 families, and distributed in 261 villages.

In that year (1835) the Rev. G. Pettitt took charge of the Mission, and Mr. Edward Sargent joined it from Madras as a lay catechist. In 1885, when the latter had attained his jubilee of missionary service and the eighth year of his episcopate, the villages occupied exceeded 1000, and the baptized Christians were over 44,000 in number, some 12,000 others were adherents, and the communicants had increased from 114 to 11,246. Still more marked was the development of Native agency. There was only one Native clergyman in 1835, in 1885 there were 68; and the lay agents had multiplied nearly fourfold, from 183 to 700.

Nor has the growth of the Native Church in Tinnevely been confined to the C.M.S. districts alone. The S.P.G. congregations, and especially those in the Eastern districts, have grown with equal rapidity, and at the close of 1889 were returned as 492 in number, with 41 Native pastors, 280 lay agents, 34,846 adherents (26,683 baptized, and 8163 unbaptized), and 6938 communicants. It appears, therefore, that the Christians of Tinnevely now number one in eighteen of the entire population, and are distributed over some 1500 villages. This distribution is, however, by no means uniform, by far the greater number being found in the sandy tracts lying to the east and south, and forming a belt of some twenty miles in width, extending inland from the coast. It is in these sandy tracts that the palmira-tree finds its most congenial home, and it is from the Shânârs, who are the chief cultivators of this tree, that the bulk of the converts have come. This same fact accounts for the difference in size between the congregations in the south and those in the north, those in Mengnanapuram and Panivilei, for example, numbering often 300 souls, while in North Tinnevely the average is only 58.

And what of their organization? What have been the steps taken to build up these converts into a self-governing, self-sustaining Native Church? In the earlier years of the Mission, the plan pursued in Tinnevely, as in Krishnagar, was that which prevails in England and in Germany, commonly known as the "parochial" system, a system with which the founders of the Mission were familiar from their childhood, and which naturally seemed to them the best model to take for imitation. The whole field was mapped out into large divisions or "parishes," each with its missionary in charge, its central *station* or headquarters, its *station boarding and day schools*, its *Christian village* neatly laid out in parallel streets, bordered with trees, and, crowning all, the *station church*, the whole forming a well-ordered Christian settlement, from which a Christian influence was diffused through the whole district. As the number of Christians increased, these districts or parishes were again subdivided, each subdivision becoming an independent charge, organized as before. Thus in 1860 we find Tinnevely mapped out into ten districts, with as many European missionaries in charge. This plan had, no doubt, much to recommend it. It gave the work a completeness and symmetry very attractive to English eyes; it also secured, by its carefully-organized system of graduated schools, a well-instructed and carefully-trained body of agents: the village school leading up to the station boarding-school, these again to the central Training Institution, and that on to the "Preparandi" or theological class beyond it. What more could be desired?

There was in it one inherent defect, which more than outweighed all its merits. Its foundation was unsound. The whole fabric, fair as it was to look upon, rested upon foreign money, and was centralized in the *foreign* missionary. Withdraw the grants from home, and the watchful eye of the European super-

intendent, and the whole edifice, constructed with so much care, soon collapses. Further, as converts and congregations multiply, the cost to the home Society becomes greater and greater; so that, instead of being able to advance to the regions beyond, the Society finds itself more and more detained upon its old ground. It was to meet and remedy such a state of things that in 1861 the late Rev. Henry Venn drew up the Minute, the substance of which is given below,\* and which has formed the basis of the Society's Native Church policy ever since. The main principle kept in view is this. If the Native Church is ever to have an independent life of its own, it must be *trained step by step* to such independence. To throw it suddenly upon its own resources, as was actually done in Jamaica, would be, in too many instances, to arrest its growth, and prove fatal to its healthy development. On the other hand, care must be taken, as the Minute indicates, to accustom the converts *from the very outset* to a system of self-government, and to contribute systematically to the support of their own Native teachers.

It is one thing, however, to originate a system, it is quite another to carry it out in practice; and the longer a Mission has been worked upon a wrong system, the more difficult it becomes to set it right. Hence, no doubt, it has come to pass that, while Native Church Councils were introduced into Tinnevely as far back as 1869, the progress made hitherto in the direction of self-support and self-government has been very slow. So deeply had the "district" system there rooted itself in the minds of both missionaries and Native agents, that no other was for the time possible, and, consequently, the Church Council system had to adapt itself as it best could to the conditions then existing. The only thing possible was to reduce gradually the European agency, and strengthen the Native pastorate, until some fresh arrangement should become practicable.

This was done. By 1876 the ten European missionaries of 1869 had become reduced to five, and in 1877, when Edward Sargent—the last survivor of that able band to whom Tinnevely owes so much, Rhenius, Pettitt, Thomas, Tucker, and Dibb—was raised to the Episcopate, this number was

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\* The dangers and imperfections of Church Missions must be remedied by introducing into the Native Church that elementary organization which may give it "corporate life," and prepare it for its full development under a Native ministry and an indigenous episcopate.

For the introduction of such elementary organizations into the Native Church the following principles may be laid down:—

I. It is expedient that Native converts should be trained, at as early a stage as possible, upon a system of self-government and of contributing to the support of their own Native teachers.

II. It is expedient that contributions should be made by the converts themselves for their own Christian instruction, and for schools for their children; and that for this purpose a Native Church Fund for an assigned missionary district should be established, into which the contributions should be paid. The fund must, at first, be mainly sustained by grants from the Missionary Society, these grants to be diminished as the Native contributions spring up. Whilst the fund receives grants from the Society, the Parent Committee must direct the mode of its management.

III. It is expedient that the Native teachers should be divided into two classes, namely: (1) Those who are employed as assistants to the missionary in his evangelistic work, and who are paid by the Society; (2) Those who are employed in pastoral work amongst the Native Christians, who are to be paid out of the Native Church Fund, whether schoolmasters, readers, catechists, or ordained pastors, as the case may be; so that they may be regarded as the ministerial agents of the Native Church, and not as the salaried agents of a missionary society.

IV. It is expedient that the arrangements which may be made in the Missions should from the first have reference to the ultimate settlement of the Native Church, upon the ecclesiastical basis of an *indigenous* episcopate, independent of foreign aid or superintendence.

further reduced to two, and the whole of Southern Tinnevely, embracing eight separate "districts" and as many Church Councils, came under the Bishop's direct supervision. North Tinnevely alone was left out of the arrangement.

Notwithstanding, however, this reduction of the European staff, no attempt was made to readjust the organization. Each district continued to be worked on the old lines, each with its own separate funds and pastoral agents, the only change of importance being that the pastors were more frequently moved from one district to another than had been the case formerly. Consequently the withdrawal of the many European chairmen and the centralization of authority in the Bishop, instead of tending to develop the Native Church, had rather the opposite effect, as it placed one exceptionally strong and experienced administrator at the head of each Council, and that head a Bishop, and the government of the Native Church for the next thirteen years became of a highly *patriarchal* character. Some attempts were made to meet this state of things by separating certain departments, such as the schools, from the general system of Native Church administration, but without any practical result. When at length it became evident that the reins were fast slipping from the Bishop's hands as age and bodily infirmities increased upon him, the Committee felt that the time had come for the work to be re-organized, and the Rev. J. Barton, of Cambridge, who had been Secretary of the Madras Corresponding Committee from 1871 to 1876, was asked to go out and confer with those on the spot as to what was best to be done. Before, however, he could leave England, the news of the good Bishop's death had arrived. He was thus left free to suggest, and in some cases initiate, after conference with the Bishop of Madras and the older missionaries in the field, new plans of working, and on his return in October last he submitted to the Committee a full report, which now lies before us. Some portions of it we have already embodied in the above historical review, and the Committee's Resolutions based upon it have been summarized in the Selections from Proceedings given in our February number (p. 157). We now proceed to indicate some of its more salient points, and the lines on which it is proposed to frame the future policy of the Tinnevely Church.

#### SELF-SUPPORT.

During his stay in Tinnevely, Mr. Barton visited forty of the sixty-two pastorate centres, and was everywhere struck with the evidences of the growing prosperity of the Native Christian community. He says:—

I was hardly prepared to find how large a proportion of our people are peasant proprietors; that is, paying their land-tax direct to Government. Of course there are many exceptions to this, but it would be a great mistake to regard the bulk of our Tinnevely Christians as belonging exclusively to the poorest class of cultivators—those earning daily wages. They may not be landowners in the usually understood sense of the term, employing day-labourers to cultivate their fields, but they are, nevertheless, peasant *proprietors*. The minute sub-division of the soil which the land system of India admits of, lends itself with special facility to this sort of proprietorship.

Another evidence of their growing prosperity is the large sums spent by them in law-suits, and on the marriage of their daughters. It was startling sometimes to find a man whom one had regarded as comparatively a poor man, and who would certainly not be above receiving pecuniary aid for the education of his children, thinking nothing of spending Rs. 200 to Rs. 300 in a law-suit, and not much less on a daughter's marriage. Even those who receive such small salaries from us as Rs. 6 or even Rs. 5 a month, are gradually acquiring land, or palm-trees. Indeed this desire to save money, and acquire property, is so deep-rooted a passion in the Tinnevely people, especially those of the Shanar race, that it

often overmasters them, and exerts an injurious influence on their spiritual life.

Mr. Barton did not, however, consider that an equally satisfactory progress had been made by the people in self-support. The two following tables, which he has supplied, will enable the reader to make in detail a comparison between what was done in 1871 and 1889, and to appreciate the force of Mr. Barton's observations thereon :—

*Cost of Pastoral Agency in Tinnevely for the year ending September 30th, 1871.*

Mission District.	Pastors.	Agency.		Total Baptized.	C.M.S. Grant.	Native Church Contributions.	Total Annual Cost.	Percentage borne by Native Church	Contribs. per Baptized Person.
		Catechists.	School-masters.						
Palamcotta . . . . .	4	19	21	3111	Rs. 4,404	Rs. 2,020	Rs. 6,424	31.4	a. p. 10 4
Dohnavur . . . . .	2	20	21	2008	3,952	915	4,867	18.8	7 3
Pannivilei . . . . .	3	20	26	1755	4,572	810	5,382	15.0	7 4
Pannikulam . . . . .	1	16	22	1552	3,978	326	4,304	7.6	3 4
Mengnanapuram . . . . .	15	41	64	10035	10,120	2,477	12,597	19.6	3 10
Suviseshapuram . . . . .	1	24	22	3054	3,854	1,212	5,166	23.4	6 4
Nallur . . . . .	2	22	27	2289	5,032	884	5,916	15.0	6 2
Surandai . . . . .	2	19	21	1805	3,675	636	4,311	14.7	5 6
North Tinnevely . . . . .	3	29	38	1580	5,776	1,370	7,146	19.1	13 10
Total . . . . .	33	210	262	27,157	45,463	10,650	56,113	18.3	6 3

*For the year ending December 31st, 1889.*

Mission District.	Pastors.	Agency.		Total Baptized.	C.M.S. Grant.	Native Church Contributions.	Total Annual Cost.	Percentage borne by Native Church	Contribs. per Baptized Person.
		Catechists.	School-masters.						
Palamcotta . . . . .	12	20	60	9,345	Rs. 5,649	Rs. 3,209	Rs. 13,284	24.15	a. p. 5 5
Dohnavur . . . . .	4	9	31	1,893	2,717	877	4,110	21.33	7 4
Pannivilei . . . . .	4	10	28	3,286	2,761	1,120	5,220	21.45	5 5
Pannikulam . . . . .	5	16	35	2,100	4,596	635	3,881	18.78	4 10
Mengnanapuram . . . . .	20	32	80	15,256	7,759	4,786	16,749	28.57	5 0
Suviseshapuram . . . . .	4	10	21	3,231	2,166	1,173	4,512	26.00	5 9
Nallur . . . . .	5	12	38	3,637	3,614	1,826	6,000	27.66	8 0
Surandai . . . . .	3	11	33	2,121	2,929	803	4,714	17.00	6 0
North Tinnevely . . . . .	8	38	46	2,353	8,070	1,857	11,418	16.27	5 6
Total . . . . .	65	158	372	46,222	40,561	16,286	68,938	22.35	6 5

Mr. Barton remarks :—

Many of the congregations are now of sixty years' standing, most of them are of thirty; can we regard it as a satisfactory state of things that they should still depend so largely upon the Home Church for the support of their pastoral agency, especially when they are so much better off than their forefathers? The facts are these. In a district like Mengnanapuram, where Christianity has been in possession more than fifty years, and the outward condition of the people has altered so greatly for the better, the annual contributions of the congregation to the Native Church Fund are still only at the rate of 5 annas for every Christian, and 19 annas for each communicant. In some of the pastorates, such as Kadachapuram, Alvaneri, &c., and these the oldest, the proportion is even less. The actual average cost of the pastoral agency in these same districts is 15 annas per baptized person, so that the Native Church, even under the most favourable conditions, does not as yet bear even 30 per cent. of the cost of maintaining its own religious teachers. Twenty years ago, the proportion in the same districts was

20 per cent., so that there has been some advance, though by no means what might have been expected.

Further, a careful comparison of one pastorate with another shows conclusively that it is not the power that is wanting, but the will, the newer and less wealthy congregations being far more liberal, as a rule, than those of older date; those in which "Mission villages" and "Mission lands" have existed being always the worst of all. Everything, in fact, depends on the training to which the congregation has been subjected in its first infancy. If once a community is allowed to feel that it will have a teacher provided for it and a church built *irrespective of its own contributions for such objects*, and the teacher knows that his stipend is secured whatever may happen, is it likely that any great efforts will be made by either in the direction of self-support? It matters little to them whether the source from which the teacher's pay comes is the Parent Committee in London or the Native Church Fund, which the Society only supplements. What is needed is that every congregation should be taught from the first to realize its responsibilities, and a definite contribution to the Native Church Fund insisted upon as a paramount duty. Mr. Barton's suggestion on this point is as follows:—

I have thought much about the matter, and am disposed to recommend as the only possible plan by which backward congregations may be made to do their duty, that we should assess them at a sum proportioned to their numerical strength and standing, say 6 annas per baptized person to begin with, to rise by successive increments in a given number of years, say, to one rupee, and then to deduct this amount from the salaries actually paid to the agents month by month, leaving it to them to recover the further amount due to them from their congregations, as they best can. In the event of a congregation failing after due notice to pay the amount at which it is assessed, the agent would have to be withdrawn. By some such plan as this we should be able, I believe almost at once, to increase the contributions 20 per cent. all round, while it would have the further merit of being capable of adjustment to the special circumstances of each congregation, the Circle Committee being in every case made responsible for the carrying out of the assessment in detail, and settling what the actual amount should be for each congregation. The main point to keep in view is that it is not enough to diminish the Society's grant by so much annually, unless fresh resources are simultaneously called forth in the Native Church, and I see no other way of doing this except by applying pressure from without in the way that I have indicated.

It must in justice, however, be mentioned that the Rs. 16,286 contributed by the Native Church towards the funds of their District Councils in 1889 by no means represented the full extent of their pecuniary efforts in behalf of their Church. In addition to this, sums of considerable amount were subscribed towards the Building of Churches, the Repairs and Lighting of Churches, Offer-tories and Church Fees, Endowment Fund, Poor Fund, Widows' Fund, and Bible and Tract Societies. The aggregate amount of these (*see Annual Report for 1889-90, page 165*) adds Rs. 11,279 to the above Rs. 16,286, and this, again, is exclusive of the amounts paid for School Fees, some Rs. 4000.

Another special feature of interest in Mr. Barton's report, in connection with the question of self-support, is the growing desire of the Christians everywhere to replace the unsubstantial erections of unbaked clay, thatched with palm-leaf, which form the ordinary village prayer-houses in Tinnevely, by substantial brick or stone churches. He says:—

Of the 1032 villages containing Christians or inquirers at the end of 1889, 133 were returned as possessing brick or stone churches, and 581 more with prayer-houses or schoolrooms only. I have no actual statistics at hand upon this point, but there cannot be less than twenty congregations at this moment in which this process is going on. I regard this as a most healthy sign of vitality and

progress, especially as in no case does the help received from the Native Church Fund, or other outside sources, exceed one-fifth of the total sum expended; the grant usually being one-tenth. The only exceptions to this rule are those congregations in which a large and costly stone church has fallen into disrepair, and a new one has to be built; while at the same time the congregation has, from some cause or other, decreased. Many of the former "station" churches belong to this class, as Kadáchapuram, Asirvádhapuram, and the like; and for these we are obliged to ask the help of English friends. I have been struck by the fact, and I would call special attention to it, that wherever a church has *been built at the cost of the Society*, there the congregation has shown a tendency to dwindle and go back; whereas where a church has been built mainly by the people themselves, there one is almost sure of finding healthy signs of growth and vitality.

#### NATIVE CHURCH ORGANIZATION.

When, in 1871, Mr. Barton went out to South India to assume the Secretaryship of the Madras Corresponding Committee in succession to the Rev. P. S. (afterwards Bishop) Royston, the first important step towards Church organization had just been taken by the formation of Church Councils for the Tamil Christians of Madras and Tinnevely, the one for Madras in 1867, those for Tinnevely in 1869. At that time the European missionaries in Tinnevely, although their number had been latterly reduced—in 1858 there were eighteen on the list—formed an exceptionally strong staff, as compared with other fields, and in proportion to the area and population. The villages in which there were Native Christians were grouped in districts each having its resident missionary. The Mission districts, ten in number at the time, North Tinnevely then consisting of two districts, were placed under the charge of as many Church Councils, of which the European missionaries superintending the several districts were made Chairmen respectively, and the Native pastors were *ex-officio* members. The districts were divided into pastorates, each of which was under a Native clergyman or a superior lay-agent; each had its Church Committee, consisting of the pastor and elected members of the various congregations comprised in the pastorate; and these Church or Pastorate Committees elected lay members to represent them on the Council, the number being partly determined by the amount contributed to the Native Church Fund. The duties of these District Councils were laid down as follows:—

(i.) To gather in the contributions from the several Native Church Committees or other sources for the Native Church Fund of the district; to disburse from that fund (aided so long as may be necessary by an annual grant from the Parent Committee) the salaries of all Native clergymen and other agents labouring in connection with the Council; and also to make grants from it towards the erection or repairs of churches, and of houses for Native agents, in connection with the Council.

(ii.) To prepare an estimate each year of the amount expected to be necessary to meet the demands upon the Council in the coming year, and of the amounts expected to be received from the several Native Church Committees and from any other sources.

(iii.) To receive reports of evangelistic, pastoral, and educational work performed by the unordained agents in connection with the Council.

(iv.) To encourage and foster as much as possible voluntary evangelistic effort.

(v.) To discuss and settle all questions relating to the salaries and allowances of all agents paid out of the Native Church Fund; to arrange for the transfer of unordained agents from one pastorate to another; and to consider all secular matters in connection with the pastorates. No increase in the salaries of the Native Church agents should be resolved on without the approval of a majority of the independent lay delegates.

(vi.) To consult upon the formation of new pastorates, and recommend the same to the Madras Corresponding Committee, and to recommend candidates for Orders.

As, however, it had always been the practice in Tinnevely to have monthly meetings of all the agents and pastors at the headquarters of each district, at which all such matters as the above were considered, the only practical change effected by the new system was the introduction of lay representatives. This new element would have been very useful if there had been a sufficient number of really qualified lay representatives of the congregations, but in actual fact the difficulty of obtaining such in Tinnevely, as elsewhere, has been very great, and consequently the responsibility of almost every measure has rested still with the missionary chairman, aided by such counsel as he might be able to gather from the clergy and other Mission agents around him. A body so constituted was obviously unable to deal efficiently with any matters relating to the pay or status of the agents themselves, those who had to decide the matter being personally interested parties. The only exception to the prevailing state of things was Mengnanapuram, in which, being larger, and the Christians as a rule better off, a fair number of laymen were found willing to attend the meetings and express their opinions freely.

What was wanted was some central governing body, in which all the districts might be federated together, and matters affecting the Native Church as a whole discussed in general conclave. An attempt was made in this direction in 1872, by the formation of a "Provincial" Church Council, of which the missionary chairmen of all the District Councils were members, with all the Native pastors and a certain number of independent lay delegates. This met annually at Palamcottah, under the presidency of the senior missionary, the Rev. E. Sargent, as he then was, and this state of things continued till his death. On paper all this looked well enough, but from a Church organization point of view it did very little good. As the District Councils still retained the entire control of the purse, and the Provincial Council had no executive powers, it became a mere *talkee-talkee* assembly, and very few of the native lay-delegates cared to put themselves to the trouble and expense of attending meetings which had so little practical result.

While thus the Provincial body failed to exercise any real influence in the Native Church, the District Councils, on the other hand, which had each an annual revenue of from Rs. 5000 to Rs. 10,000 to disburse, and employed from sixteen to forty agents, were too large and important bodies to be left in native hands. The experiment was indeed tried, a few years back, of placing a Native clergyman in charge of one of these Councils, but the result was not satisfactory, and on his death there was no other pastor in the field on whom such a responsibility could be laid; so that the hope of seeing the Native Church self-governed has of late seemed further off than ever.

To meet this two-fold difficulty, it appeared necessary to modify the existing organization in two different directions. First of all, the old missionary *districts*—some of which were very large, and the *raison d'être* for which had ceased to exist with the withdrawal of the district missionaries—had to be re-distributed into a number of smaller and more manageable *circles*, each embracing three or more pastorates. A really workable and convenient area was thus obtained for administrative purposes, and a suitable sphere provided for the energies of a Native pastor as chairman. The following extract from Mr. Barton's Report shows the nature of these circles, and the functions that will hereafter devolve upon them:—

The whole of Tinnevely became thus portioned out into 15 fairly manageable districts, each containing on the average about 3000 Christians, with a staff of

from 3 to 5 pastors, as many more catechists, and from 10 to 15 schoolmasters. The area of each of these 'Circles' or 'Deaneries' (as I have proposed to call them, their area and character being closely analogous to our Rural Deaneries in England) is in the more settled and advanced districts about 150 square miles, each congregation being included within a circle of six miles' radius from the headquarters. In North Tinnevely the area is for the present necessarily larger, but as the congregations there increase in size and number, sub-division will naturally follow; the chief point kept in view in the marking out of these deaneries being that they should include *three* pastorates at least, and comprise not less than 3000 Christians.

This comparatively restricted area, as compared with that of the old districts, renders it possible for each chairman and member of a Circle Committee to be *personally* conversant with the condition of the churches and other buildings included within it, as well as with the condition of each congregation. Much useful work can therefore be delegated to such deaneries; and after a while, when they have learned to know their duties better, I should propose to give them block grants for repairs of buildings, to supplement their own local revenues, and be expended by themselves, subject to the general control only of the District Council. The constitution, duties, and powers of the Circle Committees have for the present been provisionally settled.

Under this new arrangement the pastorates of Tinnevely have become grouped as follows:—

Division.	Former Mission District.	Circle or Deanery.	No. of Pastorates.	No. of Baptized.	Pastors.	Catechists.	Schoolmasters.	School-children.
CENTRAL DIVISION.	Palamcottah.	Palamcottah . . .	7	5105	7	17	38	15
		Alvaneri . . .	3	2409	3	5	18	9
		Seval . . .	3	1909	3	6	11	7
		Dhonavur . . .	3	1893	3	7	26	4
		Pannivilei . . .	4	3286	4	11	27	3
		Pannikulam . . .	3	2100	3	4	20	6
SOUTHERN DIVISION.	Mengnanapuram.	Mengnanapuram . . .	5	5727	5	11	23	11
		Nalunavadi . . .	4	3478	4	10	11	6
		Sattankulam . . .	5	2926	5	4	23	18
		Asirvadhapuram . . .	5	3125	5	5	21	3
		Suviseshapuram . . .	4	3231	4	10	20	6
WEST. DIV.	Nallur . . .	Nallur . . .	5	3637	5	14	40	15
		Surandai . . .	4	2121	2	8	27	5
NORTH. DIV.	N. Tinnevely . . .	Vagaikulam . . .	4	2321	5	22	27	2
		Sachiapuram . . .	6	3032	6	26	20	4
			63	46,300	64	160	352	106

Having thus provided administrative areas in which both the clergy and laity of the Native Church may gradually learn the art of self-government, the next thing to secure was the co-ordination of these Circle or Deanery Committees to a representative central authority. As has been already stated, a Provincial Council existed, in which the representatives of the various District Councils met together once a year for deliberation, but it had no administrative powers and did not deal with matters of finance. Each District Council again had been independent of the rest; its accounts were kept



separate, and as a rule the catechists and schoolmasters were confined to their own districts. The first thing to be done, therefore, was to consolidate the several District Councils into one central board of administration for the whole of C.M.S. Tinnevelly, to embrace representatives from all the circles, Native laity as well as clergy, with an experienced missionary as chairman, assisted by others specially conversant with Native Church matters. The next was to provide a Standing or Executive Committee to whom the actual details of administration should be entrusted. The component elements of this Committee have now been finally settled as follows :—

(1) Four European missionaries, of whom one shall be the Chairman of the District Council, a second the Principal of the Preparandi Institution, a third the senior member of the Itinerancy, and a fourth to be appointed by the Parent Committee.

(2) Four of the fifteen Chairmen of Circle Committees: two to be appointed by the Madras Corresponding Committee, and two by the District Church Council.

(3) Eight lay members: four to be elected by the Council itself, and four to be nominated by the Madras Corresponding Committee.

The desirability of enlarging the area of the District Council for the promotion of greater organic unity having been thus recognized, the effect of such enlargement upon the Provincial Council came to be considered, and it has been decided to substitute for it a council, to be called the Tamil Central Church Council, which will embrace all the C.M.S. Tamil-speaking congregations in the Madras Diocese, viz. those in Madras and Ootacamund as well as those in Tinnevelly. The Bishop of Madras, being a member of the Society and willing to accept the office, will be *ex-officio* Chairman. This will conform the organization in South India to that lately carried out in Bengal, and still more recently in the North-West Provinces, where Central Councils have been formed under the presidency of the Bishop of Calcutta, consisting of delegates, in Bengal, from the Calcutta and Krishnagar District Councils, and in the North-West Provinces, from the Northern and Southern District Councils.

The new constitution for the Tinnevelly Church having been thus launched, it will be a matter of deep interest to watch how it prospers in the art of self-government. What has proved too hard a task for our native brethren when attempted on the larger scale, as in North Tinnevelly, or on the Niger, need not be so in the more limited areas which will now be entrusted to native rule, while the new plan of Circle or Deanery Committees has this two-fold advantage: first, that it is framed upon natural rather than artificial divisions; secondly, that it permits of the Native Church disbursing its own funds in regard to various local objects, such as the building and repairs of churches, schoolrooms, and agents' houses, while still under the general control of the central body. If it succeeds, as there seems to be good ground for hoping,—the way may become more clear for further organization of a more strictly diocesan character, and the deaneries now formed may hereafter become petty bishoprics, on the model of the ancient Church of North Africa.\*

We have still something to say on the subject of Self-Extension, but this paper has already grown to such a length that it must be left for a future number.

J. B. and G. F. S.

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\* See the articles on "The Primitive Bishop," and "A Nascent Bishopric," in the *Intelligencer* for April and July, 1871, respectively.

## JOHN ALFRED ROBINSON : IN MEMORIAM.

I. FROM THE REV. ERIC LEWIS.



Some who have been so closely associated with Mr. Robinson in his work at Lokoja, I cannot refrain from offering this little tribute to the memory of my friend, co-worker, and leader. Others can better tell the story of his past life : let me, in the absence of Graham Brooke, testify to what he was as a missionary. I may add that it is a matter of the keenest pain to me to have been here in England while he has fallen at his post ; knowing as I do how sadly he needed rest of mind and body, and how he sent others home to recruit when he himself was overwrought with the strain of the trials, anxieties, and difficulties that the Sûdan Mission had passed through in the first year of its history, the major part of which he as leader had of course to bear.

As I look back on our intercourse together at Lokoja, and see him as he was in his daily work, the points in his character that will chiefly live in my memory are these :—First, an unflinching devotion to duty. On the voyage out at the beginning of last year, he told me something of what lay before him : from his two and a half years' previous experience as Secretary of the Niger Mission he knew full well that he would have very trying work to do, work which, if done thoroughly, might cost him friends and reputation—a keen trial from which his sensitive nature shrank. It was only under pressure that he accepted the post as leader of the Sûdan Mission and Secretary of the Upper Niger Mission : his own strong wish was to join the new venture as a simple missionary. He took up the work as a duty ; the difficulties that he foresaw have been faced—he has passed through them, and though perhaps the work may have been done somewhat roughly, and he and we have had some blunders to deplore, yet the work has been done, and Mr. Robinson's memory will live as that of the man who, through much inevitable misunderstanding, has been mainly instrumental in bringing about the purging of the Niger Mission. It has cost him his life, and now that he is gone, I trust that our African brethren will all recognize that his love for them was a sincere one, and that his life and actions were actuated by the one desire for God's glory. This devotion to duty marked all his work : in all his more secular business he was most thorough and careful, and generally managed to take the lion's share of the most tedious work. Whether it were the planning of a journey, supervising the rebuilding of the church, examining the school-children, the general tidying-up of disorder, the nursing of a sick brother-missionary, or the duller work of keeping the Mission books,—if Robinson had charge of it, we all knew it would be done thoroughly and well. And yet he was always at leisure for all who came to him : I used to marvel at his patience under ceaseless interruption, which is an inevitable feature of a missionary's life, especially a Secretary's ; and which is peculiarly harassing to weary nerves in a hot climate such as ours on the Niger.

Another marked feature of his work and himself was his great power of simplicity. During the autumn he was preaching a course of sermons on the Lord's Prayer at our Sunday-morning Native service. In these, he always primarily addressed the children who would be seated just in front of him, and it was not long before he secured their interest and got them readily to answer—for almost every sermon there is necessarily a catechizing. (Until more lately, when he began preaching in Hausa, his sermons were in "Ken English," as it is called, which is understood by our school-children and many of the adult members of the congregation ; an interpreter also rendering it into Nupè, or sometimes into Yoruba or Hausa, according as either element pre-

ponderated in the congregation.) It was delightful to see many of the grown-up people following these most elementary lessons with great attention ; one old "mammy" especially, a dear old soul who might have been a character in *Uncle Tom's Cabin*, would bend forward open-mouthed, her elbows on her knees, and join eagerly in the answers of the children.

I should trace his simplicity to two sources—great clearness of thought, and love of children. The former made him the first-rate scholar that he was ; the latter was only one aspect of a large-heartedness and sympathy that was almost womanly in its tenderness.

Though his time in missionary work has been but short, yet he was able to make remarkable progress in the Hausa language. I earnestly trust that before his death he succeeded in finishing a work very much on his heart—the giving of some part of the Scriptures to the Hausas in a form in which they could read them. Starting upon the Gospel of St. Matthew, and using as a basis the translation of Mr. John (formerly a missionary at Lokoja, and now our Hausa teacher), he revised it with him most thoroughly from his own knowledge. The two spent some hours together every day ; and Mr. Robinson's critical acumen and scholarship found fullest scope in this work. Whenever he acquired a new word, he kept it in mind, and would test it by getting some Native friend to explain to him its use—illustrating it with story and parable as only an African can ; and he was never satisfied until he was certain that he had accurately grasped the radical meaning. It was quite a lesson to see him at one end of his table with Bible, Greek Testament, dictionaries and note-book, and Mr. John at the other, and very likely a couple of Mohammedan friends seated on a mat near them, all closely discussing the exact meaning or proper use of some Hausa word.

In April he had already completed the translation ; and of the transcription from the Roman character into the Arabic character of the Central Sûdan, he had accomplished seven chapters. By constantly sitting among the Natives and writing with them, he had learnt to write with the reed pen, so that a page of his was difficult to distinguish from a page of Native writing. If this work is complete, it only remains to reproduce it in facsimile with our Mission lithographic press, and thousands of copies will then readily find their way into the Sûdan, and are likely to be eagerly read as being the well-known "Injila" (Evangel) of which their own Koran speaks, and also as coming to them in the dress of one of their own books, and with scarcely a trace of Europeanism about it. In Africa we need object-lessons to teach them that the Gospel is not merely "the white man's religion."

I must not omit to mention the charm of his manner with the Natives. It was a daily example. He made himself one of them without a trace of constraint or condescension, and yet with no loss of dignity. He might have been a Hausa born, so perfectly was he at his ease among them ; and, what is perhaps more difficult, they were free to come in and sit down at all hours of the day and make themselves perfectly at home, without seriously interrupting work he might have on hand. It must be borne in mind that in their own way they are courteous gentlemen, with an etiquette of their own. Once he was free to really settle down to steady work at the language, he very quickly went ahead, and as early as last autumn was able to talk freely with all who came to him, and that meant having visitors continually from 7.30 or 8 a.m. till sunset!—often strangers from far-distant places. In the spring he began preaching extempore in Hausa in church, and this very soon drew Mohammedans to hear him on Sunday afternoons.

Besides his above-mentioned work on St. Matthew, he was writing a new Hausa grammar, and preparing a revision of Dr. Schön's dictionary. His re-

searches into the dialectic differences have brought to light much that is quite new. In fact, we mourn not only the loss of a personal friend, a noble example, and an experienced leader, but also that of a brilliant and scholarly worker, whose achievements in so short a time gave promise of rich additions to the knowledge of African languages, had God been pleased to spare him to us, He is at rest, and it remains for us unfalteringly to gather up and carry on, though with less skilled fingers, the work he has bequeathed to us, and to prove to the Church of Christ that the door of the great Hausa countries is open for the Gospel-witnesses to enter in.

ERIC LEWIS.

*Hampstead, July 13th, 1891.*

## II. FROM DR. C. F. HARFORD-BATTERSBY.

FEW better opportunities present themselves of knowing any one than we get in the Mission-field. At home we meet with our fellow-workers chiefly in our work, there we live our lives so much in common that we are able to know one another. This was very much the case with myself and Robinson. For days at a time we have worked together, prayed together, taken our meals together, and ended up by sleeping under the same mosquito-net. I would like to bear my testimony to what has been, I think I may say, the most unselfish life I have ever known.

Of his early life it is not for me to write, but I believe that even his college-days were marked by rare unselfishness. Later on, as master of a large school, it seemed nothing to him to give up worldly prospects for a life in and for Africa. Appointed as Secretary of the Niger Mission, for over two years he worked under the greatest discouragements and disappointments, respected in no ordinary way by all the Europeans on the river, and beloved by all who came closely in contact with him. By many he was misunderstood, but those who really learned to know him learned to love him.

As captain of the *Henry Venn* steamer, which was his only home at that time, he had a crew of Kroo-boys, the best workmen on the coast. They had the best opportunity of knowing him, and I have heard several of these fellows speak of him in terms of true affection.

It was at the end of November, 1889, that I really learned to know him, and mainly through him that I was led to take up the work at Lokoja. From that time we became firm friends, and I saw a great deal of him in preparing for our voyage. On our arrival in Africa he took upon himself all the most arduous work, and whilst he was the last to speak much about the special methods of our Mission, he was the one who entered into them most fully. He had built for himself a house in native style, in which, in the latter part of his time, he lived. When, however, it had been finished it was decided to restore the church, and there was no good place in which to hold school and church services, whereupon Robinson at once gave up his own house for this purpose, being content to live in a much smaller place; and when I was living with him, insisted on my taking the larger room. The restoration of the church was carried on entirely under his directions by our excellent carpenter, Mr. O. P. Williams, and has been very successful. By very simple changes the building has been made much more like a church; all the seats are made of dried mud covered with cement, the pulpit and reading-desk combined being made of bricks cemented over, so that we have no danger of breakage, and have not had the expense of wooden forms and reading-desk. Mr. Robinson returned from Lokoja just in time to open it on Easter Day, and I believe this will prove a most useful and suitable building for the service of God.

During my absence in England, Mr. Robinson had superintended the transference of all my hospital appliances to our new hospital on the hill, and just as this was finished, hearing that I had been ill down river, and always forgetful of himself, he came halfway down the river to meet me. Soon after this, on our return to Lokoja, we went on a journey to the great city of Bida, our first attempt to carry out the purpose of our mission to evangelize a great country to the north of us. On my return from Bida, Mr. Robinson sent me home, and a few weeks later Mr. Lewis also, so that he lived to see every one of the party go home who had started with him the year before, whilst he himself stayed to hold the fort at Lokoja. So at his post he fell, but his work will live after him, and by God's grace we will carry it on.

Two great works stand out above all others as the results of his missionary service: the purification of the Niger Mission from many of the evils into which it had grown; and, best of all, the re-translation of the Gospel of St. Matthew into Hausa, which he carried on with the assistance of Mr. T. C. John. He always believed that the written Word of God would be the greatest agent in the evangelization of the Soudan. He had hoped to have got away from Lokoja to some strictly Hausa town, and there to have finally corrected his copy and been able to have accurately determined the exact kind of Arabic character into which it should be produced. In this work above all others we shall miss his patience, his practical wisdom, and his scholarship; and we shall look to the Lord to raise up some who will carry on his work.

C. F. H. B.

#### AFRICAN NOTES.



THE *Conquest of Uganda*.—A correspondent of the *Morning Post* gives an able and interesting outline of the recent annexation of Uganda as an integral part of the British Dominions. The personal distinction of this achievement attaches to the name of Captain F. D. Lugard, of the Imperial British East Africa Company. Mr. F. J. Jackson, another of the Company's officers, had previously made provisional arrangements before the arrival of Captain Lugard with fuller powers. Crossing the Nile on December 13th last, Captain Lugard encamped with his force five days later at Mengo, the capital of Uganda, on the top of a knoll. Here he has constructed a strong fort overlooking King Mwanga's palace and capital, which is now filled with a force of well-armed and disciplined men, inspiring the people generally with confidence and Mwanga with fear and respect. A treaty was formally made and signed by the king and the principal chiefs, acknowledging the suzerainty of the Imperial British East Africa Company, placing his territories under the Company's protectorate, undertaking to fly no other than the flag of the Company, and to make no treaties with, and no kind of concession to, any Europeans without the knowledge and consent of the Resident of the Company. The Protestants readily accepted these conditions; the Roman Catholics raised objections and difficulties, which have been finally overcome. The principal difficulties have arisen from doubts how far the tributary states continued as part of Uganda. Of course as regards the south of the Lake these are claimed by Germany, but as regards Usoga, the most valuable tributary state under British influence, it has for some time asserted its independence of Uganda. It is felt that west of Lake Victoria the strongest reasons, political and tribal, exist for some modification of the boundary-line so as at least to follow the course of the Kagera river. Meanwhile it is satisfactory to know that Emin Pasha is cordially co-operating in preventing an illicit trade in

gunpowder and breech-loading ammunition at the south end of the Lake, largely carried on by the French priests. All boats and canoes—even Mission boats—are being supervised, and are liable to seizure and confiscation if passing the German or British boundaries without a pass. If the French priests engage in this trade or interfere politically as they have done, they will be deprived of their special privileges as missionaries. "On the whole a new era has dawned on Uganda, and the Company has acquired this important addition to its territories without firing a shot." Captain Lugard's report informs us as to his journey to Uganda. There is a fortified route now along the course of the Sabaki river from the coast to the salubrious and fertile lands of Kikuyu, a distance of some 300 miles. In the British territories the tsetse-fly is unknown, a great advantage as compared with the German sphere; the wild animals, though numerous, are not dangerous; while the elephant flourishes more in the north-east of Uganda than anywhere else in Africa.

*East African Slave-Trade.*—A letter from Captain Henderson, of H.M.S. *Conquest*, dated May 3rd last, contains the following important statement as to the East African slave-trade:—"The establishment of the British Protectorate, the Imperial British East Africa Company, and the German Colony in this region, has quite altered the aspects of the slave-trade on the Division. So far as I can obtain information during this season, no large cargoes have been attempted to run to Zanzibar or to Pemba, and the trade has resolved itself into a smuggling business in small numbers. German officers state that they know smuggling in small numbers goes on from out-of-the-way places over which they can yet have no control, and also that a few large cargoes have possibly been run from some of the many creeks in the Rufiji river—probably to Madagascar, possibly to Arabia. Smuggling probably also takes place from about Wasin Island, Kilifi River, and one or two places in the British sphere to the north end of Pemba. . . . The direct trade to Arabia has assumed very small proportions. . . . The Germans state they will soon be able to stop any wholesale export." Captain Henderson regards the slave-trade as on its last legs through the carrying into effect of the Brussels Act. This it seems is not however to be, but British and German naval action on the East Coast will of themselves scarcely fail to crush out this nefarious traffic even without the French.

*Anti-Slavery Decree of the Sultan of Zanzibar.*—This decree has been stigmatized hastily as a gigantic imposture. Sir C. Euan Smith's testimony is entirely opposed to this. "In season and out of season," he says, "those who have been responsible for the conduct of affairs in Zanzibar (including the Sultan himself) have kept the fact of this all-important decree before the eyes of the Arabs, and the Arabs themselves know, and thoroughly appreciate, the intention of this decree, and, of course, the inevitable results of that decree. But more than this, I say that the records of the British agency will show that since that decree has been promulgated throughout Zanzibar, Mombasa, and Pemba, it has been constantly put into force, in the face of the determined opposition of the Arabs whom it affects." "In regard to the legitimate slave-holding Arabs (not the slave-dealing Arabs), we are bound," Sir C. E. Smith adds, "in justice and right to treat them with all the consideration we can legitimately show. To put a decree such as that in force, and to give its full effect to it, must in all wisdom be a matter of time, and it must be heralded by many measures that take time to prepare." "I am certain," he adds, "that in the vigorous and capable hands of Mr. Portal this decree will be given full effect to, and that it will be found to be, in the

future, 'one of the best things that ever Englishmen have put their hands to.'"

*Aborigines' Protection Society.*—At the annual meeting of the Aborigines' Protection Society the Duke of Fife presided, and the Report was read by Mr. Fox-Bourne. The Duke of Fife expressed his heartiest sympathy with the objects of the Society. The British South African Company desired, he said, to act justly towards the Natives. He was of opinion that a well-organized chartered Company was more likely to do this than if fertile lands were overrun by irresponsible adventurers in quest of gain, or by raiders and half-caste slave-dealers. He was of opinion that the commerce ought to be limited to legitimate objects—obtaining raw materials and supplying Natives with primary objects of production. A resolution was passed, "That the recent spread of European enterprise over large tracts of Africa calls for increased watchfulness and effort in order that the interests of the native races may be protected, both in these regions and in the older Crown possessions in Africa." It will be of the greatest importance, in furtherance of this justice to the Native, that the British Colonial Government in South Africa prohibit the threatened Boer raids into Mashonaland. The whole history of the past is full of the cruel wrongs inflicted by the Boers on the native races, and a strong hand is needed to prevent similar atrocities in the future.

*France and the Brussels Convention.*—The French Chamber has refused, by a majority of 439 to 104 votes, to ratify the Brussels Convention. This has taken the form of referring the Act back for further consideration, but it is understood to mean its rejection. After the long and deliberate consideration devoted by the civilized Powers to the Convention, and the accord finally obtained, this must be regarded as a serious blow to African progress and civilization. It is honourable to the French Government that the rejection of the Convention is in no way their act, but that of the Chamber itself. "It has been no secret," the *Indépendance Belge* informs us, "that the Chamber was likely to reject the Convention." The main point of attack has been that it was a renewal of the right of search under which France formerly chafed. But it could not in justice be thus named. It gave to the various Powers in those waters where it was notorious that the slave-trade was carried on, the simple right of inquiring as to the nationality of the vessel suspected, and of verification as to its crew and black passengers. If there was any suspicion regarding them, the cruiser might insist on the suspected vessel sailing to the nearest port of the nation whose flag it carried, there to be searched. The vessels to which this scrutiny extended were to be under 500 tons burthen, and were chiefly Arab dhows, or other vessels of the sort. Any of the Powers had this right of scrutiny; as well France on the East German and British African coasts, as the English on the waters separating Réunion from Madagascar. As to this right of scrutiny, even *La Justice* admits that it is legitimate—that it is indeed to the honour of the French flag to prevent its being nefariously hoisted by the slave-trader. It thoroughly harmonizes within the rights of nations as regards ocean traffic. One of the speakers in the French Chamber, indeed, distinctly stated that the abuse of the French flag on the Eastern African coasts made it all the more reasonable that this claim of the Convention should be accepted. There is reason to think that at bottom colonial jealousy has a good deal to say with this French action. The French cannot bear the idea that a British warship should have any right of verification as to the trade going on betwixt Réunion and Madagascar. They are intensely irritated at the hold which England by its Missions has on Madagascar. Their press is full of malignant attacks on the British Missions and

missionaries. The record of Réunion is, as is well known, bad as regards the Indian Coolies, and the action of England in putting a stop to cruel wrong inflicted on its native subjects is still bitterly resented. It is to be hoped that the better feeling of the French nation may yet prevail. France places herself in a position of isolation from the other Powers consenting to the Convention, and by this extraordinary act places in suspicion the claims she makes as a leading anti-slavery Power. It is satisfactory to learn that Cardinal Lavigerie has expressed himself strongly against the action of the French Chamber. Mgr. Brincat, in an interview with a French journalist, stated the remarkable fact that this right of scrutiny, not of search, inserted in the Convention, was actually the suggestion of M. Bourée and Admiral Humann, the French envoys at the Conference.

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*The United States and the Brussels Convention.*—The following extract from the United States *Missionary Herald* shows how heartily the Board of Missions supports the Convention. It is stated that on the part of the United States the time for signature to the agreement has been extended till after the meeting of the Senate in December next. "This is good news," it is added, "but it yet remains to be seen whether our Senate will adhere to the narrow policy which led it to refuse assent to the agreement at its last Session. We are glad to see that the secular and religious press is commenting on the action of the Senate as thoroughly discreditable. . . . Can it be possible that this country can imperil a well-devised scheme for the suppression of the inhuman traffic throughout Africa? . . . We are glad to believe that our President and the Department of State are in heartiest sympathy with the effort to suppress the slave and liquor traffics which are devastating Africa."

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*Progress in the Congo Free State.*—In *Regions Beyond* there are some interesting illustrations given of this. One of these is, that on March 6th last "for the first time the shriek of the locomotive was heard on the Congo. A trial trip was made for some distance up the line, which is now laid for about two miles. The strange sight caused great excitement among the Natives." The first section of the Congo railroad has now been opened from Matadi to the Leopold ravine. Belgian locomotives actually run within sound of the Falls of Yellala. Arrangements are being made for the employment of some 4000 navvies at different points along the line. The foreign population of the Congo Free State is largely increasing. "The total of the foreign population on the Congo is now over 800." There are some 400 Belgians now in the State, and there are some eighty English and Swedes, the greater number of whom are missionaries.

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*Roman Catholic Missions in Africa.*—The *Annuaire des Missions* for 1890 furnishes us with the following information as to the Roman Catholic Missions in Africa connected with the Propaganda. In Northern and Central Africa there are 191,805 Roman Catholics, 127 stations, 191 churches, 349 priests, 197 educational institutions, 65 institutions devoted to charity. In Southern Africa there are 40,555 Roman Catholics, 97 stations, 139 churches or chapels, 211 priests, 129 educational institutions, 32 charitable institutions. In Insular Africa (including, evidently, Madagascar) there are 166,580 Roman Catholics, 68 stations, 414 chapels or churches, 140 priests, 361 educational institutions, 37 charitable institutions. As regards Insular Africa, these numbers are far exceeded by those connected with the London Missionary Society, the Society for the Propagation of the Gospel, the Society of Friends, the Norwegian Mission, &c. In South Africa also the Protestant Missions



embrace far larger numbers, and educational and industrial institutions of a far higher character.

*East Africa Roman Catholic Missions.*—Leo XIII. has created an Apostolic Vicariate with jurisdiction over all the East Coast of Africa. Two caravans, composed of the white fathers and negro medical men taught at the University of Malta, have left for Eastern Africa. One is destined for Victoria Nyanza, where it will reinforce the Missions of that region; the other will reach the Tanganyika by Quilimane, the Tschire, the Lake Nyassa, and the Stevenson Road, and will occupy Mpala. It appears from a letter of Mr. Johnston, the consul, to the Roman Catholic missionaries at the Lake Tanganyika, that he has strongly recommended to them the route Zambezi, Nyassa, Tanganyika, as the easiest and readiest means of reaching Lake Tanganyika. He has also recommended the English under his consular jurisdiction to aid the fathers as much as possible on their route. We quote here from *L'Afrique (Juillet)*.

*British Missions in German East African Territory.*—The speech of Sir Charles Euan Smith, at the late anniversary of the Universities' Mission, is one which, as the Bishop of Carlisle, who presided, noticed, is most worthy of consideration. The testimony which he bore as to German action within the sphere of its influence is of great value. "The fears," he said, "of the German occupation being hostile to the Universities' Mission have entirely passed away. It is perfectly certain that in all parts of the German sphere missionaries of this Mission have met, not only with the utmost courtesy, but with a support which I have every reason to think will be entirely permanent and lasting. The important relations between your missionaries and the German officials are likely to lead to the good of the Missions and to the maintenance of a healthy understanding between all Europeans." It is by no means rare to find foreign missionaries in our extended British empire—Frenchmen, Germans, Americans, Italians, &c.—and we scarcely think we are subject to the reproach of not giving a hospitable reception to all; but we have been less accustomed to carry on Missions in the territories of foreign European colonies. Let us trust, that in all such Missions there will be combined with devotion to the missionary cause, due loyalty to the flag under which the missionary lives.

*German Nyassa Mission.*—Four missionaries sent out by the Moravian brethren reached Dar-es-Salaam in May last, and have since found their way to Quilimane. They were there to join the Berlin Mission party, at the head of which is the Rev. Mr. Merensky, missionary-superintendent. Three of the Berlin missionaries labouring in South Africa are also to join the party, with two younger missionaries and three artisans from Germany. They proceed by way of the Zambezi and the Schire to the south end of Lake Nyassa, where vessels of the Scottish African Lakes Company will transport them to the north end of the Lake. Both Missions are designed to carry on their work in German East Africa and in the direction of the Congo region.

*Basle West African Mission.*—The census made up to January 1st, 1891, gives the following results as to this important Mission. On the Gold Coast the number of baptized amounted to 9647, the increase for the year being 738; in the new field of Kamerún the baptized number 256, an increase of 97.

*Educational and Industrial Institute for British East Africa.*—The *Free Church Monthly* informs us that the Rev. Dr. Stewart, of Lovedale, South Africa, is "to give his services for a year to aid certain generous Scotsmen, directors of the Imperial East Africa Company, who have raised funds for

the creation of 'another Lovedale' in the country between Mombasa and Lake Victoria Nyanza." Lovedale is well known as one of the best—perhaps, indeed, the best—educational, industrial, and religious institute of South Africa. Undoubtedly neither Bagomoyo, of which Major Wissmann holds so high an opinion, nor any other Roman Catholic institute in Central or Northern Africa can compare with it. The formation of such an establishment in the territories of the East Africa Company cannot but prove of great service to the progress of civilization and Christianity in Central Africa.

*The Partition of Africa, January, 1891.*—The following table has been compiled for the current issue of the *Statesman's Year-Book* by Mr. E. G. Ravenstein, F.R.G.S.:—

	Area.	Population.	Inhab. to a Square Mile.
<b>British Africa :</b>			
Gambia . . . . .	2,700	50,000	19
Sierra Leone . . . . .	15,000	180,000	12
Gold Coast . . . . .	46,600	1,905,000	41
Lagos and Yoruba . . . . .	21,070	3,000,000	142
Niger Territories and Oil Rivers* .	290,000	17,497,600	60
British Guinea . . . . .	375,370	22,632,600	60
Cape Colony (with Pondo Land and Walvisch Bay). . . . .	233,430	1,700,000	7
Basutoland . . . . .	9,720	180,000	19
Natal . . . . .	21,150	540,000	25
Zulu and Tonga Lands . . . . .	14,220	180,000	13
British Bechuanaland . . . . .	43,000	44,000	1
Bechuanaland Protectorate . . . . .	127,000	50,000	0·4
Zambezia, Nyassaland, &c. . . . .	540,000	1,100,000	2
British South Africa . . . . .	988,520	3,794,000	4
Zanzibar and Pemba . . . . .	985	165,000	167
Ibea, to 5° N. latitude . . . . .	245,000	5,600,000	23
Rest to Egyptian frontier . . . . .	820,000	7,000,000	8
Northern Somal Coast . . . . .	30,000	240,000	8
Sokotra . . . . .	1,382	10,000	7
British East Africa . . . . .	1,097,367	13,015,000	12
Mauritius, &c. . . . .	1,053	390,000	371
St. Helena, Ascension, and Tristan da Cunha . . . . .	126	5,000	4
Total British Africa . . . . .	2,462,436	39,836,600	16
<b>Portuguese Africa :</b>			
Portuguese Guinea . . . . .	11,600	150,000	13
Angola† . . . . .	603,000	3,600,000	6
Mozambique . . . . .	293,000	1,500,000	5
Madeira . . . . .	314	136,000	433
Cape Verde Islands . . . . .	1,490	111,000	75
St. Thomé and Príncipe . . . . .	420	21,000	50
Total Portuguese Africa . . . . .	909,824	5,518,000	6

\* Inclusive of Sokoto (121,000 square miles, 9,800,000 inhabitants) and Gando (98,500 square miles, 6,000,000 inhabitants), with Borgu and territories tributary to Sokoto on the north.

† Including the whole of Lunda, a portion of which will probably be ceded to the Congo State as a result of the arbitration of the Swiss Government.

	Area.	Population.	Inhab. to a Square Mile.
<b>French Africa:</b>			
Tunis . . . . .	44,800	1,500,000	33
Algeria . . . . .	184,500	3,820,000	21
Sahara . . . . .	1,568,000	1,120,000	0·7
Senegambia (old possessions) . . . . .	51,000	250,000	5
Gold and Benin Coasts . . . . .	7,500	250,000	33
Sudan (remainder) . . . . .	475,500	8,800,000	18
French Congo (and Gabon) . . . . .	220,000	2,500,000	11
Obok (Bay of Tajura) . . . . .	2,320	23,000	10
Madagascar and dependencies . . . . .	228,600	3,520,000	16
Comoros . . . . .	760	64,000	84
Réunion . . . . .	970	166,000	171
<b>Total French Africa . . . . .</b>	<b>2,783,950</b>	<b>22,013,000</b>	<b>8</b>
<b>Spanish Africa:</b>			
Tetuan, &c. (Morocco) . . . . .	27	6,000	222
Sahara . . . . .	243,000	100,000	0·4
Canaries . . . . .	2,800	288,000	103
Gulf of Guinea * . . . . .	930	50,000	54
<b>Total Spanish Africa . . . . .</b>	<b>246,757</b>	<b>444,000</b>	<b>2</b>
<b>German Africa:</b>			
Togoland (Slave Coast) . . . . .	16,000	500,000	31
Camarons (Kamerun) . . . . .	130,000	2,600,000	20
South-West Africa . . . . .	324,000	250,000	0·8
East Africa (with Mafia) . . . . .	361,000	1,760,000	5
<b>Total German Africa . . . . .</b>	<b>831,000</b>	<b>5,110,000</b>	<b>6</b>
<b>Italian Africa:</b>			
Eritrea . . . . .	56,100	660,000	12
Abyssinia . . . . .	189,000	4,500,000	24
Somal Coast . . . . .	70,000	210,000	3
<b>Total Italian Africa . . . . .</b>	<b>315,100</b>	<b>5,370,000</b>	<b>17</b>
<b>Summary:</b>			
British Africa . . . . .	2,462,436	39,836,600	16
Portuguese Africa . . . . .	909,824	5,518,000	6
French Africa . . . . .	2,783,950	22,013,000	8
Spanish Africa . . . . .	246,757	444,000	2
German Africa . . . . .	831,000	5,110,000	6
Italian Africa . . . . .	315,100	5,370,000	17
Congo State (Belgian) . . . . .	827,000	15,000,000	18
Boer Republics . . . . .	163,400	810,000	5
Liberia . . . . .	37,000	1,050,000	29
Turkish (Egypt and Tripoli) . . . . .	836,000	7,980,000	10
Unappropriated . . . . .	2,021,583	23,868,400†	12
Great Lakes . . . . .	80,350	—	—
<b>Total Africa . . . . .</b>	<b>11,514,300</b>	<b>127,000,000</b>	<b>11</b>

J. E. C.

\* Spain also claims some 70,000 square miles on the mainland.

† Unappropriated Africa includes Morocco (219,000 square miles, 6,000,000 inhabitants), Bornu with Kanem (80,000 square miles, 5,100,000 inhabitants), Wadai (172,000 square miles, 2,600,000 inhabitants), Bagirmi (71,000 square miles, 1,500,000 inhabitants), &amp;c.

## THE MISSION-FIELD.

## WEST AFRICA.

**T**HE Rev. J. A. and Mrs. Alley have come home on furlough. Mr. Alley joined the Mission in 1878, and his labours since then have been at Port Lokkoh, interrupted only once by a few months' furlough in 1884. He has translated the whole of the Pentateuch in Timneh, and will utilize his visit home by seeing the latter part of it through the press. Miss Bisset, of the Annie Walsh School, Sierra Leone, has also come home for short furlough.

The wife of the Rev. Obadiah Moore, Native Principal of the Sierra Leone Grammar School, died in May. The boys of this school raised 32*l.* 2*s.* 10*d.* during the year which ended in April for the Sierra Leone Church Missions.

The Rev. T. Harding came home on furlough in May. Miss Tynan returned from Lagos to Abeokuta in April by doctor's orders.

We very much regret to have to report the death of the Rev. J. A. Robinson, the Secretary and joint-leader of the Soudan and Upper Niger Mission, on June 25th. No particulars have been received, only the announcement of the sad fact by telegram. The Rev. Eric Lewis has come home from the Soudan Mission on medical certificate. Mr. and Mrs. G. Wilmot Brooke, Mr. R. Callender, and Mr. W. H. Roberts reached Akassa on May 1st, just before Mr. Lewis left.

## EASTERN EQUATORIAL AFRICA.

A telegram from Zanzibar, received on July 13th, conveys the sad intelligence of the death of the Rev. G. H. V. Greaves. Mr. Greaves sailed in May with the Rev. R. P. Ashe and his party, and they arrived at Zanzibar on June 14th. The Rev. H. K. Binns, the Secretary of the Mission, was absent from Frere Town when they landed there, as he was temporarily occupying Jilore, the station to the north lately vacated by the Rev. A. G. and Mrs. Smith. Miss Brewer, who went out in the same steamer, writes:—

We only had two days of quite rough weather (it was enough), and that for a monsoon voyage is rather remarkable. We knew so many dear ones at home were praying for us, and could but feel it was in answer to prayer that God led us so lovingly and tenderly, and we praise Him. Miss Weitbrecht and I were very glad to have the Uganda missionaries as fellow-passengers; we had a daily Bible-reading together, which we much enjoyed. Study of Kiswahili made the time pass pleasantly. We are all much indebted to Mr. England for his kind help in this; he took two classes daily till the rough weather came on, and was always ready, whatever he might be doing, to explain anything. Now and then Mr. Ashe would also give us a lesson, so it is quite our own fault if we have not made a little progress. As I looked at Mombasa with its many people, among whom almost nothing has been done yet, I felt I must be quick to learn all I can; and I hope it will not be very long before there is a house for workers on the island. The need is great. May

God soon send out more workers! And do pray that, weak as I am, He will fit and use me to carry some of His light and love into poor dark hearts.

I am delighted with Frere Town, its surroundings, its work, and its workers. Miss Gedge gave me such a warm welcome, I am sure she will prove a dear friend and adviser.

I think you will like to hear about my first day at Frere Town. It was a very happy one. A Communion service had been arranged for the missionary party, and at 7.30 a.m. they came from the ship. It was delightful to have that service; not only for what it is, but also because it is such a link with the dear ones at home. It was a joy to find a dear black woman kneeling by my side at the Communion rail—(there were several women and men). May God win many, many more to Himself from this dark land!

After breakfast Miss Gedge took me to see the girls' and infants' schools and the hospital huts. Energetic Miss Harvey seems happy in her school-work, and I think loves her black charges.

It was nice to see so many under training. Their hearty "Jambo Bibi" was pleasant to hear as we went in; and it was good to be told that some of them love to pray to God, and seem to understand something of His love. Miss Harvey has had much encouragement lately. It was a pretty sight to see Miss Perrin with the infants. Their dear little black baby faces are some of them quite pretty, as they are so plump and well cared for. Poor little things; what misery and cruelty they are shielded from here! Next we went to the hospital huts. They are poor places, but many a bright smile was given to Miss Gedge by the patients. She has been made a blessing to many. Though unable to speak much to them,

her reading and singing of the old, old story has brought light into some dark hearts. At twelve we went to the daily prayer-meeting at Mr. Hooper's. Mr. Greaves spoke to us from Psalm iv. 3. We had yet another treat that day, a social gathering in the evening at Mr. Hooper's. All our missionary friends were there. We had talk together and some nice hymns, an address from Mr. Collins, and prayers. I think all enjoyed that day at Frere Town, and I hope the Uganda party were refreshed in body and spirit. They came again on shore for the mid-day prayer-meeting on Friday, just before starting, when Mr. Hubbard spoke from Rom. xii. 1, and they were all commended to God in prayer.

Mr. Binns states that work at Railway Point has been discontinued owing to a change of plans on the part of the Imperial British East Africa Company.

The following are extracts from the letter of the Rev. A. R. Steggall, who is stationed at Mochi, in Chagga, to which we alluded last month:—

I am sending off the Gospel of St. John in the language of Taveta to be printed, if approved, in England. It is my third revision, and has been read over by a Native, so I am not afraid of sending it. My press is too busy over smaller jobs to undertake anything so large, and, moreover, my stock of paper would be insufficient, and I have no means of binding. Before the book could possibly be printed, I hope to have from a dozen to twenty Natives able to read and understand it.

In January I spent a most joyful and helpful three weeks at Taveta. The enthusiasm of the boys to be taught and the willingness of all to listen are most refreshing.

On January 25th I had the joy of baptizing my boy Nene, by the name of Yohana (John), in the presence of several of his own people. He is all I could wish him to be; an eager learner, a willing helper, and a good example to others. It is greatly through his influence that over a dozen boys are taught regularly to read, and when I am there, also the old, old story of Jesus and His love. In my absence teaching is carried on, after a fashion, by a Frere Town boy whom I leave in charge.

It seems to me more than ever important that we should be strengthened here, for two additional reasons—reasons, I mean, that have not existed until recently. To begin with, the

medical work of Dr. Baxter, which keeps him busy all day, is producing an excellent effect on the minds of the people of Mochi; they see in it so clearly a labour of love, and ask what can be the motive for it. Secondly, the Romanists, who made their first appearance on the mountain only last August, and who went to their chosen spot (Kilema, twelve miles east of us) only in February, are now three in number, with a good muster of their own people from Bagamoyo. They have secured an excellent site, large banana plantations, gardens, &c., and are evidently intending to do things thoroughly. The Germans are actively supporting them; have commanded the king not to beg from them, and got from him also fifteen children to live on the Mission station under the Europeans. The German officer here told Dr. Baxter the other day that if we liked he would get children for us from Mandara; but we did not take the offer, nor would it seem to be a desirable way of getting adherents.

Work here among the boys is not so good this month, owing principally, I believe, to its being the month for cultivating, and the maize-fields of Mochi are miles from the houses. Still there is nothing to discourage, and time which would have been spent in the school-room is not wasted in the printing office.

## PERSIA.

Dr. H. M. and Mrs. Sutton arrived at Baghdad on April 26th. He reports signs of encouragement in the work. He has felt obliged, however, to recommend, on the ground of health, that the Rev. C. H. and Mrs. Stileman be transferred from Baghdad to Julfa. Miss L. Stubbs and Miss M. R. S. Bird arrived at Julfa on June 2nd.

## NORTH INDIA.

This Mission also, as well as the Niger and Eastern Equatorial Africa Missions, has lost one of its European missionaries by death. The Rev. J. W. Stuart, of Aligarh, died on June 19th, after several weeks of suffering. He was ordered home in April, but his illness increased, and he was unable to be removed. He was educated at the Society's Islington College, and was ordained deacon in 1862 by the Bishop of Sierra Leone, acting for the Bishop of London, and priest in 1866 by the Bishop of Bombay. He was stationed at Jabalpur on first going out in 1862, and continued there until his first furlough ten years later. On returning to the Mission in 1874 he proceeded to Aligarh, where he laboured until his lamented death. Mrs. Stuart is a sister of the Rev. H. D. Williamson, missionary to the Gonds.

The Christian Post Office Association has undertaken to support a Native evangelist at Lucknow, who will work among the Hindu and Mohammedan letter-carriers of that great city. The Rev. A. I. Birkett, the C.M.S. missionary there, has selected the head-catechist of the Mission to devote Mondays to visiting the postmen and telling them the Gospel message as a preliminary step; and it is hoped that more regular work will follow.

The Rev. J. Brown, who has succeeded the Rev. F. T. Cole in the charge of the three districts of Taljhari, Baharwa, and Hiranpore, in the Santal Mission, recently met in an unexpected quarterfruits of Mr. Droese's labours at Bhagalpur many years ago. Taking refuge from a shower of rain in a native hut, he was immediately struck by the contrast between the appearance and ways of the inmates and the surrounding heathen. Mr. Brown says:—

I soon found that the wife was a very sensible and intelligent woman comparatively. She spoke Hindi correctly and fluently. The secret of this I soon found from her telling me that she was once at the Bhagalpur Mission. Her father was one of the soldiers of the Maler Paharia regiment once stationed there. Her father and mother became Christians through the work of the missionaries there, and although she had been taken away and brought quite into the midst of the heathen when the regiment was disbanded some thirty years ago, yet she very distinctly remembered Mr. and Mrs. Droese, and affectionately inquired about them. She was but a child when she was brought away, and at that time there was not a Mission in Santhalia. She grew up and was married to a heathen young man. But all this time she remembered God. And she used to weep because all round her were heathen. She tried to persuade the Malers of the Truth. God blessed her efforts to her

husband. But the heathen tried, by persecution and false charges at court, to drive them away. Not succeeding in that the heathen themselves moved away and left the Christian family quite alone. But the heathen annoy them by coming and planting and reaping close around their house. And what the Christians sow on a plot of ground at a distance, the heathen cause the cattle to eat before it can be reaped. After some of God's Words of encouragement we knelt to pray, and as the General Thanksgiving and the Lord's Prayer were being read in their own language (Malto), I was struck with surprise and filled with joy to hear not only the father and mother but the three little children all joining audibly, distinctly, and reverently in these prayers. I felt at once what a blessing this woman has been made to husband and children. Such a fact as this is such an encouragement to workers. The seed sown in her heart more than thirty years ago, when a mere child at

Bhagalpur, was kept there by the grace of God, and made to spring forth and bud and to bear fruit in these after years, notwithstanding all the destructive influences around it.

She herself was brought to the Lord by Mr. Droeze in his younger days. Her children, with herself and husband now read and hear the Word of God and praise Him and pray to Him

through the translations of Gospels and Prayers made by him in his old age. She has not seen him since her childhood, but the Lord made use of His servant in his old age and retirement on the Himalayas to send to these spiritually starving children of the Rajmahal Hills the spiritual food of His Word and the blessed means of grace—Prayer.

On April 24th, at Chupra, in the Nuddea District, a number of clergy and pastoral catechists met for mutual counsel and spiritual strengthening. The subjects discussed were many and various, e.g. parochial visiting, schools, church council offerings, duties of church committees, sermons, &c. On the whole, the North India Localized *Gleaner* says, those present showed a keen interest in dealing with those matters of parochial work and with the predatory incursions of the Romanists.

The same issue of the North India *Gleaner* contains the following paragraphs:—

The Romanists have succeeded in drawing over a number of our poor people at Chupra. Conviction cannot be said to have anything to do with their perversion. The melancholy thing is that their spiritual state should be so low that a comparatively small material advantage turns the scale.

A corner of the *Gleaner* may record the passing away of two humble Christian workers, well known to a good many Nuddea missionaries. Hakim, of Joginda, on April 17th; and Lucy,

for many years a teacher at Solo, on May 23rd, entered into rest. The former was one of a band of volunteer workers in and round Joginda, an unlettered man, respected by everybody. At the grave-side many Mohammedans were present to testify their regard for a man whose life and words had been to them a commendation of the Faith which he held. It is by such volunteers among the Bengali Christians that the real progress of Christ's Kingdom in India will be ensured.

The Rev. A. E. Bowlby baptized two men and one woman at Mirat on April 19th.

A student of St. John's College, Agra, headed the list of candidates in the recent First Arts Examination at the University of Allahabad. The College is now affiliated to the LL.B. standard of the University, and the Rev. J. P. Haythornthwaite writes that the F.A. Class for the year is larger than it has ever been.

In the general introduction to an able Report—the 71st—of the Calcutta Corresponding Committee, which traverses the whole of the North India Mission, station by station, in the same order as in the Society's Annual Report, the following paragraphs occur:—

The state of our native congregations in North India has been in several cases such as to cause anxiety. There is too often a deficiency in vigour and aggressiveness, and, if European supervision is withdrawn, a tendency manifests itself to lapse into spiritual coldness and lax discipline.

The evangelistic work of the Mission progresses, but hardly at the rate we could desire. The recorded number of adult baptisms during the year was 201. Many of these adults, however, brought their families with them; so

that the actual number of accessions to Christianity is considerably over that figure. Knowing, as we do, the personal history of many of these converts, the struggles they have gone through, the prosecutions they have endured, the cutting off of old associations, the breach with friends and relatives, which their adhesion to Christ has involved, this result seems to us, if numerically small, yet morally great. We were not discouraged, even though some important and comparatively well-manned Missions have not

this past year had converts. The absence of baptisms does not by any means mean the absence of result; any more than the absence of fruit in the spring-time means that the husbandman's toil has been useless. Harvest

will come in its season. We know as an indisputable fact that in a large number of cases the Spirit of God has produced and is producing convictions; and we are certain that His work will not fail of the final development.

#### PUNJAB AND SINDH.

The *Punjab Mission News* states that many of the Christian villages in the Narowal District are enduring persecution. They are accustomed to work without wages on the understanding that they have a part of the harvest produce. They have been told that they must either renounce their Christianity or lose their places. A few have given way, but the majority stand firm, and they are constrained to see strangers eating the crops which they have sown and watered and watched till they were ripe.

Mrs. Bambridge, of Karáchi, came home in May on medical certificate.

#### WESTERN INDIA.

The Rev. F. G. Macartney baptized a young Mohammedan convert at Malegám on Easter Day. He contributes the following account to the *Bombay Localized Gleaner*.—

Mhaibub Masih is a member of a respectable Mohammedan family. His parents reside at Akola in Berar, where he was educated. He is an intelligent young man, 23 years of age, having a good knowledge of Urdu and Persian, and a fair knowledge of Marathi. He read also two or three books in English before leaving school, but he has not kept up his English studies. He wishes now to make up for lost time, if possible, and become more proficient in English so that he may study theological works, &c. Several of his relatives live in Aurangabad, and a few years ago he went there to live with an uncle. Some of his people are in the employ of the Nizam's Government, and through their influence he became a Dafadar in the Nizam's Detective Service. He was a bigoted Moslem, but was induced to listen to the open-air preaching at Aurangabad Camp. At first he wanted to show off by disputing with the Christian preachers. Mr. Rattanji begged of him to read our books, and, among others, gave him a New Testament and *Mizan ul Haqq* in Urdu. Mhaibub took these home and diligently read and studied them. Previously he was not even acquainted with the elementary truths of Christianity. The light of God's Word began to dawn upon him; and then, as opportunities offered, he visited Mr. Rattanji for instruction, advice, &c. His relatives soon found out what was going on; and then, of course, followed the petty persecution which every inquirer in this land must pass through, be he Mohammedan, Hindu, or Parsi.

Mr. Rattanji thought it advisable to send him to Malegaon. We were not actually in the station at the time, so Mhaibub joined us at Chalisgaon, where our camp then was. He soon gave proof of his convictions and of his love and zeal for the Master's cause. We were preparing for a magic-lantern exhibition on the day he arrived, and Mhaibub spoke very earnestly and faithfully to the people that afternoon who were watching us making our preparations. The following day, too, he was listened to with great attention while speaking near a Pir's shrine at Chalisgaon, where a Mohammedan fair was being held. After returning to Malegaon he was further instructed for a month. We were thoroughly satisfied with his sincerity, faith, and grasp of the fundamental truths of Christianity. As far as one can judge, he has yielded himself without reserve to Christ as his Saviour, and may, we think, be classed among those who are "hungering and thirsting after righteousness." At his own earnest request he was baptized on Easter Day. Previous to his baptism many Moslems visited him and tried to convince him that he was doing wrong in embracing Christianity, but thus far all who have met him have returned crestfallen. Boldly, but at the same time lovingly and earnestly, he has spoken out of the abundance of his heart, and dwelt upon his spiritual experiences. He is a ready speaker, and, among other talents, seems to have great facility in composing sacred songs in Urdu.



## TRAVANCORE.

The Cottayam College Report for 1890 was received too late to be noticed in the Society's Annual Report. The results of the Matriculation Examination of the Madras University were very satisfactory, seventeen candidates having passed out of twenty-four presented, and one of them was placed in the first class. The number sent in was larger than on any former occasion, and the percentage of passes bear favourable comparison with most other schools in South India. All the five candidates for the Lower Grade Peter Cator Scripture Examination passed, one of them being fifteenth on the list, and receiving a prize of Rs. 5. The new Principal, the Rev. A. J. French Adams, says:—"As a new-comer, I may say that I hope much for the welfare of the school from the weekly meetings of masters for prayer and Bible study, and from similar associations spontaneously carried on amongst the students themselves, not only for their mutual benefit, but also for the spiritual welfare of their less-favoured Hindu brethren."

## SOUTH CHINA.

Archdeacon Wolfe visited the Hok Chiang and Lieng Kong districts in May, and baptized 300 adults and children in the course of his tour. He had hoped to admit over 400, but many of the aged people, and especially the women, who cannot walk far, were unable to attend the services at the different churches where the baptisms were appointed to take place; these the Archdeacon hopes to baptize in September. Miss Wolfe accompanied her father during part of his tour, and then separated from him to take a different course in order to visit the centres where the greater number of Christian women were to be met with, among whom she held meetings and classes for instruction. She travelled quite alone, the Archdeacon says, and met with the utmost kindness and civility from all, and the women presented a united request that she might visit them soon again and spend a longer time in their midst. The Archdeacon says that "a very kind and encouraging state of feeling towards Christians seems to be spreading among the people of Hok Chiang;" but he adds, "The ignorance of the people is simply extreme, and sometimes it seems almost impossible to lift them up out of the darkness into which they have been plunged and steeped. Even the Christians, many of them, especially the women, are still very ignorant, and often cause the missionary very serious thought and anxiety."

The Rev. H. S. Phillips has now succeeded in occupying the city of Kien Yang, a large city in the north-west of the Province of Fuh-Kien, forty miles beyond the great capital of those parts, Kiong-ning-fu. It will be remembered that the Revs. H. C. Knox and H. S. Phillips went out two or three years ago as pioneers in those densely populated districts. They moved forward from the old central station of Ku-cheng to Nang-wa; and at that place Dr. Rigg has now followed up with a Medical Mission. Then Mr. Knox was invalided home (but he hopes to go back next year); and Mr. Phillips went forward again alone to Kien-yang. With great difficulty he succeeded in renting a Chinese house; but the unhappy landlord has been seized, beaten, and exhibited publicly in an iron cage. On hearing of the opposition, a Chinese Christian bookseller at Kiong-ning-fu started off, and walked the forty miles in one day, in order to share the danger with Mr. Phillips. But later letters say that the outlook was more hopeful. Mr. Knox earnestly begs for some brother to go out at once to Mr. Phillips' aid.

The Rev. Ll. Lloyd has just returned from a fortnight's visit to the Hing Hwa district, where, notwithstanding much persecution, there is a large increase in the number of adherents. Ten persons were baptized during the trip.

Miss Bushell, of the F.E.S., who for the past six years has been the Lady

Principal of the Foochow Girls' Boarding-School, has arrived in England for a well-earned furlough. Miss Lambert is now in charge of the school.

#### JAPAN.

The C.M.S. Japan Conference met on April 1st at Osaka, and continued its sessions for several days. Upwards of eighty resolutions and recommendations to the Parent Committee have been received as the result of the deliberations of the missionaries. The following decisions affecting the temporary location of European missionaries were arrived at. The Rev. J. Hind was requested to proceed to Fukuoka to take charge upon the Rev. A. B. Hutchinson's return home on furlough; the Rev. D. M. Lang was requested to reside at Kumamoto while studying the language; Mr. Nettleship was appointed to work among the Ainus with the Rev. J. Batchelor, residing at Horobetsu; Misses Ritson and Fawcett were located temporarily at Tokushima, Misses Riddell and Nott at Kumamoto, and Miss Hunt at Osaka. The Rev. C. T. Warren it was decided to locate at Fukuyama unless a missionary in Priest's Orders was found available for that place, in which case Mr. Warren would go to Tokushima. The Conference transferred the Rev. Y. Nakanishi from Matsuye to Osaka. The Secretary for the Mission, Archdeacon Warren, presented a valuable survey of the work of 1890, which we hope to print hereafter.

The Church of the Saviour at Osaka, which was burnt to the ground in September, has been rebuilt on a new site, at a cost of about \$2500, and the new church was publicly set apart for divine worship on Sunday, June 7th. Archdeacon Warren, who preached the sermon on the occasion, from Ps. xcv. 6, writes:—

The church was completed in good time, and everything was in perfect order for the solemn service of Sunday last when the day arrived, and the interest of the service was much enhanced by the presence amongst us of Canon Tristram. We also had with us a Cornish clergyman, the Rev. R. J. Roe, bringing up the number of clergy present, including the Bishop, to fourteen. The Church Committee met the Bishop at the west door, and the twenty-fourth Psalm was said as the Bishop and clergy walked towards the chancel. When the Bishop was seated in his chair Mr. Nakagawa, one of the original members of the congregation, read the petition for consecration, as the representative of the Vestry or Church Committee. The consecration service was then proceeded with, and, after the sentence of consecration had been duly sealed by the Bishop on the Lord's Table, it was read aloud by the Rev. B. H. Terasawa.

The Bishop read the Communion Service, the Epistle being read by the Rev. T. Makioka, assistant minister of the church, and the Gospel by the Rev. S. Koba. Later in the service Mr. Fyson read the offertory sentences and Mr. Makioka the short exhorta-

tion and Confession. My chief duty on the occasion was to preach the sermon—the texts selected being Psalm xcv. 6 and Matthew xviii. 19-20, upon which I spoke of public worship as a profession of faith, an expression of brotherly love and fellowship, and a means of growth in spiritual life. The congregation is said to have numbered about 500, and nearly 200—about 150 being Japanese—knelt at the Lord's Table. It was a day not to be forgotten. It was my duty to preach the sermon on the occasion of the opening of the original church, which was destroyed last year. This was in October, 1883, and I referred to the formation of the congregation then and its subsequent growth. Then eleven adults and five children belonging to the Trinity Church congregation agreed to make the new church building their place of worship and to form the nucleus of a new congregation. Until the church was destroyed services were regularly held in it, and 143 were baptized, making, with some since baptized, a total of 157, baptized in connection with the congregation since its formation. Of those still retained on the church books eleven have ceased to attend, eighteen are engaged

in other places in Christian work or from the families of men so engaged, others have returned to their native villages or are otherwise absent; leaving the number actually resident in Osaka at the present time at 118. On Sunday evening I baptized three children in the font that was presented to the old church building in 1833. One of the three children was the son of Mrs. Nakagawa, who is the daughter of Mr.

Nakamishi. As Mrs. Nakagawa's grandmother on her mother's side is a Christian and is still living there are four generations in this family all Christians. You will, I know, rejoice with us in the accomplishment of this great work, and help us by prayer that the new building may become a centre of light to the neighbourhood in which it stands and the birthplace of many precious souls.

The Rev. B. F. Buxton and his party took up their residence at Matsuye in June; they had continued at Kobe studying the language since their arrival.

#### NORTH PACIFIC.

Bishop Ridley, in a letter to the widow of Admiral Prevost, dated April 1st, gives a deeply interesting account of an awakening among the Indians of Kitkatla, a place on the coast fifty miles south of Metlakatla. Admiral Prevost himself first carried the Gospel to them in 1879, going by sea in a canoe. They were very hard, but six years afterwards there were twenty-three converts. Then the heathen rose up, destroyed the little church, and tore the Bibles and Prayer-books in pieces. Last October, Bishop Ridley sent the Rev. T. Stephenson to them, and now the whole tribe have given up their heathen customs, and are under Christian instruction. Forty were baptized lately, and when the Bishop visited the place, the very man who set fire to the church in 1885 held the tape to measure the ground for a new one.

We hear from Bishop Ridley that the Church's messenger mentioned last month (p. 531) reached the Indian villages five months after the appeal came. One chief and his tribe had been persuaded to migrate to a Christian Mission station worked by another society. In one village the Natives were rejoiced at the prospect of having a missionary, and the Bishop is looking for a suitable man to break ground there in the autumn. His letter is printed in this month's *Gleaner*.

## LIST OF C.M.S. MISSIONARIES FROM THE UNIVERSITY OF OXFORD.

(Corrected to June, 1891, inclusive.)

The names of those who have died are printed in *Italics*. Those who have died on the Mission Field are denoted thus †. Those still labouring are printed in bold type.

Commencement of Service.	Completed Period of Foreign Service
1817 <i>Rev. Jas. Connor, M.A., Lincoln—Mediterranean</i>	3
1824 <i>Rev. J. Hartley, M.A., St. Edmund's Hall—Mediterranean</i>	8
1825 <i>Right Rev. W. Williams, D.D., Magdalen Hall*—New Zealand</i> †	53½
1833 <i>Rev. J. Tucker, M.A., Fellow of Corpus—South India</i>	14
1835 <i>Rev. H. H. Bobart, M.A., Christ Church—New Zealand</i>	1½
1838 <i>Right Rev. O. Hadfield, D.D., Pembroke—New Zealand.</i> †	
1841 <i>Rev. H. Watson Fox, B.A., Wadham—Masulipatam</i>	7
<i>Rev. J. G. Seymer, M.A., St. Alban's Hall and Christ Church—Madras</i>	6
<i>Rev. C. L. Reay, M.A., Queen's—New Zealand</i> †	6½
1844 <i>Right Rev. G. Smith, D.D., Magdalen Hall—China</i> §	20

\* Now Hertford College.

† Bishop of Waiapu, 1859-75.

‡ Did not graduate through ill-health. Served thirty-two years before consecration as Bishop of Wellington in 1870.

§ Bishop of Victoria, Hong-Kong, 1849-67.

Commencement of Service.	Completed Period of Foreign Service.
1850 <i>Right Rev. T. V. French, D.D., Fellow of University—North India</i> ¶ *	40
1852 <i>Rev. N. J. Moody, B.A., Oriol—South India</i> . . . . .	1½
1853 <i>Ven. W. L. Williams, B.A., Magdalen Hall—New Zealand.</i> †	30
<i>Rev. W. Keene, M.A., Brasenose—Punjab</i> . . . . .	5½
1857 <i>Rev. T. Tuting, B.A., Lincoln—Punjab</i> ¶ . . . . .	2
1858 <i>Rev. D. Fynes-Clinton, M.A., Wadham—North India</i> . . . . .	6
1860 <i>Rev. E. L. Puxley, B.D., Brasenose—North India</i> . . . . .	5½
<i>Rev. J. M. Brown, M.A., St. Edmund's Hall—Punjab</i> . . . . .	
1861 <i>Rev. W. Hooper, D.D., Wadham—Punjab and North India.</i>	
<i>Rev. J. Sharp, M.A., Queen's—Masulipatam</i> ‡ . . . . .	16½
<i>Rev. W. E. Rowlands, M.A., Wadham—Ceylon</i> . . . . .	29½
<i>Rev. T. Stringer, M.A., Brasenose—China</i> . . . . .	3½
1862 <i>Rev. F. Wathen, B.A., Wadham—Punjab</i> ¶ . . . . .	3½
1864 <i>Rev. J. W. Bardsley, B.A., Worcester—Sindh</i> ¶ . . . . .	3½
1868 <i>Rev. W. F. L. Paddon, B.A., Wadham—Palestine</i> . . . . .	3½
<i>Rev. Rowland Bateman, M.A., Magdalen—Punjab.</i>	
1869 <i>Rev. J. W. Knott, B.A., Fellow of Brasenose—Punjab</i> ¶ § . . . . .	1½
1870 <i>Rev. H. C. Squires, M.A., Wadham—Bombay</i> . . . . .	19
1873 <i>Rev. F. A. P. Shirreff, M.A., Queen's—Punjab.</i>	
1874 <i>Rev. H. Evington, M.A., Pembroke—Japan.</i>	
1875 <i>Rev. J. S. Doxey, Worcester—Punjab</i> . . . . .	8
1876 <i>Rev. G. B. Durrant, M.A., Oriol—North India.</i>	
<i>Rev. C. T. Wilson, M.A., St. Mary's Hall—Uganda and Palestine.</i>	
1877 <i>Right Rev. E. N. Hodges, D.D., Queen's—Masulipatam, Ceylon, and Travancore.</i>	
<i>Right Rev. A. W. Poole, D.D., Worcester—Masulipatam and Japan</i> ¶ ** . . . . .	5
1878 <i>Rev. A. Lewis, M.A., Queen's—Punjab</i> . . . . .	11
1879 <i>Rev. C. S. Harrington, M.A., Oriol—North India</i> . . . . .	10
1880 <i>Rev. W. E. Taylor, M.A., Hertford—Eastern Equatorial Africa.</i>	
1881 <i>Rev. H. A. Bren, M.A., Wadham—Bombay</i> . . . . .	7
1882 <i>Right Rev. J. Hannington, D.D., St. Mary's Hall—Eastern Equatorial Africa</i> ¶ †† . . . . .	3
1883 <i>Rev. G. E. A. Fargiter, M.A., Merton—North India.</i>	
<i>Rev. A. G. Norman, B.A., Brasenose—Punjab</i> . . . . .	6½
1886 <i>Rev. J. A. Harriass, B.A., Worcester—Western India.</i>	
1887 <i>Rev. W. Roper, M.A., Worcester and Wycliffe Hall.</i> ††	
<i>Rev. H. G. Grey, M.A., Wadham—Quetta.</i>	
<i>Rev. H. C. Knox, M.A., Balliol—South China.</i>	
1888 <i>Rev. T. H. Harvey, B.A., Exeter—Mid China</i> ¶ . . . . .	1½
1889 <i>Rev. E. J. Perry, M.A., Worcester—Ceylon</i> ¶ . . . . .	½
<i>Rev. T. B. Waltenberg, M.A., Exeter—Madras.</i>	
1890 <i>Rev. H. H. Dobinson, M.A., Brasenose—Lower Niger.</i>	
<i>Rev. H. F. Wright, M.A., Christ Church—Punjab.</i>	
<i>Rev. H. Gouldsmith, M.A., Exeter—Calcutta.</i>	
<i>Right Rev. A. B. Tucker, D.D., Christ Church—Eastern Equatorial Africa.</i> §§	
<i>Rev. A. J. French Adams, M.A., Balliol—Travancore.</i>	
1891 <i>Rev. J. G. B. Hollins, B.A., Hertford—[not located].</i>	

In addition to the above the following C.M. College students graduated after a period of foreign service:—

1859 <i>Rev. A. Lockwood, M.A., Worcester—North India</i> . . . . .	12½
1869 <i>Rev. W. A. Roberts, B.A., Queen's—Western India.</i>	

\* Bishop of Lahore, 1877.

† Archdeacon of Waipap, 1863.

‡ Now Secretary of the British and Foreign Bible Society.

§ Had been a prominent Tractarian, and became Evangelical. Went out at the age of forty-six to help Mr. French at Lahore.

|| Consecrated Bishop of Travancore and Cochin, 1890.

\*\* Consecrated Bishop of Japan, 1883; died, 1885.

†† Consecrated first Bishop of Eastern Equatorial Africa, 1884. Killed, 1885.

‡‡ Appointed to East Africa, but withdrew during the journey out.

§§ Third Bishop of Eastern Equatorial Africa.

## LETTERS TO THE EDITOR.

### *THE "KESWICK LETTER" OF 1890: A VOICE FROM THE FAR NORTH.*

DEAR SIR,—The letter from Keswick sent by influential friends of the C.M.S. has greatly rejoiced my heart. I have long felt that "practical action," in addition to "pious words," should be the result of those gatherings. To more than one of those who commenced and kept up those remarkable meetings I have written urging that effort and act, in spreading the Gospel of Christ Jesus our Lord, must proceed from the Lord's own people. I know that the pulse of vital Christianity beats high at those meetings, and among the saints of God represented by the leaders of that movement. Hence I have long prayed that the Lord would touch their hearts in the matter the letter suggests. Surely the men and means will quickly present themselves for use. The number of workers asked is not large. I do hope the C.M.S. will be led to send some as lay helpers to fields and posts already occupied, where the missionary can make no advance or act aggressively without such help. Some to old-established Missions, where the missionary is "comfortably settled down," to set the well-tried labourer free for the regions beyond. Some to isolated, lonely workers who have difficult people to manage and instruct in the Gospel, whose parish, like mine, is as large as a colonial diocese.

Rome rarely sends a missionary alone, and in this country, where the work is straightforward, from one to four of their agents man even their small stations; while the C.M.S. agent too often has four stations under his charge. Apart from sentiment and principles, take the most superficial view of Gospel effort, and certainly the work is four times harder than Romish Missions. May the Holy Spirit direct and prosper the efforts of the C.M.S. is my daily prayer.

*Great Slave Lake, N.-W.A.,*

W. SPENDLOVE.

*March 27th, 1891.*

### *MISSIONARY BASKETS.*

DEAR SIR,—I wish to call the attention of clergy of small parishes in the country to the use of missionary baskets. I have examined the accounts of one county in the last Report. In this county there were forty-five parishes with a population under 1000 supporting the C.M.S. There were four missionary baskets. One of these was in a parish with a population of 3000. So that we have three parishes out of the forty-five in which there were missionary baskets. I cannot doubt that they might be introduced with advantage into many of the remaining forty-two. The Report shows no sale of work in any of these parishes.

The clergy will find full information about missionary baskets in a small pamphlet entitled *The Missionary Basket*, which they can obtain gratuitously at the Church Missionary House. I wish to point out to them that a missionary basket is not only of value in promoting the work of our Lord in foreign lands, but is of great value to the parish in which it is carried on. It provides work for God. The clergyman of a parish should provide work for those who desire it, so far as he has opportunity. In a town parish this is no difficulty; but in the lesser country parishes where the call for work is small, and the hours of agricultural occupations are long, the difficulty is often considerable. A missionary basket provides constant work for a certain number. It unites the workers, as does all work for God. It brings them together, provides them with a common interest of a high character, and exhibits and develops the hidden unity of the Spirit. It increases the interest in Missions in a parish. The minds of the workers are directed to missionary work. They influence others.

As the result of experience I would emphasize two principles in the pamphlet. Put a fair price on the articles sold; and repay the workers for the cost of the materials.

I would add some suggestions. Provide a few pounds as capital for working the basket. From this fund the workers can always be repaid at once for the

cost of materials. This to many is a consideration of real importance. It enables them to begin work again immediately. Two pounds will carry on a basket producing 10*l.* a year. A less sum will be sufficient to start a basket in a small parish. I do not think working parties desirable, as a rule, in small parishes. The workers are too few. They are often scattered. Farm work may make it difficult to fix an hour convenient to all. A working party may discourage work at home. Constant work at home gives the largest results. But a working party of the elder girls in the school, and any others who will join them, may be formed if a suitable person can be found to conduct it.

June 30th, 1891.

A. C. R.

### NOTICES OF BOOKS.

WHAT GOD HATH WROUGHT: AN ACCOUNT OF THE MISSION TOUR OF THE  
REV. G. C. GRUBB, 1889-90. *London: E. Marlborough and Co.*



At the Keswick Convention of 1888, Foreign Missions were for the first time officially recognized in the programme. At the great missionary meeting on the Saturday, a slip of paper was sent to the chairman, offering 10*l.* towards sending out a "Keswick missionary." No sooner was this announced than money and promises poured in from all parts of the large tent, and within half an hour some hundreds of pounds were contributed. The original donor's name did not transpire till the following year, and then became known to only one or two persons. He is now a C.M.S. missionary. It was resolved to use the money, in the first place, not to start a new Mission to the Heathen, but to send "missioners" into foreign countries to hold special mission services for professing Christians, similar to those arranged by the C.M.S. Winter Mission of 1887-8. In pursuance of this plan, the Rev. G. C. Grubb, and three laymen, Messrs. Campbell, Millard, and Richardson, went forth in the autumn of 1889, and spent nine months in visiting Ceylon, Tinnevely, and New Zealand. In July last year, they returned to England and reported their proceedings at Keswick; and then Mr. Grubb and Mr. Millard sailed away again to the Cape, returning once more to England last December.

The present volume describes these mission tours. It consists for the most part of the journals of Mr. Millard. There is much in the tone and language which will displease many of our own friends. A good deal of it reads like the *War Cry*. We cannot but regret this, for, apart from the peculiar phraseology used, the book is of intense interest. No one can read it with candour, and without prejudice, without thanking God for His manifest blessing on the labours of the four brethren. "What God hath wrought" in Ceylon and Tinnevely by their ministry has been testified to by C.M.S. men of weight and experience like Mr. Barton, Mr. Ireland Jones, Mr. Coles, &c. When C.M.S. Missions have so profited, it ill-becomes us to criticize too severely the faults of language, or even the opinions expressed; and as we believe the volume is a true record of facts calculated to bring glory to God, we desire for it a wide circulation.

Miss Headland has issued Part III. of her *Brief Sketches of C.M.S. Missions*, completing the work. This Part contains Ceylon, Mauritius, China, Japan, New Zealand, North-West America, and North Pacific. Our numerous newer and younger students of C.M.S. work will find themselves deeply indebted to Miss Headland for these excellent manuals; and we hope all our friends will buy and circulate them. The price is 1*s.* each Part.

## EDITORIAL NOTES.



THE Archbishop of Canterbury and the Bishops associated with him will have held their inquiry into the Palestine difficulties by the time this number is in the hands of our readers. The Committee have requested Mr. Philip Vernon Smith, the Rev. W. Allan, and the Rev. J. R. Longley Hall, of Jaffa, to accompany the President and the Hon. Clerical Secretary, if the Archbishop desires the attendance of representatives of the Society.

Bishop Blyth, in a letter to the *Guardian*, has complained of our brief reference last month to his indictment of the Society. He retorts that if he was a little late in sending it in, the Society on its part had sent in nothing at all. He forgets that the Archbishop requested him to formulate his complaints with a view to submitting them to the Society for its reply. The Society, therefore, could do nothing until it had received the charges. Had the Archbishop not fallen ill, and the inquiry been held at the time first appointed, it is simply a literal fact that we should have had barely three days in which to prepare the Reply and send it to the Archbishop and the Bishops. In point of fact it took a month's labour to prepare it. It is, with its Appendices, much more voluminous even than the Bishop's indictment. Let it be borne in mind that an accuser can easily say, "A behaved badly to B," but it may take many pages of print to tell the whole story and show that A, on the contrary, behaved with singular patience. Now Bishop Blyth had brought together an immense number of small charges in illustration of his general contention. It was impossible to foresee upon which of these the eye of one of the inquiring Bishops might fasten; so that not only had a general Reply to be prepared, but all these cases had to be examined and the actual facts to be stated. The lamented illness of the Archbishop alone saved the Society from having to do all this, somehow, within three days.

The Reply was sent to the Archbishop, to the other Bishops, and to Bishop Blyth, a fortnight before the finally fixed date of the inquiry.

Bishop Blyth also complains of our having printed Mr. Ensor's article on "the Churches of the Orient" while the inquiry was pending. If we could hope that the article had been read by any of the inquiring Bishops, we could understand Bishop Blyth being afraid of its influence. This, however, is very unlikely; and what other ground there can be for complaint we are unable to divine. Certainly we had no thought of "coaching" the Bishops: our object was to instruct our regular readers, and the thanks we have received for the article are to us a sufficient justification of its appearance.

THE number of candidates for missionary service lately has been very large; but a considerable proportion of them have proved lacking in some essential qualifications. The Committee are faithfully keeping their promise that, much as we need men, and wide as the door may be opened to all classes, the standard must not be lowered. We have certainly never had a missionary speaker whose appeals touched so many hearts, and elicited so many offers of service, as Mr. Horsburgh. Most gladly would the Committee accept them all. It is a sorrowful task to send away earnest applicants. But in addition to the fundamental requisite, a heart wholly given to the Lord, there must be (1) a tested character (2) some evidence of previous direct spiritual work, (3) an intelligent knowledge of elementary Bible facts and doctrines, (4) membership in the Church of England and acceptance of her formularies. It is surprising how many utterly fail in one or more of these requirements; while the doctors reject many as physically unfit.

Meanwhile, notwithstanding the increasing number of clergymen and other educated men coming forward, more are urgently wanted. Mr. Wigram has again written to the papers appealing for men of some experience to take the lead in several of our important enterprises. Several educational posts ought to be filled up at once, notably the Vice-Principalship of Fourah Bay College. The three sections of North India—Bengal, the North-West Provinces, and the Punjab—are all crying out loudly for reinforcement. We hope in our next number to print some of the appeals received.

Bishop Tucker had received up to July 14th twenty-one additional inquiries regarding missionary service in Eastern Equatorial Africa. This raises the forty of our last number to sixty-one. No time will be lost in sifting these offers: but few if any will be disposed of before the vacation now. Very few, however, are from those who could be sent out at once.

WE refrained last month from mentioning the plans set on foot by some of the Native clergy and laity in West Africa for separating the Mission in the Delta of the Niger from the C.M.S. Missions on the River above the Delta, and supporting them entirely themselves, because the news of the movement had not yet come before the Committee. The Church papers, as usual, were not so reticent; so the fact has now been known to many of our friends for some weeks. Under ordinary circumstances, as the Committee say in their resolution (page 629), we should rejoice unfeignedly at this development of Native Church enterprise. The Christian communities at Brass and Bonny are not poor, and that at Lagos may almost be called wealthy; certainly it includes many wealthy persons. That Brass and Bonny should try and support the African clergymen that minister to them, and that Lagos, which already supports its own pastors, should help them to do so, is most reasonable. Nevertheless, the movement cannot be dissociated from the recent action of the Society in removing some of the agents who had not proved themselves qualified for their work, which action has been loudly condemned by the Lagos newspapers, and has confessedly led to this new plan being now proposed. It is, in fact, on the part of some at least of its promoters, a distinct revolt against the Society's policy of sending English missionaries to the Delta; but we must add our conviction that although Bishop Crowther endorses the proposals, he certainly, for himself, has no thought but that of doing what at another time the Society would rejoice at.

Although the Committee have deprecated the immediate carrying out of the scheme, it probably will be carried out; and although we shall regret the occasion, we shall wish God-speed to the new organization. If its promoters show that they have gained wisdom by experience; if from the first they refuse the co-operation of men whose Christian character is doubtful, and set before themselves and the agents they employ a high standard of purity, uprightness, and truthfulness,—if, in short, they are led by the Spirit of God, who is the Spirit of holiness, a great blessing may be the result; and no sense of the inopportuneness of the move will prevent our thanking God for it. But it would be idle to shut our eyes to the real dangers attending such a movement, and they are the more likely to be averted if they are faithfully pointed out.

THE recent Anniversary of the Southampton Auxiliary was of unusual interest, owing to the testimony borne to the C.M.S. Missions in India by two men prominent in the Christian world, but not specially identified with the Society, Canon Wilberforce and Lord Radstock. They two took a tour in



India together in the winter of 1889-90; and although, like almost all similar tourists, they did not go to the South and see the large Native Christian communities there, but saw the work in the less successful fields of the great cities of the North, they came away avowing openly that Missions are far more important, and have far larger results, than they expected to find. We always shrink from even indirect laudation of our own Society; but we cannot but express the encouragement it is to find that Englishmen visiting India who take the trouble to ascertain the facts by personal inspection, and who went out somewhat prejudiced against the old methods of the old societies, come back heartily approving of them. We do not know that Canon Wilberforce and Lord Radstock went out with the prejudices alluded to, but we do know that others have done so, and that the result has been as we have said. Canon Wilberforce is reported in the local paper to have said,—

“It had been his privilege to travel in India, and to stay a great deal in the houses of missionaries, and especially in the houses of missionaries of the Church Missionary Society, and he was glad to be able to bear his testimony to their singleness of purpose, the earnestness of their whole lives, and the self-sacrificing way in which they were devoting themselves to their labours. There could be little doubt that the example set by our fellow-countrymen in the East, and especially in India, was very far from what it ought to be, and he might say that very few of them had any knowledge of how far the splendid example of the great body of the missionaries was counteracting the evil influences of those who were not representing us as they should do. The exemplary lives lived by our missionaries and their families, and the splendid testimony they bore to the truth of the Gospel, had done a great deal more to strengthen our hold on India than any of them at home had any idea of. Canon Wilberforce then spoke of its being a great mistake to cast any stigma upon the present system of Mission centres.”

THE Life of Archbishop Tait gives a wonderful picture of the many-sidedness and comprehensive judgment of that great man. Chap. xxviii., on “Colonial and Missionary Problems,” shows us something of the overwhelming correspondence that came to him from all parts of the world. The three cases selected by the biographers for further notice as specimens are all connected with C.M.S. history. They are the Madagascar Bishopric, the Ceylon controversy, and the dispute between a bishop in China (not named, but easily identified) and a C.M.S. missionary regarding the Chinese term for God. The accounts of his action in these difficulties are very interesting, and done quite impartially.

MYSTERIOUS indeed are the deaths of the Rev. J. A. Robinson and the Rev. G. H. V. Greaves. Humanly speaking, there is scarcely a loss that could befall the Society more serious at the present time than that of Mr. Robinson. We are grateful to his friends and colleagues, the Rev. Eric Lewis and Dr. C. F. Harford Battersby, for the touching “In Memoriam” notices which we print elsewhere. Mr. Robinson’s recent action on the Niger has provoked some controversy; but there has been no difference of opinion as to his great ability, his untiring industry, and his conscientious faithfulness. The Committee, by the Report we published in the February *Intelligencer*, while not shrinking from the acknowledgment of some things having been done and said which are regretted, did emphatically give their general endorsement to the work of Mr. Robinson and his brethren; and circumstances have occurred since to prove the reality of that endorsement. It is the more important to say at least this—we could say much more,—because a strange impression to the contrary is noticeable in some quarters.

The new Soudan and Upper Niger Mission is thus passing through exactly the same trials as have befallen all our other African enterprises. May God grant us now the faith and patience so manifest in our fathers and predecessors ! They did not abandon the work God had called them to because it pleased Him to remove some of the instruments ; and it behoves us to be as unmoved now. With Mr. Robinson dead, and Mr. and Miss Lewis, Miss Clapton, and Dr. Battersby come home, the Mission is left with Mr. and Mrs. Wilmot Brooke, Miss Griffin, and the two young recruits, Mr. Callender and Mr. Roberts. But Dr. Battersby has at once come forward to fling himself into the breach, and to go back again at once at all risks. We commend him especially to the sympathy and prayers of our friends. He is doing no more than any English soldier or sailor would do ; still in the little missionary army every life is peculiarly precious.

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THE death of Mr. Greaves is peculiarly sad, viewed from a human standpoint. The grandson of a C.M.S. missionary, J. A. Jetter, of Bengal and Smyrna (1819-1840),—the son of a C.M.S. missionary, R. P. Greaves, of Bengal (1856-1870),—he was from early years dedicated, in thought and in hope, to missionary work by his widowed mother, now so well known for her journeys and speeches in behalf of the C.E.Z.M.S. His sister, too, has been preparing at The Willows for C.E.Z.M.S. work. He was a Corpus and Ridley man, and was ordained to the curacy of St. Silas, Birmingham, under the Rev. C. G. Baskerville, where he quickly proved to be a young clergyman of saintly character and great promise. From that parish went forth last year to Africa the Vicar's son, Mr. G. K. Baskerville ; and from that parish went forth this year to the same field the young and ardent curate. He left on May 11th, and, with the rest of Mr. Ashe's party, reached Zanzibar on June 14th. We know no more yet, except that he has died of dysentery. To him it is almost the gain of the crown without the cross ; but to the Mission, and to the bereaved mother and sister, it is a sorrow indeed.

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IN our May number we mentioned the result of the Committee's deliberations on the subjects brought before them by the "Keswick Letter" of last year, especially with regard to the employment and training of men and women of all classes who are found to possess the preliminary qualifications. The Society has not been long in making a practical beginning. The Principal of the C.M. College at Islington, the Rev. T. W. Drury, has arranged a course of systematic training for lay evangelists, to be carried on at the College. The men will attend a part of the lectures given to the students for holy orders, while not sharing in the complete theological course ; and they will have also some separate instruction of their own. The Preparatory Institution at Clapham, under the Rev. F. E. Middleton, will be used for both classes of students while on probation before going to Islington.

At the same time, plans have been formed for the training of women. At present, most of the Society's lady candidates, like those of the C.E.Z.M.S., who need further preparation, are sent to "The Willows," Mrs. Pennefather's Training Home at Stoke Newington, but (in ordinary cases) at their own expense. For the reception of such as cannot afford this, or have had less educational advantages, a generous offer was made of a house rent free, from September, 1892. Meanwhile, however, a lady has liberally put her house and her own services at the disposal of the Committee for the purpose ; and the Home was tentatively opened with five candidates on July 9th. This is a small beginning ; but small beginnings have great endings. Thus God is opening out the way for more extended work ; and while the outside world

imagines that the Society has been wholly absorbed in Palestine controversies and Niger anxieties, quietly and steadily the seed sown by the little company of C.M.S. friends who wrote that letter from Keswick a year ago is springing up and bringing forth fruit.

At the request of Bishop Bompas, his huge diocese is again to be divided. Seventeen years ago he became Bishop of Athabasca. Seven years ago, the diocese was divided into two, and he became Bishop of Mackenzie River, leaving the title of Athabasca to Bishop Young. Now Mackenzie River is to be divided, and he will become Bishop of Selkirk, leaving his second title to Archdeacon Reeve, who is to be the new Bishop of Mackenzie River. The Archbishop of Canterbury, in approving the nomination of Mr. Reeve, writes:—

“We must thank our Heavenly Father for putting it into the hearts of such men to devote themselves to such distant wildernesses for His love and love of His people, and pray that they may have all grace for such difficult tasks. I fully assent to the nomination.”

WE copy from the *Guardian* our President's speech at the Jubilee meeting of the Colonial Bishoprics Fund—the meeting at which Mr. Gladstone, who has been Treasurer of the Fund during the whole fifty years of its existence, made his great speech on the progress of the Church of England all over the world. It seems that at the inaugural meeting of the Fund, in 1841, the President of C.M.S., the late revered Earl of Chichester, was one of the speakers; and the Council accorded just recognition to the Church Missionary Society by inviting our present President to speak at the Jubilee. There is a popular superstition that C.M.S. is opposed to Bishops. It has certainly resisted unfounded claims on the part of some Bishops. But it has done more for the extension of the Episcopate than either its friends or its foes seem to be aware. It commissioned Dr. Claudius Buchanan to write his book advocating the establishment of bishoprics in India—which book, sent by the Society to every member of Parliament, did much to form public opinion on the subject, and to secure the success of William Wilberforce's proposals for the formation of the Bishopric of Calcutta. The Society was the chief mover in obtaining the bishoprics of Sierra Leone, Mauritius, Hong Kong, and Rupert's Land, although its financial help was not required in these cases. It enabled the Bishopric of New Zealand to be established by guaranteeing 600*l.* a year, which it actually paid for many years to Bishop Selwyn. Nine bishoprics have been entirely supported by the Society, viz., Niger, Equatorial Africa, Travancore and Cochin, Mid China, Waiapu, Moosonee, Athabasca, Mackenzie River, and Caledonia. Selkirk will now be a tenth, and Yoruba, when an appointment is made, will be an eleventh. The Society is also for the present responsible for a portion of the episcopal incomes in Japan and Palestine, although the money for its contribution in these cases is provided privately. With this introduction we present Sir John Kennaway's speech:—

“Sir John Kennaway, M.P., moved the third resolution:—‘That this meeting pledges itself to support the Archbishops and Bishops and the Colonial Bishoprics Fund in their endeavours to continue and to extend the work which has produced results so thankworthy during the last fifty years.’ He was there that afternoon as representing the greatest of the missionary societies—the Church Missionary Society. That Society was represented at the great meeting of 1841 and again at the meeting in 1853 by the Earl of Chichester, his predecessor in the chair of the Society, and although he could not claim such a continuity of personal experience and service as Mr. Gladstone, yet he was there as expressing a continuity of official service. At the first great meeting the Earl of Chichester, in speaking to the resolution that was entrusted to him on that occasion, insisted that the Church

of England, in endeavouring to discharge her unquestionable duty of providing for the religious wants of her members in foreign lands, was bound to proceed upon her own principles of Apostolic order and discipline. Again, in 1853, they found the Earl seconding a resolution which stated that the remarkable success with which it had pleased Almighty God to bless the efforts made for the extension of the Episcopate in the Colonies, and the happy results which had ensued therefrom, ought to be regarded as a call and encouragement to proceed in the same course till every province of the Colonial Empire of Great Britain should have its own resident Bishop. The principles then supported by the Earl of Chichester were still the principles of the Society, and though the ambition of the Society had never been confined to the limits of the British Empire, yet much of its work had been done within those regions. The Church Missionary Society appreciated the efforts that had been made by this Fund, and sent him on this occasion to wish them most hearty success."

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IN the "African Notes" this month will be found an interesting summary of the British East Africa Company's recent news from Uganda, condensed from an article which appeared lately in the *Morning Post* under the startling title of "The Conquest of Uganda." That article gave a full account of the proceedings in Uganda of Captain Lugard, the Company's able representative. It is a wonderful fact that this remote kingdom, where the C.M.S. was led by a strange chain of circumstances to plant a Mission, is now, as an indirect result of that Mission, a part of the British Empire.

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LOVEDALE in South Africa is well known as the most successful Industrial Mission in the Dark Continent, perhaps in the world. The able chief of it, Dr. Stewart of the Free Church of Scotland, is going to East Africa, under the auspices of the Imperial British E. A. Company, to establish a similar institution in the Company's territory, at Machako's, 300 miles north-west of Mombasa. We heartily wish Godspeed to the enterprise.

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THE Church Missionary House presented an unwonted spectacle on July 8th. A Children's Festival was held for the first time, and at the invitation (and charges) of Lady Kennaway and Lady Victoria Buxton, some three hundred children of the upper and upper-middle classes, accompanied by about one hundred parents or elder sisters or governesses, assembled. Several rooms were adorned for the occasion with dresses, pictures, curios, &c., representing the Society's various mission-fields; and the children were conducted in parties from one to the other by a band of volunteer helpers. Refreshments were served in the old Committee-room; and in the large room, at the close of the entertainment, a short meeting was held, at which brief addresses were given by three of the Secretaries, by three missionaries (Archdeacon Hamilton, Rev. V. W. Harcourt, and Rev. R. W. Stewart), and by the Rev. E. A. Stuart and Miss Cornelia Sorahji, B.A. The number present would have been larger, but for a heavy thunderstorm.

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Two more corrections in our List of Cambridge Missionaries. First, there seems a fatality attaching to our treatment of Mr. Ashe. He was at St. John's College, Cambridge, not at Trinity. We have been unable to trace the source of this mistake. Secondly, the name of the Rev. M. Fearnley, formerly of the Fuh-Kien Mission, ought not to have been printed in italics as if he were dead. He is still Rector of Moreton in Cheshire.

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To the list of accepted candidates for missionary service, we have this

month only to add the following:—Miss Emily Garnett and Miss Mary A. Wells; and four Islington students,—viz., Mr. A. Liggins, who has gone through the full course, and is now appointed to Mid China; Mr. D. A. Callum and Mr. E. B. Vardon, appointed to Mr. Horsburgh's party as laymen; and Mr. A. F. Pratley, appointed, also as a layman, to East Africa, where he had previously worked for a short time as a printer.

THE Rev. Joseph Keelan writes (January, 1891) from Bartica Grove, British Guiana, saying that it is the wish of the Native Church there to erect some memorial to the Rev. J. H. Bernau (father of Mrs. A. E. Moule), who was connected with that Mission from 1837 to 1853 (during which period it was worked by the C.M.S.), and who has lately been called to his rest; and he asks for contributions towards this object.

THE Valedictory Meetings will be held on the 29th and 30th of September. A few Farewell Meetings will be held in the provinces. Friends who desire such Meetings to be held in their localities are requested to apply at once to the Central Secretary.

*Keswick, July 21st.*—Many well-known clerical friends of C.M.S. are to be seen at the Keswick Convention this year, and many missionaries, Bishop Tucker among them. Many other societies are also well represented. The daily short missionary prayer-meeting in the Drill Hall (which holds several hundreds) is crowded.—Ed.

#### THE F.S.M. OF 1892.

OUR readers will be glad to hear that we have received letters from the Archbishop of Canterbury and from the Bishops of the Southern Province expressing most cordial approval of the February Simultaneous Meetings to be held in the Province of Canterbury (exclusive of London) next year.

The meetings will be held from Monday, February 8th, to Friday, February 12th, in the counties included in the Dioceses of Canterbury, Chichester, Ely, Lincoln, Norwich, Oxford, Peterborough, Rochester, St. Albans, Southwell, and Winchester; and from Monday, February 15th, to Friday, February 19th, in the counties included in the Dioceses of Bath and Wells, Exeter, Gloucester and Bristol, Hereford, Lichfield, Salisbury, Truro, and Worcester.

We earnestly trust that immediately after the recess our friends throughout these districts will heartily co-operate with the Association Secretaries in organizing, as far as possible, local "missionary missions" in leading centres, and invoking at an early period the prayerful sympathy of Christian people. It is found by experience that a consecutive series of services is, by God's blessing, much more effective in arousing and quickening the missionary spirit than a large number of merely isolated gatherings.

B. B-G.

#### TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for many offers of service. Prayer for yet more, of the kind specially required; and for the arrangements for training laymen and women lately initiated. (Pp. 617, 620.)

Prayer that the inquiry of the Archbishop of Canterbury into the Palestine difficulties may issue in the Word of the Lord having free course among all classes of the population of the Holy Land (p. 617).

Prayer for Tinnevely: particularly the Native Church arrangements (p. 586).

Continued prayer for Uganda; and for the Niger. (Pp. 599, 618.)

Prayer for those bereaved by the recent deaths. (Pp. 608, 619, 620.)

Prayer that the holiday season for the C.M.S. Committee and staff may be for their refreshment, and strengthening for future work.

## LOCAL ASSOCIATIONS AND UNIONS.

**Barnsley.**—The Anniversary Sermons and Meetings connected with the Barnsley Anniversary of the Society were held on June 13th and following days, the Revs. J. B. Whiting, W. Thwaites, and B. Lamb, Vicar of St. George's, Leeds, attending as a Deputation. The Rev. Canon Kirby, Rural Dean, took the chair at the Annual Meeting on the Tuesday, June 16th. After prayer the report was read by the Secretary, the Rev. C. Bennett, which showed an increase of 20% over the past year. The Rev. W. Thwaites gave an interesting account of his work on the Afghan Frontier. The Rev. J. B. Whiting followed, and especially urged the study of the Old Testament from a missionary standpoint. The collection amounted to 11*l.* 16*s.* 1*d.* Mrs. Sunderland presided at the Ladies' Meeting held in the afternoon of the same day, and there were also meetings held at Stainboro' and Darton. Sermons were preached on the Sunday at Barnsley, St. George's, St. John's, Brierley, Felkirk, Holgate Hospital, Silkstone and Hood Green.

C. B.

**Brighton.**—Although Brighton is, as far as its own residents are concerned, very empty at this season of the year, yet we have to chronicle with thankfulness the fact that the Dome was filled by a most attentive and appreciative audience in the evening of Tuesday, June 30th, to hear Bishop Tucker. The chairman, E. Habershon, Esq., spoke a hearty welcome to the Bishop, and reminded him and the audience, in the phrase of Cornelius, "Now, therefore, are we all here present before God to hear all things that are commanded thee of God." Hymns had been selected and printed for the occasion, and a voluntary choir sang hymns for the half-hour before the meeting. The only speech was the Bishop's, and most vivid and interesting it was. The collection amounted to over 56*l.*, and it was announced that none of it would be kept back for the expenses of the meeting, the hope being expressed that friends would send in special contributions for this purpose. The great gathering—unlike any other amongst us—recalled the days when the C.M.S. Anniversary Meetings used to be held in the Dome instead of, as latterly, in the Pavilion. We are not hopeless of reverting to this earlier experience; and Bishop Tucker's Meeting, as we call it, will help not a little to kindle afresh, to quicken, and to deepen the interest in God's great work. The local Committee have already resolved to revive the Sussex County C.M. Union.

H. N.

**Cheadle.**—On May 31st, the Annual C.M.S. Sermon was preached by the Association Secretary in the Parish Church of Cheadle. On the following day the Annual Meeting was held. The new Vicar, the Rev. E. S. Carlos, presided, and in the course of his short speech strongly advocated the cause of Foreign Missions.

J. W. D.

**Cheltenham.**—We are requested to make an addition to the notice given in the July *Intelligencer* regarding the Cheltenham Anniversary. Although the torrents of rain which fell on the Sunday diminished the attendance and naturally lessened the collections, Canon Bell states that in one of his churches (St. Matthew's) the amount fell short by 17*l.*, being 49*l.* as against 66*l.* last year,—he was glad to say that a day or two after, he had received a cheque of 50*l.* from a member of his congregation, "to make up for the loss in the collections occasioned by the rain."

**Cork.**—A Loan and Work Exhibition was opened on April 29th in the city, and was altogether a great success. A spirit of real earnestness was present throughout the three days it was open, and the attendance was very large. After paying all expenses a clear balance of 100*l.* 11*s.* 7*d.* was made, 68*l.* 8*s.* 2*d.* of which comes to the Society, the balance being apportioned between the C.E.Z.M.S., the F.E.S., and Missionary Leaves Association. In addition, boxes of work valued at 191*l.* are to be sent to the China, Japan, N.-W. America, India, and Persia Missions of the Society, and to the F.E.S. for the stations of that Society.

E. G.

**Doncaster.**—On June 14th, 15th, and 16th, the Anniversary of the Doncaster Auxiliary of the Society was held. Sermons were preached on the Sunday. The

Rev. Canon Tebbutt presided at the Meeting on the Monday. The Rev. W. Eardley read the report, which showed that the receipts for the past year were larger than they had been for seven years, the amount remitted being over 338*l*. The Deputation consisted of the Revs. B. Baring-Gould and A. H. Bowman (Assoc. Sec.). The Rev. A. H. Bowman gave an address to the children on the Tuesday evening.

**Fosbury, Wilts.**—On July 2nd, a Sale of Work was held in Fosbury Schoolroom. The stalls were presided over by some of the members of the Ladies' Working Party, with the exception of one stall which belonged to the Juvenile C.M. Association, where the articles offered were all made or given by children. A second-hand room gave much pleasure, and produced a very large attendance of cottagers from all round. The whole sum taken was 36*l*. The children's stall realized 4*l*. 11*s*. 4*d*., which went towards the support of two orphans kept in Secundra Orphanage. The remainder, 31*l*. 11*s*. 2*d*., went to the general funds of the Society.

**Hereford.**—The Anniversary of the Hereford Auxiliary of the Society was held at Hereford on Sunday, Monday and Tuesday, June 14th, 15th, 16th. Sermons were preached on Sunday at the following churches: All Saints', St. Peter's, St. Nicholas', St. James's, and Holy Trinity, by the Revs. J. H. Horsburgh, A. Roberts, H. Askwith, J. H. Sparshott, H. P. Prosser, and C. G. Ledger. A Meeting was held in the Woolhope Club-room on Monday afternoon, at which the Bishop of Hereford presided. The Rev. H. Askwith read the annual statement, which showed that the total receipts of the Hereford Association for the year 1890-1 amounted to 636*l*. 6*s*. 9*d*.; this, compared with 780*l*. 8*s*. 5*d*. (less a legacy of 100*l*.) of the previous year, showed a falling off of about 44*l*. To the above total, however, there should be added a sum of 23*l*. 18*s*., representing sums remitted during the year from various parishes in the county district to Salisbury Square, bringing down the deficit to about 20*l*. But when they remembered that but for the legacy referred to, they would have been 50*l*. short of the year 1888-9, this was a poor account to have to render; a falling away of about 70*l*. in two years. The Revs. J. H. Horsburgh and V. W. Harcourt then addressed those present. A Meeting was held in the evening in St. Peter's Schoolroom, the Rev. G. H. Kirwood presiding; the Revs. J. H. Sparshott and J. H. Horsburgh being the Deputation. On Tuesday evening there was a Meeting, chiefly for children, in the Corn Exchange, which was filled, about 500 being present. The Rev. H. P. Prosser presided, and a missionary address was given by the Rev. J. H. Sparshott.

**Kidderminster.**—The Annual Sermons on behalf of the Society were preached at St. Mary's Church on May 31st. The Annual Meeting took place on the following day in the Town Hall, at which the Bishop of Worcester presided. Addresses were given by the Bishop, the Revs. T. W. Church, A. H. Arden, J. Martin, from China, and E. J. Morton, Esq. Regret was expressed at the resignation of F. B. Newcomb, Esq., late Treasurer and Secretary; and S. Z. Lloyd, Esq. (Hon. Dist. Sec.) consented to accept the post thus vacant. A Ladies' Committee was appointed, and it was hoped that the interest created by the meeting would lead to more work for the Society being carried on in the town. The amount raised during the year, less expenses, was 33*l*. 12*s*. 2*d*.

**Lichfield.**—The C.M. Anniversary for Lichfield and neighbourhood took place on June 14th and 15th. Sermons were preached in the Cathedral, St. Mary's, St. Chad's, St. Michael's, and Burntwood churches. The Morning Sermon in the Cathedral was preached by the Bishop of Lichfield (the Archbishop-designate of York). The Annual Meeting of the Lichfield Auxiliary was held on the Monday evening, the Deputation being the Rev. T. W. Drury, M.A., Principal of the C.M. College, and the Association Secretary. J. W. D.

**Nottingham.**—Much *éclat* was given to the Anniversary at Nottingham by the presence of Bishop Tucker. He preached at two of the churches on Sunday, June 14th, and there were Sermons for the Society at 39 churches altogether in

the neighbourhood. The Revs. A. E. Ball from Karachi, and J. Bates from China, were the other representatives of the Mission Field. Two meetings were held on Monday, June 15th, both addressed by Bishop Tucker and the Rev. H. E. Fox, from Durham. The Bishop stirred all hearts deeply by his simple but graphic account of his journeyings in Africa, and by his earnest appeals for greater devotion to the work. Mr. Fox deepened the impression by his interesting narratives of what he had seen in India. We have never seen such full meetings in Nottingham, nor have the collections ever been so large. The President, Mr. Thornton, has thrown much energy into the work, and his efforts have been responded to by the clergy and people. The Children's Meeting on Tuesday evening, June 16th, was another great success. The large Hall was full, with probably 1800 children. Mr. Ball and Mr. Bates gave addresses on India and China respectively. There were some other meetings during the week in places round about the town.

W. R. B.

**Salisbury and South Wilts.**—Our Anniversary commenced with two Missionary Prayer-Meetings, on Saturday evening, June 13th, at 7.30 p.m., and on Sunday at 7.30 a.m., at both of which there was an earnest spirit of real prayer and expectation. Sermons were preached in several neighbouring villages, in two of the city churches, St. Thomas's and St. Edmund's, by Archdeacon Hamilton and the Rev. E. N. Thwaites; at St. Paul's, Fisherton, by Archdeacon Hamilton and the Rev. G. H. Parsons, from Bengal. On Monday afternoon the Dean of Salisbury presided, and expressed his great pleasure in so doing. Addresses were delivered by the Revs. G. H. Parsons, and H. C. Squires, of St. Peter-le-Bailey, Oxford, the latter calling his audience to increased effort, as he ably placed before them the increasing claims of India. At the close of the meeting Mr. Wingfield Digby, of Sherborne Castle, proposed, in a few well-chosen words, a vote of thanks to the Dean for presiding. After this meeting the neighbouring clergy and other C.M.S. friends were entertained at tea in Fisherton Rectory garden. The Dean of Salisbury and Mrs. Boyle were present, but, to the great regret of all, the Bishop and Mrs. Wordsworth were unavoidably absent from home. Tea was followed by the Annual Juvenile Tent-Meeting, to which the children were admitted by free ticket only. Several hundreds were present, but the numbers were smaller than usual in consequence of the influenza and measles epidemics. The "Little Sowers" were at work, and some of the Sunday-school girls had a small sale of articles, many of which they had made themselves. The evening meeting in the Council Chamber was presided over by Canon Bernard, who, in a most able and stirring address, called us to hope and courage because of the greatness of the work; the spirit of the men sent out by the Society (instanced in the noble life of Bishop French, recently laid down for his Master in pioneer work in Muscat); and also because of the hopeful signs of the "movement everywhere." He gave an encouraging testimony of missionary interest deepened and quickened in many places through the agency of the Gleaners' Union. The Revs. H. C. Squires and W. Clayton gave the closing addresses. It was gratifying to state that the amount raised by the Association during the year was 140*l.* more than it had ever been before.

E. N. T.

**Southport.**—The whole of the Anniversary Services and Meetings, extending from June 20th to June 24th, have this year been well attended, and increasing interest has been manifested on all sides. The Deputation consisted of the Revs. A. E. Ball, from Sindh; W. Thwaites, from Dera Ismail Khan; G. Ensor, formerly Japan; and A. C. Downer, Vicar of St. Cuthbert's, Bedford. The opening prayer-meeting (on Saturday evening, June 20th) was held under the presidency of the Rural Dean. On Sunday, June 21st, the cause of the Society was pleaded at thirty-two services, from no less than sixteen different pulpits in the district, Crossens being the limit on the north and Ainsdale on the south. On Monday, June 22nd, the first gathering took place in the Town Hall at 5.30 p.m., when the workers of the various parishes, 108 in number, met together by invitation of the local Committee, and after partaking of a substantial tea, a most earnest address was delivered by the Rev. W. Thwaites. Mr. H. M. Lawrence, one of the local treasurers, presided. The Annual General Meeting was held at 7.30 p.m. in the Cambridge Hall; Archdeacon Clarke pre-



siding. The Rev. Dr. Porter read the annual report, and Mr. Lawrence (hon. treasurer) submitted the financial statement, which showed that the gross receipts during the year had been 907*l.* 10*s.* 9*d.* Of this sum 869*l.* 18*s.* 9*d.* had been remitted to the Parent Society, as against 680*l.* 14*s.* 7*d.* in the previous year. This increase mainly arose from two special donations, one of 100*l.*, and another of 50*l.* Still they had 39*l.* 4*s.* 2*d.* as the actual increase of ordinary income. Some very interesting, instructive, and stirring addresses followed, and at the conclusion the chairman announced that the collection taken during the meeting had realized the large sum of 36*l.* 5*s.* On Tuesday evening there was a united parochial service in Christ Church, and on Wednesday afternoon the Cambridge Hall was again filled, the body of the hall by children of the National schools, while the gallery was appropriated to the use of private schools. The chair was occupied by the Rev. R. Stephenson. The Rev. A. E. Ball addressed the children. In the afternoon of Tuesday a service for Gleaners and for the Sowers' Band was held at All Saints', and addressed by the Rev. A. E. Ball. C. T. P.

**Sussex Union.**—Archdeacon Hamilton writes to us:—"Will you kindly allow me, through your columns, to inform our friends in the County of Sussex of the revival of the *Sussex County Union*? The Rev. E. D. Stead has kindly consented to act as Hon. Secretary. Mr. Stead has already had experience in this work, having been for some years Secretary of the Suffolk County Union. He will be very glad to receive the names of all who wish to become members. I trust that our friends throughout the county will join this Union, that we may meet from time to time to cheer and encourage one another in the Lord's work, in connection with our Church Missionary Society. This has been the case in Unions in other parts of the country, and I trust it will be so in Sussex. A meeting will probably be held in the spring of 1892, but it is desirable to have names sent in at once to the Rev. E. D. Stead, Falmer Rectory, Lewes."

THE cause of the Society has also been advocated during the month of June by Sermons or Meetings, or by both, at the following places:—Ashby-de-la-Zouche, Broadway (St. Michael's), Barwick, Birmingham (Aux.), Bungay, Banbury and North Oxfordshire, Boston (Parish Church), Baslow, Bolas-Magna, Brompton, Chapel-en-le-Frith, Cerne Abbas, Chebsey, Clophill, Cowes (St. Mary's and Holy Trinity), Cardiff, Darlington (Aux.), Duxford, Durham, Devonport and Stoke, Dorchester (St. Peter's, Martinstow, and Stafford Churches), Eastwood, East Grinstead, Guildford and Stoke, Holywell (Flints), Heigham (St. Philip's), Hemingstone, Huddersfield, &c., Keswick, Kingston (Parish Church and St. Peter's), Kendal, Lufton, Leighton Buzzard, Leominster, Lytham (St. John's), Malvern, Margate (Juv.), Measham, Mountsorrel, Newark (Aux.), Oulton, Oswestry (Holy Trinity), Preston (Somerset), Penrith, Rotherham (Aux.), Rolleston, Ross, Retford (Aux.), Richmond, Holy Trinity and Christ Church (Surrey), Southampton (Aux.), Saffron Walden, &c., Snaith, St. Neots (Parish Church), Stainborough, Swaffham, Thame, Tattingstone, Tonbridge, Upperby, Upton, Walton, Withington, Wiggington, West Stafford, Worthing, Yeovil (St. John's and Holy Trinity), Yeovil Marsh, &c.

**SALES OF WORK, &c.**—During the month of June very profitable Sales of Work, &c., have taken place at Beccles, Bristol (St. Peter's), Doncaster, Durham, Ecclesall, Elmhurst, Ilfracombe, Mickleton, Nottingham, Southsea (St. Simon's), Sunninghill, Terling, Wentworth, Waterford, &c. That at Durham realized 309*l.*

#### C.M.S. MISSIONARY BANDS: CONFERENCE AT ST. PETER'S, TUNBRIDGE WELLS.

By invitation of the "Santals," the second half-yearly Conference of these Bands was held on Saturday, July 11th, and was quite as successful as the first, held in February last at St. Paul's, Onslow Square. The President of the Conference was the Rev. J. E. Rogers, M.A., Vicar of St. Peter's, Tunbridge Wells, and it is in a very large degree due to his efforts, and Mr. H. Hamilton of the "Santals," that it has been so successful. A public Missionary Meeting was held on Friday evening, previous to actual Conference, at which Mr. Rogers presided, and the following addresses were given:—"God's Call for Work at Home,"

by Mr. F. S. Allen of the "Santals;" "God's Call for Foreign Service," by Mr. A. H. Cæsar of the "Mpwapwas;" "God's Call for Preparation," by Mr. A. F. Pratley, of East Africa and C.M. College; "God's Call for Medical Work," by Mr. J. R. Brown of the "Willing Workers;" "God's Call for Industrial Work," by Mr. E. N. Roberson, B.A., of the "Nyanzas;" "God's Call for Pioneer Work," by Mr. E. J. Pritchard of the "Mpwapwas." A very large audience assembled.

The next day (Saturday) the Conference was held in a meadow belonging to Mr. Livesey, and the Rev. J. E. Rogers presided. Prayer having been offered, the first subject for discussion was then introduced by Mr. A. F. Pratley of East Africa, upon "Inquirers for Work Abroad: how best to advise them?" the selected speaker being Mr. H. Hamilton of the "Santals." A discussion ensued, most of those present taking part, and thankfulness was expressed in that the C.M.S. was accepting laymen in greater numbers as lay evangelists for work abroad. The chairman then called upon Mr. E. J. Pritchard of the "Mpwapwas" to open the subject on "Missionary Bands: does their formation further the cause of Foreign Missions, and how can their number be increased?" A brisk discussion ensued; questions were also asked by members, and answered by Mr. Pritchard. Mr. Woods, Curate of St. Peter's, and the Rev. H. E. Eardley, late C.M.S. Association Secretary for East Yorkshire, and now Vicar of St. John's, Tunbridge Wells, also took part. A cordial vote of thanks was then moved by Mr. J. R. Brown, and seconded by Mr. E. N. Roberson, and unanimously agreed to, for the kind reception and hospitality afforded to the members by Mr. Rogers and the "Santals." After prayer had been offered, an adjournment was made to the Vicarage, when tea was served upon the lawn, and various games were indulged in, followed by a Service of Prayer and Praise held in the Parish Hall.

On Sunday, the 12th, Mr. Rogers kindly arranged a special administration of Holy Communion at 8 a.m., all the Conference members attending.

Some of the members from London Bands took part in the various children's services and open-air services, giving addresses, and which were very well attended. The whole arrangements were most admirably planned out by the Rev. J. E. Rogers and Mr. H. Hamilton, and too much praise cannot be bestowed upon them for the kind way in which all the visitors were received and cared for both by them and their friends the "Santals." Praise was gratefully rendered to God for His goodness in granting fine weather and for the success achieved, most of the members joining a little meeting held in the Stanley Temperance Hotel, at the close of the open-air services on Sunday evening. The visitors returned to London on Monday morning, feeling much refreshed both spiritually and bodily, and each stirred up and determined to do his part in hastening the coming of the King.

E. J. P.

#### THE LONDON UNIONS.

THE Ladies' Union was addressed in May by Dr. Arthur Neve, whose subject was "Medical Missions to Mohammedans," and in June by Mr. J. A. Wray of Taita, and the Rev. W. E. Taylor of Frere Town.

The Younger Clergy Union at their April Meeting were addressed by the Rev. J. Rooker, Vicar of Cold Harbour, who took for his subject "Thoughts on Missionary Life, by a Looker-on," after which the Rev. R. P. Ashe spoke of his work in Uganda. In May, the Union visited the C.M. College, at the invitation of the Rev. T. W. Drury, when the Rev. C. F. Childe, a former Principal, told the "Story of the College." At the June Meeting, the speakers were Dr. Arthur Neve, of Cashmir, and the Rev. Wilson Carlile of the Church Army. A Special Meeting was also held on July 1st, when Bishop Tucker addressed the members.

The Lay Workers' Union held three Meetings in April; the first being addressed by Dr. Cust on "The Continuity of Mission Work and Bible Translation;" at the second, the speakers were the Revs. R. P. Ashe and W. E. Taylor; and the third was held, by invitation, at the Bible Society's House. The Meeting in May was taken by the Rev. G. Ensor, who spoke on "Missions and Miracles." In June the Rev. H. W. Webb-Peploe spoke on "The Evangelization of the World—What does it mean?" and in July the Outdoor Gathering was held by invitation of the Earl of Aberdeen, the President of the Union, at Wembley Park, when the Address was given by Bishop Tucker.

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, June 16th, 1891.*—On the recommendation of the Ladies' Candidates Committee, Miss Edith Fanny Gaston was accepted as a Lady Missionary of the Society.

The Rev. James Carter, M.A., Trinity College, Cambridge, Curate of Christ Church, Stone, was accepted for missionary work.

The Committee welcomed the following Missionaries on their return to England:—Archdeacon Moule (Mid China), the Rev. W. Morris (E.E. Africa), and Dr. A. Neve (Kashmir). Archdeacon Moule asked for prayer especially in reference to the disturbed state of feeling among the Chinese population. He urged that increased grants should be made for the support of Native agents. He referred to the difficulties connected with the question of Chinese Christians and students competing in public examinations; and also to the difficulty of the observance of the Lord's Day by Chinese Christians, upon which he asked the Committee's advice. The Archdeacon referred also to the divergencies of opinion among Missionaries in China respecting the view to be taken of Chinese classical literature in its bearing on revealed truth and Christian life.

Mr. Morris gave an account of his work of nearly four years in the East Africa Mission, and Dr. A. Neve of the work in Kashmir, and strongly urged the Committee to establish a Mission in Kafiristan with four Missionaries.

Arrangements were agreed to for the training of female candidates who, from various circumstances, would not be going to "The Willows," under which arrangements these candidates would be sent for the present to No. 65, Highbury Hill, the lady residing there having kindly undertaken to receive them.

The locations of the following Lady Missionaries were fixed:—Miss M. Williams to Sierra Leone; Miss M. Stratton and Miss M. Bateman to Muttra; Miss M. Wood, Miss D. Howard, and Miss A. C. Tennent to Japan; Miss K. Sachs to Palestine; Miss A. M. Clowes, Miss M. Welch, and Miss E. M. Furley to East Africa; Miss J. Ellis to Egypt; Miss E. Onyon to Mid China; and Miss A. Stirling to Baghdad. [Miss Thomas was also appointed to East Africa, but this was subsequently altered to Lagos; while Miss A. Maddison, previously destined to Lagos, was appointed to Mid China.]

The Rev. T. S. Gray, accepted on April 21st was appointed to the North India Mission, to join the Associated Evangelists' Band being formed under the leadership of the Rev. A. I. Birkett.

It was agreed to invite the Rev. V. W. Harcourt, of the Tinnevely Mission, to proceed at once to the Mauritius, where help was urgently needed in consequence of the absence of the Rev. N. Honiss on furlough.

Letters were presented from Bishop Crowther, announcing the desire of the Churches in Sierra Leone and Lagos to assist the congregations in the Niger Delta to be independent of the Society's financial aid, and expressing his approval of the Delta Mission being carried on independently of the Society. The following Minute was adopted:—"That under different circumstances the Committee would have welcomed with joy such a scheme as that now submitted, but, in view of the facts which led to the Committee's recent plans for raising the tone of the Delta Mission, they could not but regard this scheme with much anxiety. They regretted that the Bishop should contemplate the withdrawal of the Delta Mission from the Society, apparently in consequence of their recent proposals, which were made with the single object of promoting its highest good." The Secretaries were instructed to correspond with the Bishop with a view to further understanding of the matter.

The Committee took into consideration various proposals in connection with the Eastern Equatorial Africa Mission made by Bishop Tucker. Among other things, they agreed to the development of the Divinity Class; resolved to strengthen and extend the work on the Island of Mombasa by the addition of a second Medical Missionary, an elementary schoolmaster, and four ladies to be employed in the Hospital and Zenana work; approved proposals for new work along the Sabaki River into the Ukambani country; agreed that the Hannington-Parker Memorial Church should be built on the Island of Mombasa, &c.

The Committee took into consideration the arrangements or the working of the

Divinity College at Osaka, Japan, and laid down the imperative necessity of proper provision being made for the daily spiritual instruction of the students, and for the development of their spiritual life, and of the College being conducted on thoroughly Evangelical and Church of England principles, especially in view of the singular energy and independence of the Japanese, and the rapid progress of religious thought amongst them. They also made arrangements for the *personnel* of the College staff.

On the recommendation of the Sub-Committees in charge of the Missions in Eastern Equatorial Africa, Persia, North India, Punjab and Sindh, Western India, South India, Travancore and Cochin, Mauritius, Ceylon, South China, Mid China, Japan, North-West America, and North Pacific, various arrangements were agreed to with regard to those Missions.

*Special General Committee, June 30th.*—The Secretaries made a statement regarding the Reply being drawn up to the charges being brought against the Society by Bishop Blyth. After full discussion, resolutions were passed requesting the Secretaries to modify some of the proposed paragraphs, and to complete the Reply, and in due course to present it to the Archbishop; also appointing Mr. P. V. Smith, the Rev. W. Allan, and the Rev. J. R. Longley Hall to accompany and assist the Secretaries at the forthcoming inquiry if needed.

The Committee had the pleasure of an interview with the Bishop of Exeter, who was about to pay a visit to Japan. The Bishop was addressed by the President, and prayer was offered by the Rev. W. H. Barlow.

*Committee of Correspondence, July 7th.*—On the recommendation of the Ladies Candidates Committee, Miss Mary A. Wells and Miss Emily Garnett were accepted as Lady Missionaries of the Society.

Mr. Gerald Portal, C.B., who had been appointed her Majesty's Consul-General at Zanzibar, and was about to proceed to East Africa, was introduced to the Committee. Mr. Portal gave very kindly assurances of his desire to assist the Society in any way in his power. Prayer was offered by the Rev. John Barton.

The Committee had an interview with the Rev. Dr. Weitbrecht, who has been obliged to accompany his wife to England in her serious illness, and with the Rev. T. Harding, recently returned from the Yoruba Mission.

The Committee took leave of the Rev. J. and Mrs. Martin, returning to the Fuh-Kien Mission; of Miss Margaret West, proceeding to the North Pacific Mission; and Miss J. J. Thomas, proceeding to Lagos. The Instructions of the Committee were read by the Rev. C. C. Fenn. Mr. Martin having replied, the outgoing Missionaries were addressed by the Rev. G. Tonge, and were commended in prayer to the favour and protection of Almighty God by the Rev. W. Abbott.

Mr. A. Liggins, who had completed his theological course at Islington, was accepted as a Missionary of the Society; also Mr. A. F. Pratley, late of East Africa, Mr. E. B. Vardon, and Mr. D. A. Callum, who had taken a shorter course at the College, and are to go out as Lay Missionaries.

Miss J. Ellis and Miss E. Garnett, Lady Missionaries recently accepted, were also introduced to the Committee, and prayer was offered by the Rev. Canon Gibbon.

The following locations were agreed to:—Rev. L. Scott Price to Tinnevely; Mr. W. A. Crabtree and Mr. A. F. Pratley to Eastern Equatorial Africa; Mr. E. B. Vardon and Mr. D. A. Callum to join the Rev. J. H. Horsburgh's party, Mid China; and Mr. A. Liggins to Mid China.

It was agreed to request the British and Foreign Bible Society to print the Gospel of St. John in Ki-Taveta, also to make a grant of 4000 copies of the Gospel of St. Matthew. It was further agreed to supply 4000 Prayer-books and hymn-books for the Uganda Mission, and to apply to the S.P.C.K. for Primers and reading-sheets.

The Committee took into consideration proposals from the Calcutta Corresponding Committee and the Bengal and North-West Provinces Missionary Conferences regarding the employment of educated Natives of India in direct

missionary work, and the providing for leading Indian clergymen positions of responsibility, and of brotherly association with European Missionaries, and agreed to certain provisional resolutions on the subject.

It was agreed to request the Indian Female Normal School and Instruction Society to supply ladies for the conduct of the Normal School at Benares, in the same way as the Church of England Zenana Society provides ladies for the Alexandra School at Amritsar and the Sarah Tucker Institution at Palamcottah, and arrangements were agreed to for carrying this into effect.

The Secretaries reported the death, on June 19th, 1891, of the Rev. John W. Stuart, of Aligarh, North-West Provinces, for nearly thirty years a faithful and devoted Missionary labourer of the Society in North India. He laboured at Jabulpur, in the Central Provinces, from 1862 to 1872, and since the latter year at Aligarh, in the North-West Provinces. He had, for some years past, made great efforts in the direction of evangelistic work on new lines in Aligarh and the surrounding villages connected with that town. Also the death, on June 10th, 1891, of the Society's faithful and valued Missionary, the Rev. John Treusch, who from 1860 to 1887 laboured in North India. His labours for a good many years past were connected with the Benares Normal School, which he and his late devoted wife were instrumental in raising to a high point of usefulness. The Committee placed on record their affectionate testimony to the faithful labours of these their departed brethren.

The Secretaries having reported the receipt of a telegram, dated July 6th, announcing the death, on June 2nd, of the Rev. J. A. Robinson, of the Soudan and Upper Niger Mission, the following Minute was adopted:—"The Committee have heard, by telegram from Mr. Brooke, of the death of the Rev. J. A. Robinson, at Lokoja, with very great sorrow. Mr. Robinson gave up a lucrative position in a school at Heidelberg in 1887 to join the Niger Mission, and was appointed by the Committee to the post of Secretary in that Mission, and, with the exception of a furlough of six months, he remained in connection with the Mission until he was removed by death. In 1890 he went out with Mr. Wilmot Brooke to undertake work in the upper part of the river, now known as the Soudan Mission, and threw himself most earnestly and energetically into that work, acquiring very quickly a sufficient knowledge of the Hausa language both to converse and preach in that language. His loss at this time is a severe blow to this part of the mission-field. The Committee recall with much satisfaction Mr. Robinson's earnest desire for the working of the Niger Mission by European and African agents in cordial co-operation, and his efforts to secure for the work only those who are true to the Master as fellow-labourers in His service."

*General Committee, July 14th.*—The Committee had the pleasure of an interview with Kanwar Harman Singh, C.I.E., who is on a visit to this country, and with Mr. Ernest Berkeley (Administrator of the British East Africa Company), who is about to proceed to East Africa. The Kanwar and Mr. Berkeley were welcomed by the Chairman (Mr. Henry Morris) on behalf of the Committee. The Kanwar replied at length in an interesting speech touching on various topics of present missionary interest in India; and Mr. Berkeley having expressed his warm desire to promote the Society's interests, prayer was offered by Canons Gibbon and Money.

The Committee took leave of Miss H. Bisset, returning to the Annie Walsh Memorial School at Sierra Leone; and of Miss M. Williams, proceeding to the same place. The Instructions of the Committee were read, and the two ladies were addressed by the Rev. F. E. Wigram, and were commended in prayer to the favour and protection of Almighty God by the Rev. E. Maxwell.

A letter was read from Dr. Battersby, dated July 8th, stating that in view of the present weak state of the Mission staff in the Soudan and Upper Niger, consequent on the death of the Rev. J. A. Robinson, and considering the great improvement in his health, he desired to return at once to the Niger. It was resolved that this offer of Dr. Harford Battersby be thankfully accepted.

## NOTES OF THE MONTH.

## ORDINATIONS.

*Ceylon*.—On June 7, 1891, by the Bishop of Colombo, Mr. C. C. Handy, B.A. (Native), to Deacon's Orders.

*Mid China*.—On May 23, at Hangchow, by Bishop Moule, the Rev. W. G. Walshe to Priest's Orders.

## DEPARTURES.

*Yoruba*.—Miss J. J. Thomas left Liverpool for Lagos on July 18.

*North-West America*.—The Ven. Archdeacon Reeve left Liverpool for Winnipeg on July 9.

## ARRIVALS.

*West Africa*.—The Rev. J. A. and Mrs. Alley left Sierra Leone on June 2, and arrived at Liverpool on June 23.—The Rev. E. Leversuch left Sierra Leone on June 29, and arrived at Liverpool on July 15.

*Niger*.—The Rev. E. Lewis arrived at Liverpool from Lokoja on June 23.

## BIRTHS.

*Eastern Equatorial Africa*.—On July 13, at Ascott, Oxford, the wife of the Rev. H. T. Robson, of a daughter.

*Mid China*.—On May 20, at Ningpo, the wife of the Rev. J. C. Hoare, of a daughter.

## DEATHS.

*Niger*.—On June 25, the Rev. J. A. Robinson. [By telegram.]

*Eastern Equatorial Africa*.—The Rev. G. H. V. Greaves, of dysentery. [Telegram received July 13.]

On June 10, at Freiburg, the Rev. John Treusch, formerly of Benares, North India Mission.

## PUBLICATION NOTICES.

**Magazines for Distribution during the Holidays.**—Packets containing copies of the *Gleaner*, *Awake*, and *Children's World*, will gladly be sent free to friends desirous of making known the C.M.S. Magazines in places they may visit during the summer holidays. A limited number of copies of the *Intelligencer* are also available for the same purpose. When ordering, will friends kindly state how many copies of each Magazine they can use in this way?

The *Children's World Picture Leaflets* will also be found very useful for distribution amongst juveniles at the seaside, &c. 1s. per 100, post free. [Vide also page 2 of Wrapper.]

## JUST PUBLISHED.

**The Eastern Equatorial Africa Mission of the C.M.S.** An entirely new pamphlet, containing 108 pp. of letterpress, together with a Chronological Table and Map. In Coloured Wrapper, price 6d., post free.

**Annual Letters of C.M.S. Missionaries, 1890-91:—**

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The following recent Missionary Books may be had from the Book Room:—

THE ARAB AND THE AFRICAN. By Dr. Pruen. (6s.) 5s., post free.

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MACKAY OF UGANDA. (7s. 6d.) 6s. 3d., post free.

MY THIRD CAMPAIGN. By Rev. W. S. Price. (6s.) 5s., post free.

BRIEF SKETCHES OF C.M.S. MISSIONS. Vide page 2 of Wrapper.

Orders should be addressed to "The Lay Secretary, C.M.S., 16, Salisbury Square, London, E.C."

# THE CHURCH MISSIONARY INTELLIGENCER.

DEMETRIUS, DIOTREPHES, GAIUS,  
*THE MISSIONARY, THE FOE, THE FRIEND.\**

**T**HE third Epistle of St. John, if not the last voice of Scripture, is yet one of the briefest. A private note rather than a Catholic Epistle: "but small as is the canvas, it holds a large and stirring picture." † And there is a varied charm in this delightful miniature, which has been, as it were, reburnished and reframed for us, in these later years, by the exquisite art and profound scholarship of your Bishop of Derry and our Bishop of Durham, ‡ for the instruction of the Church. For just as the private letters of the great Roman orator to his friend Atticus, show us, in a way we should never otherwise have known, what manner of man Cicero was; so in the two notes, that of St. Paul to Philemon, and of St. John to Gaius, we have the private correspondence of friend to friend, letting us into the inner life and personal character of these two great primates of the Apostolic age. Further, we have here, in a few short sentences, a more vivid and graphic picture of what Church life was like in the last two decades, perhaps, of the first century, than we could glean from the most formal and elaborate treatise. "This letter says nothing of rapture, or prophecy, or miracle; it lies in the atmosphere of the Church as we find it even now." § "The state of things disclosed, does not come near an ideal, but it witnesses to the freedom and vigour of a growing faith." ||

And looking at the picture a little more closely, the condition it reveals of primitive Church life, is one of deep interest, much encouragement, no little consolation.—We see that "unhappy divisions" of ecclesiastical policy are not confined to the nineteenth century; that defiance of authoritative control and discipline existed even in the first; but we mark, also, that great note of strong vitality, the energy and the necessary reflex blessing of missionary enterprise.

It is to this missionary activity—the primary cause, in fact, of this Epistle—and to the incidents connected with it, to which we direct attention, as it may furnish practical suggestions for ourselves, in that great missionary work, which is the most encouraging feature of our modern Church life, when, as Archbishop Benson says, "Foreign Missions are upon us in all the pressure of their necessity."

This brief note addressed by the primate of Christendom to "Gaius

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\* An Address delivered at the Annual Meeting of Clergy in Dublin, in connection with the Church Missionary Society, on April 10th, 1891.

† *Expositions*, by the Rev. S. Cox, D.D., vol. iv. pp. 239-279, to which I am indebted for not a few suggestive thoughts. (C. V. C.)

‡ *The Expositor's Bible*, Epistles of St. John, by William Alexander, D.D., Bishop of Derry. *The Epistles of St. John*, by B. F. Westcott, D.D., Bishop of Durham.

§ Bishop of Derry, sup.

|| Bishop Westcott, sup.

mine host, and of the whole Church," tells its own story in fewer words than any analysis, however brief. It simply contains a brief expression of pleasure at the tidings of the sweet and gracious hospitality accorded by Gaius to certain missionary brethren, and of his sturdy support in a time of intolerance and persecution; a denunciation, with righteous indignation, of the haughty rejection on the part of Diotrophes of Apostolic letters of commendation and communion, of which these missionary brethren were the bearers; and a eulogy of the self-sacrificing energy and consecrated life of the devoted missionary evangelist, Demetrius, held up for our imitation.

Taking the verses out of their order, we read in the Revised Version:—

Verse 12. *Demetrius* hath the witness of all men, and of the truth itself: yea, we also bear witness, and thou knowest that our witness is true.

Verse 7. Because that for the sake of the Name they went forth, taking nothing of the Gentiles.

Verse 9. *Diotrophes*, who loveth to have the pre-eminence . . . receiveth us not.

Verse 10. . . . prating against us with wicked words; and not content therewith, neither doth he himself receive the brethren, and them that would he forbiddeth, and casteth them out of the Church.

Verse 1. The well-beloved *Gaius*, whom I love in truth.

Verse 2. I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth.

Verse 3. I rejoiced greatly, when brethren came and bare witness unto thy truth, even as thou walkest in truth.

In these three characters, Demetrius, Diotrophes, Gaius, we have The Missionary, The Foe, The Friend—or, broadly stated, the work, the difficulties, the supplies, of our great missionary enterprise.

### I.

DEMETRIUS.—The missionary and his work; with the three-fold testimony borne before all men to a life so worthy of imitation.

If probable conjecture be really correct, what a wonderful, romantic career was his. Master of the Silversmiths' Guild,\* possibly even (according to Vitruvius) architect to the Chapter of the Great Temple of Diana,† instigating and fomenting the riot which drove St. Paul from Ephesus.‡ Next, an itinerating missionary, preaching the very doctrines he had persecuted. Lastly, according to the Apostolic Constitutions (vii. 46), consecrated Bishop of Philadelphia by the hands of St. John himself.

And what a grand character it is, outlined for us in a few bold master-strokes—a man of heroic courage and undaunted conviction, carrying his life in his hands, in those days when men thought little of tearing the setter forth of strange gods limb from limb! When to go into the schools, the market-places, the temple-courts of some Asiatic cities, to teach a new religion, subversive not only of the religious cult of its patron deity, but of its staple craft and industry, was very like courting instant death.

"To Demetrius witness stands given of all men." § "I know thy

\* Acts xix. 24.  
† Sup. p. 303.

† Cf. Bishop of Derry, sup. p. 19, note 3.  
§ Bishop of Derry's version of verse 12.



works," the message to the Angel of the Church in Philadelphia—was it Demetrius? "Thou didst keep the word of my patience," and so given the promise of retributive guerdon to have the solidity and permanence of being made a pillar in the Temple of God (Rev. iii. 7, 8, 12). A man was Demetrius of generous, unselfish purpose,—a missionary at his own charges,—not knowing where to look for maintenance, but casting himself on the Providence of God, and the bounty of unknown brethren and friends. A man of singleness of aim and purpose, all he thought of, all he lived for, all he toiled for was the "sake of the Name." A man, yet once more, of consistent life and character, who lived the truth he preached,—bearing witness to the truth, the truth bore witness to him (*μεμαρτυρήται ὑπ' αὐτῆς τῆς ἀληθείας*). Demetrius, in short, the type of what a true missionary, aye, and every true minister of the Gospel of Christ should be, "both by life and doctrine setting forth God's glory, setting forward the salvation of all men."

And is there one of us who does not feel, however humbled we may be at our own unworthiness, as we survey the history of our great Society, that our bounden and foremost duty, is to thank God for the men whom the Great Head of the Church has thrust forth into the field, to be the missionaries, evangelists, teachers of the Church Missionary Society? The muster-roll of Apostolic men, Demetrius-like evangelists, in that missionary army has been long and noble.

It was, surely, a profound insight into the deep significance of closely connected facts, which led the early Church, as St. Chrysostom tells us, in the Easter weeks, to the study of the Acts of the Apostles,—the acts of the risen and glorified Christ, in, with, through His holy Apostles. We, too, stand in this missionary anniversary in the reflection of the resurrection light, in the sustained echo of the Easter Fact. "There is a living power in a great example." We do well, therefore, to remember the missionary men whom God has given, whom God has taken, whom the risen Lord, having the keys of Death and Hades, keeps under the sheltering wings of love, in active communion with Him, with us in Him, the men whom He still gives in answer to the Church's prayer. What men they have been! Time would fail to tell of Rebmann and Krapf, of Weitbrecht and Ragland, of your own Doran, McClatchie and Fitzpatrick, of your Bishops Russell and Bowen. Men they have been, men they are, like Demetrius and St. John Baptist, who have dared "constantly to speak the truth, boldly to rebuke vice, and patiently to suffer for the truth's sake." Stanley, writing from the heart of Africa, in the midst of all the dangers, perils, privations, finding shelter in our Mission camp, might well say, "These Missionary Societies certainly contrive to produce extraordinary men." For the days are not over yet, when the missionary who goes forth, goes with his life in his hand; he, too, can write to-day, like St. Paul of old, "In journeyings often, in perils of waters, in perils by the heathen, in perils in the city; in weariness and painfulness [labour and travail, *R.V.*], in watchings often, in cold and nakedness."\*

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\* 2 Cor. xi. 26, 27.

No one who had the privilege of being present in the old College Hall, Islington, on May 10th, last year, will soon forget the pathetic, and yet heart-stirring interest of the farewell to four young men, selected out of no less than nine volunteers, who, at three days' notice, started for Central Africa, in response to an appeal by telegraph from Frere Town, begging for reinforcements; and of those four young men, two are already taken to their rest. How are we to reinforce the Mission? Who will go? and who will help to send them?

Men, are the missionaries whom God has given to our Society, like Demetrius in another respect: not a few, who have the power, going at their own charges, but many more, writing home to the Committee, to ask that their own stipends may be reduced, if *only* by that means, more men can be sent out to their help in the development of their work. A new departure has been recently initiated, and already successfully inaugurated, in reference to missionary men. We refer to what is known as the Associated Evangelists Scheme. Did Demetrius and the brethren, whom Diotrophes refused to receive, constitute such a band? It is a pitiable, unpardonable meanness which would deny to the soldiers of the Cross on foreign service, any of the comforts of life, or alleviations of hardship,—stint their wage, in order to spare itself in ease and luxury at home. As for the objection, that C.M.S. missionaries are over-paid, do not practise self-denial, are pampered in unnecessary extravagance,—it is not worth the breath of refutation. "Millionaires in criticism are generally paupers in charity." Still, undoubtedly, varying conditions, and diversities of requirement, demand diversities of operations.

Whereas in England 42 per cent. of the population live in towns of 20,000 and upward, in India only 4 per cent. out of a population of some 285 millions: 96 per cent., that is, live in scattered villages and little townships. How are these to be reached, except by constant itineration and an army of men? A band of Associated Lay Evangelists, under a competent clerical superintendent, has been now for nearly two years established in the Bengal Presidency—part of the year spent in their headquarters for study and devotion, the rest of the year travelling far and wide among the scattered villages, preaching, teaching and healing, for there is some medical skill among the party. The advantages of the scheme—the report of which will be found in this year's February *Intelligencer*—are numerous: free and unfettered opportunity for evangelistic work; brotherly communion and spiritual fellowship, so helpful in all religious undertakings, especially in heathen lands, where isolation is fraught with peculiar temptations; and not least for the promise it gives of a larger amount of work for the money expended than the ordinary modes of missionary life render possible. It would be a great help if the clergy would keep their eyes open, in their various cures, for young Christian laymen, full—not perhaps of learning and culture—but of zeal and of the Holy Ghost, full of the love of Christ and the love of souls, who, for small wage here, but everlasting reward hereafter, will be content to recruit such bands of Associated Evangelists?

The call has gone forth for One Thousand men. When, some

twenty years ago, in the appointment of Days of Intercession for Missions, the great cry went up, that God would send forth more labourers into His harvest-field, how dire was the need, and how God has answered that prayer! In East Africa we had then (1872) only *one* missionary; now we have 40. In Egypt none, in Mesopotamia none, Persia none; in these lands we have now 14. In Japan, then 1, now 37. In the North Pacific Mission, then 2, now 12. In the dioceses of Moosonee, Saskatchewan, Calgary, Athabasca, Mackenzie, then 7, now 21. In North India and Punjab, then 70, now 110. In China, then 19, now 51. Our total of European missionaries, ordained, lay, and ladies, was then 330, now it is 436. There were then 143 Native clergy, there are now 278. Thank God for the men.

We must not, however, pass from the missionary *men* whom God has given, like Demetrius, brave, consistent, faithful to the truth of the Gospel, without remembering also the missionary *women*, whom in increasing numbers God is constraining to go forth, with consecrated lives. Fifty-six ladies in three years have been added to the missionary roll of our Society—true sisters of the Church; and how are the women of India and China to be reached, except through *zenana* work and missionary ladies? One of these in India, we are told, had on her visiting list 650 different families, and in only twenty cases did she refer to any secular matters; the whole of the rest of her visits were for Bible-reading and teaching.

Thank God, Demetrius is not dead, the Christ-like evangelist and missionary: he lives to-day in the devoted men and women God has given to us, in the true Apostolical succession of a God-given, Christ-bearing, love-constrained Evangelical ministry; and may God give us a thousand more such as these to swell the ranks of our Church Missionary Society!

## II.

But if Demetrius is not dead, neither, alas! is DIOTREPHES.

The contrasted pictures are vividly graphic, but the second is not a fair one to look upon. He loved to have the pre-eminence—prating against us with wicked words, trumping up all manner of malicious charges (*φλυαρῶν*, the same word as “tattlers” in 1 Tim. v. 13), questioning the orthodoxy of these brethren, impugning their motives, hindering their work, dividing the Church into competing and rival factions, excommunicating all who sympathized with the persecuted evangelists. He always in the right, everybody else in the wrong. Never constructive, always terribly destructive, hindering the good work of others.

Let us deal with this subject on the broadest possible lines to obviate any possibility of misconception, or the suggestion of one unkind, uncharitable, undesigned thought. Let us put *Diotrephes* simply to represent the difficulties, the anxieties, the trials of our great missionary enterprise.

The Committee do not profess to be infallible, while even Demetrius-like men may possibly make occasional mistakes. But of this, we may be fully convinced—that the Church Missionary Society is

still worthy of unabated confidence, for it has not wavered for one moment from the great principles upon which it was established, ninety years ago; and just because it has not done so, its methods and operations are frequently exposed to forcible criticism. But then we court criticism, are thankful for fullest investigation and inquiry, that so our work may become better known and supported, and any real mistakes, when proved to be so, may be at once corrected. We can wish no better lot to any one than to have to study the brief for the defence, against candid friends or captious critics: he will thank God and take courage.

But apart from opposition and criticism, times of prosperity and success are times of temptation, anxiety, and danger: these demand much humility, much patience, much prayer. But would we be without difficulties and anxieties? Should we not have greater cause for anxiety if these were altogether absent?

One special feature of difficulty and opposition arises from the increasing intrusion of Rome into our Protestant Missions. There is the powerful Roman Catholic Mission in Uganda, which Stanley describes as "well directed and splendidly manned, and which will bring difficulties in the future as it has in the past." You remember poor Mackay's ceaseless opposition from this quarter? In Mauritius, again, a new clause in the Education Code of the island, passed through predominant Roman Catholic influence, is fraught with the utmost danger to the very existence of our Church Missionary Society's schools. The Bishop of Mauritius, who sailed on Easter Even, is entitled to the prayerful sympathy of every Protestant Churchman. In Palestine, the Mission schools experience much opposition, especially upon the part of the *Latins*, whose agents have been known to denounce a Protestant as worse than a Moslem. Without further allusion to our Palestine difficulties, our missionary work in that Holy Land demands, at this juncture, a very prominent place in the missionary intercessions of each of us. Our individual part just now is silence from discussion and controversy, not rashly endorsing impulsive and irresponsible suggestion; but speech, and much of it, to God in prayer. The crisis is grave.

But there are anxieties, again, and they are not slight, arising from the very success of Christian Missions.

The danger of *superficiality*. We cannot stay to point out how our Church Missionary brethren have need of all our sympathy just now, in the clashing, and overlapping, and competing of other Protestant agencies, not merely unsettling the faith of our own Native converts, but, in the lack of discipline and Church order, mistaking impression for conversion, rushing the harvest the moment the seed is sown, baptizing recklessly. Our own brethren have need of patience, as the net of other evangelistic agencies seems full and ready to break, while they seem to toil all night and take little.

The danger of *superficiality* also arises in another direction—in Japan, for instance, lest that marvellous country should adopt Christianity merely as a matter of fashion, of civilizing or political expediency, and not from profound conviction or heart-deep choice.

"There is," writes Mr. Wilson of our Palestine Mission, "a secret feeling in the hearts of many Mohammedans that Christianity is destined to be in the ascendant ere long in this Holy Land. This is a source of real danger, lest there should be a mere intellectual acceptance of Christianity without any change of heart." "I would beg God's people at home," he adds, "to pray earnestly for real conversion to God, and not a mere intellectual persuasion that Christ is true, and Islam false."

But enough of difficulties, anxieties, dangers: we need them in view of the unparalleled success which God has given to our feeble efforts, to keep us very humble and very prayerful.

### III.

There is yet a third portrait in the picture, which suggests lessons having a practical bearing for ourselves in the home organization of our foreign missionary work.

"GAIUS mine host, and of the whole Church," of Demetrius, i.e. and of the brethren. Gaius, the supporter of missionary work; Gaius, the intrepid ally, in spite of the intolerance, persecution, critical opposition of Diotrephes; Gaius, the persevering, quiet worker, notwithstanding many difficulties—"He walked in truth" (ver. 3), a man who cared for deeds more than words; "whose soul was prospering" (ver. 2). Oh, the wondrous reflex spiritual blessing of missionary zeal and service!

If we want the Demetrius-like missionary abroad, we want the Gaius-like worker at home, to further the cause, and to raise the supplies. And here comes in the personal practical lesson for ourselves. According to our differing opportunities, in various methods—some quiet, simple, unnoticed; others more public and demonstrative—we must *each* bear our witness to the truth, each have our share in helping forward the great missionary work of the Church.

And the raising of the supplies is not the least important part of our holy war. Great is the honour, but tremendous the responsibility of the paramount influence and opportunity entrusted to us parochial clergy, in the development of the missionary spirit, in the raising of the supplies, in the spread of the cause throughout the Church. Let the pastor be cold and languid, and the people will be lacking in missionary enthusiasm. Let the minister be alive and on fire, and his congregation will catch the fervour and be ardent in the cause. Let it be remembered that the man who sets ten men to work does more than he who tries to do the work of ten men himself. We say in England, that the political party which has the best organization, looks most carefully after the register, persistently and perseveringly educates the constituency, is the one that will win. "The children of this world are in their generation wiser than the children of light." "Organize—organize—organize!" Good advice, wherever it comes from.

Again, do not confine all the enthusiasm to the anniversary week. Have the missionary-boxes opened quarterly if possible; have a box secretary in Sunday and day school; a secretary among your district

visitors; educate your parish, from the pulpit, platform, house to house; flood it with missionary information; read the "Monthly Sunday-School Letter" in every department; and leave "*Awake*" at every house, to wake it up. Form a Gleaners' Union; have a Parochial Missionary Week, as well as a Parochial Mission. Try a Missionary Exhibition. Be the driving-wheel of your own organization. Give, if only one hour a week, to the study of the mission-field; know one station, at least, so thoroughly, that if you met its missionary, its catechist, its native evangelist in Sackville Street or Trinity Quad, you would rush up to him and embrace him as a brother and dearest friend.

All this means so much force and power withdrawn from home and parochial work, all-absorbing in its demands. Does it? does it? This is one of the paradoxes of the Gospel. Giving, we grow rich; watering others, we are watered ourselves. Truly did the Bishop of Ripon say to his clergy at Bradford, in the F.S.M. a few weeks ago, "Foreign missionary enterprise is essential to the vitality of our own parochial work." And so, also, that prince of English preachers, Canon Liddon: "Churches are living Churches in the exact ratio of their missionary activity. No law is more certain in the spiritual world than this—that to give is to receive more abundantly than we give. Self-sacrifice for others inevitably carries with it the most lasting blessing for ourselves. If we have any real hand in passing on the fire which Christ came down to kindle in human hearts, depend upon it that sacred flame, as it passes by us, will warm, will brighten us proportionately." \* We must gauge our own and our people's love for the Gospel of Christ by the enthusiasm of our desire and the activity of our zeal to make it known the wide world o'er.

Or to sum it all up as we have it in one word here. The same spirit which burns in the heart of the missionary, *must* burn also in the hearts of those who send him forth, or help forward his work. It was for "the sake of the Name" (ver. 7) that Demetrius went forth to evangelize; it was for "the sake of the Name" that Gaius received and helped him. That beautiful Name! "What a world of reverential love," writes Bishop Alexander, "there is in that phrase, 'the sake of the Name,' an underlying Gospel! What an intense, suppressed flame there is behind those quiet words!" † That Name, that beautiful Name by which we are called! It is blazoned upon the banner we press forward through the world of darkness: "The light of the world." Obedient to His command, preaching it to every creature, discipling the nations, and baptizing them into it.

May God give us grace to read our Reports, *Intelligencers*, *Gleaners*, every missionary periodical we can lay our hands on, in the light of that Name; then from the erst dry pages, details, minutes of missionary information, there will stream a Shechinah glory irradiating every line. The missionary-box or collecting-plate

\* Canon Liddon's Sermon, "Missionary Enthusiasm," St. Paul's, Dec. 15th, 1872.

† Bishop of Derry, sup. p. 309.

will become the exchequer of the King, and we shall know that the Master stands by it, to note and bless, as of old, the self-sacrificing gift.

How the glory streams around us as we stand with Him on the mountain-top, viewing the landscape o'er; all the kingdoms of the world, and the glory of them, given to Him now of the Father; the earth of the Redemption given to us by Him to be won for Him; but very much land to be possessed; still, point after point won, citadel after citadel of the enemy seamed with yawning breach; the river of life streaming broader and broader across the plain with ever-rising flood.

What a wondrous vision, exhilarating in its glory, exalting the soul in adoration for what God *hath* wrought; bracing, stimulating, in the pledge that what has been is as nothing to what is yet to come; the pages that have been written, but the preface of the volume that now comes to be inscribed; rekindling our enthusiasm, nerving to fresh perseverance and yet more strenuous effort for the sake of the Name, that beautiful Name!

And as we descend from the Pisgah heights of our missionary anniversary, and go back to our own quiet, hard work, to the solitude of isolation, or the crowding pressure of a city cure, shall we not, by God's grace, go back braced and invigorated to the better discharge of that work God has given to us to do here at home, by the heavenly vision of all that Christ is doing by others abroad?—as we feel that we are all one in Him, Demetrius and Gaius, both alike blessed, both sharing the reward—one with Him in that Holy Catholic and Apostolic Church,

“Elect from ev'ry nation,  
Yet one o'er all the earth,  
Her charter of salvation—  
One Lord, one faith, one birth.  
One HOLY NAME she blesses,  
Partakes one heav'nly food,  
And to one Hope she presses  
With every strength endued.”

CHRIS. V. CHILDE.

## THE URGENT CLAIMS OF NORTH INDIA.



OW is it possible to make English Christians understand the vastness of India? We are persuaded that there is a wide-spread notion that India is now fairly supplied with missionaries: that, although no doubt the stations are undermanned, yet that upon the whole, the people do hear the Gospel. An eminent leader in the Salvation Army said to us some time ago that the people of India knew the general facts about Christ already, and only needed to be exhorted to come to Him. In reality this only showed that his work had lain in the few districts already fairly occupied—as was indeed the fact. No one seems to realize that there are tens of millions in India who have never heard of Christ at all.

The awful character of the problem is illustrated by the recent census. In the past ten years, the population has increased by twenty-nine millions. Of this, a million and a half is by annexation, and must be put aside; but the real increase by natural growth is twenty-seven millions and a half, not far short of the whole population of England. The Rev. E. Storrow, the able editor of Sherring's *History of Protestant Missions in India*, in a recent letter dwells further on these overwhelming figures as follows:—

The population now numbers two hundred and eighty-six millions. It is only by comparison and illustration, that we can comprehend what these stupendous numbers mean. India contains more people than all Africa and South America combined—more than all Europe, exclusive of Russia—ten times the population of England,—seventy times that of Scotland, and one-fifth of the entire human race.

Its provinces are as populous as great European States. Bengal, for instance, contains a population greater than the United States with all British North America! The Madras Presidency, equal to those of Italy and Belgium combined. Bombay, greater than Spain. The Punjab, more than Spain and Portugal united.

The same writer further observes that, taking all the Protestant missionaries, male and female, there is not one to each quarter of a million of souls: "that is, one to about the population of each of the counties of Berkshire, of Cumberland, of Northampton, of Shropshire, or of such towns as Bristol, Nottingham, Bradford, and Hull."

These remarks are introductory to several communications which we desire to present together, praying God that many hearts may be touched by them. We confine ourselves to North India, in its three great divisions, Bengal, the North-West Provinces, and the Punjab; and we take the middle division first, on account of the importance and value of the facts and figures sent to us. The following memorandum was received a few months ago from the C.M.S. Missionary Conference of the North-West Provinces. We have corrected some of the figures from the recent census returns, which were not available when our brethren wrote:—

TO THE PARENT COMMITTEE, C.M.S., SALISBURY SQUARE, LONDON.

Your Missionaries labouring in the N.-W. and Oudh Provinces of India have been greatly encouraged and refreshed at the remarkable impetus which Missionary effort has received of late. Above all the stirring letter addressed to you from Keswick by some of the warmest friends of the Society, has led us to think that perhaps now at last we may see the Home Churches awakening to a fuller sense of the claims of foreign Missionary work. It is true that in all respects you have not yet endorsed that appeal, but by the appointment of Sub-Committees to consider details you have evidently accepted the main principles involved. It was indeed to be expected that you would do so, though at the same time Christian prudence would naturally cause you to hesitate before counting upon the success of a scheme which involved such an enormous increase to the workers and expenditure of the Society. Since writing the above we have been rejoiced to learn that you have taken further action in this matter.

Whatever objections may be raised to the appeal we feel confident that injury to the Home Church should be the very last to be mentioned. A thousand earnest workers could easily be spared without sensible loss—nay,



we feel that their departure would rouse others and bring down great blessing upon the Church which gives of her best. We feel confident then that this appeal will be responded to, if not to the degree demanded, at least to an extent surpassing the expectations of many. Under these circumstances we are led to hope that at the last your care of us will flourish again, and this woefully-undermanned portion of the British Empire receive more adequate recognition in a large increase of workers. We would ask your careful attention to the following points :—

(1) India absorbs one-half of the missionaries of the Society, and therefore, if allotted not less than the same proportion, she would receive half the proposed increase.

(2) It has been stated by the Rev. F. E. Wigram in "A Call for Men" that the number of C.M.S. ordained missionaries in India during the period of five years from 1885 to 1890 has increased from 101 to 133. In the North-Western Provinces and Oudh, however, during the same period there has been no increase. It would therefore seem that as British India has the first claim amongst countries, so this part has a prior claim to other portions of this great Empire.

(3) Owing to the fact that nearly all our missionaries are largely occupied in schools, colleges, orphanages, and similar establishments, the work of direct evangelization has been largely neglected, and rural evangelization has especially suffered.

(4) We believe that wherever a Civil District is administered by a collector, there a missionary should always be appointed to have spiritual charge of the same district. Anything short of this appears to us to be actual neglect of our responsibilities as a Christian ruling power. In such districts we believe that a Band of Associated Evangelists would be highly desirable and even necessary for the proper evangelization of the rural parts of the district. At the present time in the North-Western Provinces and Oudh, there are no less than six such districts, which are at present only feebly held as out-stations of missionary centres, viz., Azimgarh, Jaunpur, Partabgarh, Sultanpur, Basti, and Bulandshahr.

(5) Places formerly worked as centres by the Society but abandoned in the reductions of former years, and now unsatisfactorily worked as out-stations of other centres, should be re-occupied with force—of these there are four, viz., Azimgarh, Jaunpur, Chunar, and Bulandshahr.

(6) Places where the Society possesses a house which could be utilized for the residence of the missionary should be occupied in the very first instance, such are Azamgarh, Chunar, Bulandshahr, and Basharatpur.

(7) Districts not occupied by any other Society and only feebly worked as out-stations by the C.M.S. should be largely reinforced. The fact that no other missionary agency is at work in these places, lays a very solemn responsibility upon the C.M.S. Such districts are Azamgarh, Jaunpur, Partabgarh, Sultanpur, and one-third of the Allahabad District. Bulandshahr, too, is only nominally held by the Methodists.

(8) Large centres not occupied by any other Society, or merely nominally held by them, should be efficiently worked. Patna, for instance, has no resident male missionary. It is supposed to be occupied by the Baptist Missionary Society, but their missionaries live at Bankipur, some five miles away, and have abundance to do there, and have district work as well. Gaya—that important centre of pilgrimage—is another such place. Since writing the above, we have heard that the Baptist Society have resolved to occupy Patna in force. But there are other such centres which might be mentioned.

(9) The scheme lately inaugurated by the Society of having bands of

Associated Evangelists working under an ordained head appears to us to give promise of great usefulness, and we should like to see it largely employed in country districts especially.

(10) It appears to us that the necessity of having missionaries in reserve for vacancies as they may occur is often lost sight of, and we are glad to see that Dr. Weitbrecht of the Punjab has called the attention of the Parent Committee to it. Again and again new men are sent out from home to take up work which only a missionary of at least five years' residence in the country could properly perform. The result has been in some cases terrible injury to the work. At the same time the difficulty of having such extra missionaries ready as a reserve is clear enough. In this paper, however, we plead not for extra missionaries as reserves, but for places now vacant, which demand immediate occupation. Still we desire to point out that were this scheme carried out there would be an efficient body of experienced missionaries to fall back upon as reserves, in case of necessity arising through sickness, departure, death, or other casualty. The following table contains an epitome of our recommendations, and we most earnestly hope that many if not all may be acted upon:—

Place.	Additional help asked for.	Present mode of working.	Population. 1891.	Remarks.
Agra (District). Agra (City).	Associated evangelists. Educational missionary for college and one generally for educated men and students of other colleges.	Out-station of Mattra. Two missionaries.	998,328 ...	A million of people, and no missionary. The missionaries in Agra are all connected with St. John's College. There is no evangelist missionary there.
Agra (Secundra).	Industrial lay missionary. English schoolmaster.	One missionary.	...	
Allahabad (one-third District).	Associated evangelists.	Students of Divinity School itinerate for three weeks yearly.	516,000	The figures refer to one-third of the district, which is not entered by any other Society.
Allahabad (City).	Missionary to work amongst University students.	No one for this work. Principal and Vice-Principal fully occupied with Divinity school.	...	In the Muir College classes there are about 400 students changing every year; an important field.
Azamgarh (District).	Associated evangelists.	Out-station of Benares.	1,733,509	There is a house belonging to the Society. This place formerly occupied by a missionary. A million and three-quarters of people and no missionary. No other Society.
Basti (District).	Associated evangelists.	Out-station of Gorakhpur.	1,789,964	Here also a million and three-quarters of people and no missionary. No other Society.
Benares (City and District).	Associated evangelists.	Three missionaries, all mostly taken up with educational work.	927,647	

Place.	Additional help asked for.	Present mode of working.	Population 1891.	Remarks.
Bulandshahr (District)	Associated evangelists.	Out-station of Aligarh.	950,376	Formerly had resident missionary. At present but little itineration possible. No other Society, but a few Native catechists of the Methodists.
Chunar (City) and part of District of Mirzapore.	Associated evangelists.	Out-station of Benares.	About 1,000,000	Formerly had a resident missionary. Has excellent house, the property of the Society, also church, ditto. Garhwah and Ahraura could be worked from the centre. No itineration. No other missionary.
Gorakhpur (City and District).	Educational missionary ordained. Industrial lay missionary.	One missionary.	2,993,732	This enormous district in charge of one missionary whose time is fully occupied in Gorakhpur itself. No other Society.
Jaunpur (District).	Associated evangelists.	Out-station of Faizabad.	1,267,143	Formerly had a resident missionary. Now an out-station. No itineration possible at present.
Lucknow (City).	English school-master.	One missionary.	...	At one time occupied in force, now left to junior missionary. Plenty of house accommodation.
Lucknow (District).	Associated evangelists.	...	773,540	
Mirat (City and District).	Associated evangelists and missionary.	One missionary.	1,387,409	Only one missionary here! No European missionary of other Society. Has another Mission bungalow.
Mattrā (District).	Associated evangelists.	One missionary.	713,129	Six places of pilgrimage in this district. A fine field for evangelistic preaching.
Pachmarhi (District). C.P.	Associated evangelists.	...	...	Mainly for Kurkus and other aboriginal tribes in neighbourhood.
Partabgarh (District).	Associated evangelists.	Out-station of Allahabad.	910,866	No itineration possible at present. No other Society here. Most important pilgrimage centre.
Sultanpur (District).	Associated evangelists.	Out-station of Faizabad.	1,075,378	One million and no itineration possible at present. No other Society here.

It is impossible to represent fully the claims of any single one of the above places in a small space. A few words will serve to make the brief notes plainer. It should be remembered that wherever a place is noted as an "out-station" it means that no itineration can possibly be done in it. The utmost the superintending missionaries can do is to visit the central place from time to time and try to carry on a little work by means of catechists who remain in

the centre town. A few figures will show clearly how undermanned the work is.

The missionary of Faizabad has charge of three entire districts—Faizabad (population 1,216,887)\*, Jaunpur (population 1,267,143), and Sultanpur (population 1,075,378) with an aggregate population of 3,558,908.

The missionary of Aligarh is responsible for two entire districts—Aligarh\* (population 1,042,006) and Bulandshahr (population 950,376), meaning a total population of 1,992,382.

The missionary of Gorakhpur has charge of Christian orphanages and large Christian settlements, and besides of two entire districts—Gorakhpur (population 2,993,732) and Basti (population 1,789,964), total 4,783,696 souls.

The Allahabad missionaries are supposed to be set apart for the Divinity School, but in addition they have one-third of the Allahabad District (population about 516,000) and the whole of the Partabgarh District (population 910,866), containing a total of about 1,426,000 persons, handed over to them.

The Benares Mission, in addition to other work, is supposed to work the Azamgarh District, distant two hours by rail plus sixty miles by road—containing a population of 1,733,509; the result is that itineration is impossible.

It must also be remembered that all the districts mentioned except Faizabad are worked *only* by the C.M.S. No other Missionary Society has even a Native agent in them except Bulandshahr, where a few ignorant Christians have been located by the A. E. Methodist Society. These facts are sufficient to show how undermanned the missionaries are, and furnish one explanation of the slow progress of Christianity in these parts.

It only remains for us as a Conference of Missionaries to assure you how deeply we feel the responsibility which these bare but eloquent figures place on us and on our Society. We are not asking now for the occupation of new fields, but for the efficient carrying on of work already undertaken; the non-fulfilment of our duty in these Provinces is weighing heavily on our minds. But, while we earnestly ask you to carefully consider the above statements, we remember that labourers are only sent forth by the Lord of the Harvest, and before Him also we spread the needs of these millions of dark heathen who should hear the Gospel from us.

Signed, on behalf of the N.-W.P. Conference,

G. E. A. FARGITER,

*Secretary.*

We next present a letter from the Rev. Charles Hope Gill, of Jabalpur, commenting on the above:—

*From the Rev. C. Hope Gill.*

*Jubbulpore, March 26th, 1891.*

The figures ought to create a great impression if properly handled, and may, under God's blessing, stir up many. There are forty-nine districts altogether, and out of these the C.M.S. is *responsible* (either mainly or partly) for quite twelve, or one-quarter of the whole of these vast Provinces. And, as far as I can gather, the C.M.S. is *entirely* responsible for seven out of these twelve, namely, Azamgarh, Basti, Bulandshahr, Gorakhpur, Jaunpur, Per-

tabgarh and Sultanpur, containing between them 10,720,968 (according to the new census), and having only *one* European missionary resident in them, namely, Rev. H. Stern, at Gorakhpur, where he alone has to evangelize close on three millions of people. The other six districts are not evangelized *at all*; only monthly visits are paid to the chief city in each district by the nearest missionary.

Such is the state of the North-West Provinces, one of the oldest C.M.S.

\* Faizabad and Aligarh are not included in the table; we do not know why.—ED.

fields, the fortress of Hinduism, and the original "Hindustan," and in this year of grace too! It is deplorable! People at home complain of the barrenness of the soil; but has it ever been worked properly? What can a Mission do whose members and stations are hundreds of miles removed from one another; there is no cohesion, no co-operation; not a single station is properly worked; the missionaries have so much routine and "station" work that they have little time for direct preaching. Compare Amritsar, on the other hand, with its tens of missionaries in a small compass (though even that, of course, is inadequate), and see how the fruit is coming in there because *concentration* is the watchword; but where have we a single station in the North-West Province worked like that? Let the Society only send out to us some of the bands of evangelists we are asking for, as well as other missionaries, and let determined assaults be made on

well-chosen centres, and then we shall see if this be a "barren" field or not. We are asking for seventeen bands (of say four men each) and nine other missionaries; any one studying the field will see the inadequacy of even that demand. Compare the Nuddea (or Krishnaghur) District with its about 1,800,000 souls, and you find in it to-day eighteen European workers (including two wives); and who will say that even that is properly worked? far from it, only about *half* the district is really touched at all by missionary effort. Still that district is our best-worked one in North India; why should we not soon have many more worked like it? "With God all things are possible." But we need Native workers just as much, without them Europeans are useless. In the above remarks it may be roughly presumed that each European has attached to him in his work between four and eight Native preachers.

It will be seen that Mr. Gill contrasts the undermanned condition of the C.M.S. districts in the North-West Provinces with the efficient working of two other C.M.S. districts, viz. the Nuddea (Nadiya) District in Bengal, and Amritsar in the Punjab. But the very next appeals come from that favoured spot, the Nuddea District! What a lesson we get from this of the difference between relative and absolute efficiency! These two letters are from the Rev. Philip Ireland Jones, Principal of the Calcutta Divinity School, who (it will be remembered) has had to close that School temporarily in order to go and take charge, in a great emergency, of this "well-manned" Nuddea District!—and from Miss Dawe, of the C.E.Z.M.S., who is doing valuable service, quite alone, in travelling about the district and visiting the Christian women:—

*From the Rev. P. Ireland Jones*

*Nuddea District, Bengal,  
Jan. 16th, 1891.*

I venture to put in your hands for such use as you may think best, some facts about C.M.S. work in Bengal—whether Calcutta or Nuddea. In the Nuddea district, between our extreme northern station of Shikarpur (where the lay evangelists are) and Krishnagar to the south, where Mr. Butler is, a space of fifty miles, we have no itinerating evangelistic missionary. My present work is among the Bengali Christians scattered in villages over this district. Pastoral work among them claims all time and thought. We need men to be evangelists who will preach to the village Mohammedans and Hindus, and by their life and work

encourage and lead our Bengali Christians to the same efforts for their fellow-countrymen. There are many dangers to our Native Church, the low standard of many lives, the lack of missionary zeal, the assaults and temptations of the Roman Catholics, grave moral faults. I believe that by God's Spirit a large accession of spiritual desire for the salvation of their non-Christian neighbours would be a health-giving blessing to the whole life of the Church. I often tell our people that our danger is lest we become like a stagnant pool, foul and malodorous, because there is no clear springing flow of new life among us. So, too, we need lady village missionaries. The Roman nuns are abundant in labours—and there is

no question that a large measure of the success attending their efforts may be attributed to the work of these Italian ladies. Let us have half a dozen strong and hopeful, patient ladies for village work—and we shall have reason to thank God. The itinerating missionaries and the lady village missionaries will not only do direct evangelistic work—but they will be continual examples and give spiritual impetus to our fellow-Christians among Bengalis.

Miss Dawe is doing a valuable work among Christian women. She should not be alone, as she has been for months.

The needs of Calcutta are equally great. Our Divinity School doors stand closed, and there is no early prospect of our work recommencing. Bengal needs faithful men and women, for

*From Miss Dawe, C.E.Z.M.S.*

10, *Mission Row, Calcutta,*  
*June 15th, 1891.*

There is a field for work here sadly and urgently needing labourers. It is my earnest desire and prayer that some at least will hear in this appeal the Master's voice calling, "Whom shall I send, and who will go for us?" and who will be ready to answer, "Here am I, send me."

It is the Nuddea District for which I would plead, a district about half the size of Wales, and with a population of some 2,000,000 people, Christians, Hindus, and Mohammedans. Our great need, and a need so pressing that I cannot but write this letter to make it known, is for a band of lady missionaries to work in this district among the Christian, heathen, and Mohammedan women. There are some 5000 or 6000 Christians in a number of villages scattered through the district, and with very few exceptions the Christian women are very ignorant, many of them Christians only in name, and sadly needing teaching and sympathy and help from their more privileged English sisters. Many live in scattered hamlets with scarcely any opportunity of receiving teaching of any kind except from an occasional visit by some catechist or reader, and from the customs of the country these men can do little to reach or teach the women. We cannot wonder that the standard of spiritual life under such circumstances is very, very low,

whom there are abundant opportunities of useful work. We can offer none of the romance of Africa, nor the attraction, whatever it may be, of life in a land like China, not under the British raj. But its claim is simply that it is India, which alone can appeal eloquently to all who give themselves time to think of what India as a *British* possession really means to us. It may be prejudice on my part, but it formed part of my most settled convictions long before I came to India, that this land has claims upon English Christians beyond all other lands, as a part of the Empire to which we belong. May these few lines, by God's blessing, lead some to pray for us and for India, and some faithful hearts—hopeful, patient, zealous—to offer themselves for Christ's work in India, in town or village as God's Providence shall direct!

indeed it could not be otherwise; and surely we ought to hear the voice of Jesus saying to us as of old to Peter, "Feed My sheep," "Feed My lambs." These poor ignorant women are the sheep for whom He died, and surely we are doing them a grievous wrong to leave them untaught and uncared for. Then by so leaving them we put a terrible hindrance in the way of work amongst the heathen. The surrounding heathen see these Christians living a life no higher, no better, no happier than their own, and at once the feeling is produced, "Why should we become Christians?" The condition of the Christians is a standing reproach and disgrace to us, and hindrance to all work among the heathen population. Since my return to India last November I have had the privilege of working among these Christian women, and most heartily have I been welcomed wherever I have gone. They are ready to be taught and helped if only there were the workers to do it. The Native pastors and catechists have long pleaded for lady workers, and the present C.M.S. Superintending missionary, the Rev. P. Ireland Jones, is most anxious to have them, feeling most strongly the great danger of neglecting this branch of work. What is one worker in a district so large? Are there not some who will come to this most promising field of work? The Master calls—who will answer?

Then there is the large, overwhelm-

ing heathen population—the “other sheep,” “not of this fold,” whom the Good Shepherd wants to bring by His messengers—more than 900,000. The band of lady missionaries we want would combine work among Christians with work among heathen. The hot and rainy seasons could be spent in Mission and rest-houses and given mostly to the work among Christians, with many opportunities at the same time of seeking the “other sheep,” while the cold season would be mainly given to tent work, itinerating in the villages to reach the heathen and Mohammedan women. The field is immense—the workers—oh, will they not come?

Last cold season I itinerated for a month in a part of the district never before visited by a lady missionary. Everywhere numbers gathered, ready and in many places eager to listen to the Gospel message. It was inexpressibly sad to have to leave these poor women, knowing no one would carry on the work, no one tell them of Him who died for them. C.M.S. evangelists are working there among the men, but there is no one to go to the women. I have just received a

letter from one of these evangelists now working in that part of the district, and he says, “The cry, When is the Mem Sahib coming? rings in our ears on all sides.” And again, “One said, We are all waiting for her to come again.”

I can bear witness to the joy and happiness of the work. This year I am working all alone in this vast field, travelling about from place to place, but again I would say, what is one worker among so many? We want a number of ladies. Are there not some who could come at their own charges? Nowhere could missionaries be more needed or find more work awaiting them—and these women of India have a very special claim on us in being our fellow-subjects, given to us to win for Christ. We shall be hoping and praying for a response to this appeal. Shall we be disappointed? Or rather, shall the Master be disappointed? Shall He call in vain?

I have only spoken about ladies to work among the women, as that is the part of the work of which I see the need so constantly—but the C.M.S. also sadly needs more labourers in Bengal.

Next we go on to the Punjab, and present a letter from the Rev. R. Clark :—

*From the Rev. R. Clark.*

*Murree, May 19th, 1891.*

Your thoughts are now turning towards the reinforcements which God may send to the Punjab and Sindh next autumn through you.

I venture to draw attention in this letter to some of our pressing wants.

(1) *Multan*.—You will, I hope, send two men to Multan.

(2) *Dera Ghazi Khan*.—A clerical missionary is urgently needed there.

(3) If we proceed downwards to Sindh, the Balls will, I suppose, come out to Sukkur. An educational missionary is a necessity for Hyderabad, if we continue to carry on our educational work there; and a third missionary, a new man, is a necessity for Kurrachee. The grant given by the Committee to the Kurrachee schools must, I think, be further increased, at least by Rs. 100 per mensem. If our institutions are not good, they are useless for our purpose.

(4) *Quetta*.—A second missionary is a necessity. Dr. Sutton wishes for

a second medical missionary; and H. G. Grey agrees with him.

(5) We come now to our Frontier Missions. I enclose a cutting from the *Civil and Military Gazette* on what is believed to be our proper Frontier policy, politically. Our position in a missionary point of view is the same as that which the Government has in a military and political point of view. We are letting year after year slip by, with thousands of the best recruits that can be had in Asia unenlisted into the army of the Cross, merely because we do not offer them service under Christ's banners. They who should be the best defenders of our faith remain our greatest opponents, merely because we do not set before them the claims of Christ to their allegiance. We go on year by year, wearing out our own men in doing little or nothing, struggling to maintain merely a precarious footing. Bishop Westcott says that “our line of positions on the Indus seems as if they

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were vantage-points whence in due time a Christian agency shall march forward to give liberty to Asia!" Instead of "the sad cry of solitary watchers piteously asking for reinforcements," why do we not hear the cheering shout of victory all along our borders? Why does not our Society press forward at those points where success means conquest, and failure means defeat in more places than one? We have talked about our Frontier ever since 1854, and no expressions could be grander or apparently more determined than those of our Parent Committee in their official publications. But nothing is done. Could we not make an advance this year? Send another man to Peshawar, some big, strong fellow in soul and body, for the Afghans. Hajara is necessary for Peshawar, and for Cashmere too—I had almost said for Amritsar also, for its inquirers come down to Amritsar also. Sanction this at once. This movement to Hajara is not extension, but concentration. The object is to strengthen our existing Missions, and to strengthen ourselves round vital points. Let us be something there, not nothing. Let us make ourselves felt, and show that we are alive. Do not go on on the old policy of merely existing. Christians who serve the Lord, and who believe in the pouring out of the Holy Spirit of the Gentiles, must be something more than this. Do not strengthen yourselves a little everywhere. Throw your forces into those parts of the mission-field where battles gained mean countries won. The two decisive points in the Punjab now are: (1) our Central Missions in and around

Amritsar, and (2) our Frontier Missions from Cashmere to Quetta. Cashmere is fairly strong now. You cannot, I believe, do better in all the world just now than to fix your thoughts in Salisbury Square, and keep them for a time well fixed, on our Punjab Frontier.

(6) I will add nothing here about Kangra and Kotgarh.

(7) *Our Central Missions.*—These are advancing slowly. Thank God, there is no retrogression here. There is life, and movement onwards. We and you formed our policy, and drew out our plans for our Central Missions, many years ago, and, through God's grace and help, we have kept to it. One or two more men sent here would be most desirable. Guilford is struggling with a work too great for one. If Bateman is to help Sadiq, Narowal and Ajnala will be hard pressed for want of workers, especially if the village Divinity School goes on and increases at Narowal. Jandiala has as yet no European missionaries. Holden is bringing before you the needs of Clarkabad, as a village centre, affecting more places than itself. Weitbrecht will tell you about Batala.

May the Holy Ghost, who separated Barnabas and Paul for the work whereunto He had called them, now separate those whom He will, and send them to this land through you! We believe that He will guide both you and them. We ask for Evangelical men—not half-and-half men, but whole men, who will seek for the development of the work, not according to human views, but on the clear lines laid down in the Word of God.

Lastly, we give a letter from the Hon. Gertrude Kinnaird, who went out with her sister, the Hon. Emily Kinnaird, to work with Dr. Pentecost, the American evangelist. These ladies have long been identified with India, Miss Gertrude Kinnaird being Hon. Sec. of the I.F.N.S., now called the Zenana Bible and Medical Mission.

*From the Hon. Gertrude Kinnaird.*

*Simla, June 23rd, 1891.*

I must add one more impression to the many that have been brought before you about the needs of India.

1. There is something very appalling to be surrounded by heathenism, and you can feel how easy it would be to slip into the idea which is so prevalent that it is best to leave the Natives alone in their ignorance and false beliefs, and that it is useless to disturb

them. But no true disciple would dare to do this right in the face of the command, "Go, preach to every creature." It is this command that presses upon us and makes it our duty to go forward into all the districts preaching and teaching.

We must not draw a picture to ourselves of the thirsting multitudes; I think one of the saddest features which mark heathenism is that the people are



so self-satisfied and think that their own ways of serving their gods is all that they need. But in spite of all this, the command stands, "Go, preach," and their great need is what you are continually made to feel.

2. I cannot help feeling that *now* is the time to flood India with missionaries. The people are being prepared by education to receive new impressions, and there is an open door almost everywhere. Many of the Natives have qualities which would make them excellent missionaries in the surrounding countries.

3. What has struck me most is the undermanned condition of almost every Mission station. Every missionary has to combine so many offices that he cannot accomplish half of what he could do had he time and strength. In this climate it is impossible to work as hard as at home, and yet many are called upon to do more than those who work at home. We could double our workers in existing stations, and as to the places yet unoccupied they are legion.

What is wanted is that a number of ladies should come out at their own expense and take houses in places where there is no Mission work. There is Zenana work, school work, and village work, all waiting to be done: who will volunteer to come out and help? Even for those who cannot learn the language there is plenty to be done among English-speaking people in the

large centres. The I.F.N.S. are asked to open work in connection with the C.M.S. at Gorruckpore, Partabgur, &c., and if ladies would offer to go at their own expense, Mission work could be commenced at once. Also at Ferozepore in connection with the American Presbyterian Mission. In these places there is no definite Mission work among the women.

I trust that among those who are stirred up to devote themselves to the spreading of the Gospel in the Foreign Mission Field, there will be found some ready to come to India, which has a very special claim upon us. God having entrusted to us the government of this great land, the least that we Christians can do is to bring the Gospel within the reach of all, both in cities and rural districts. We shall pray much that labourers may be raised up.

We should like to ask prayer for Dr. Pentecost's Mission; both among the English and the English-speaking, there is great room for Mission services, but people are so unaccustomed to them, that they are asking what is the meaning of these services? and wonder whether Dr. Pentecost considers people in India specially wicked. We are constantly explaining that such services are held in our country at intervals in connection with all Mission and Church work. I know of many permanent results of the work but we want to see more manifest tokens of extended blessing.

We have confined ourselves to North India; but just as strong a case could be made out for Central, Western, and Southern India. The *Central Provinces* contain ten millions of souls, and not a dozen places are occupied by all societies put together. The Native States grouped under the term "*Central India*" (which is quite distinct from the British territory called "*Central Provinces*") have another ten millions of souls, and probably not ten missionaries. The *Bombay Presidency* has nearly thirty millions, and although there are several active Missions within its area, there are wide districts still untouched. The *Nizam's Territory* has another ten millions, and only one or two very small Missions in it. When we come to the *Madras Presidency*, we come to the largest and most fruitful Missions in India; yet what are two or three hundred missionaries among a population equal to that of the United Kingdom? Even in Tinnevely, which exceeds all other Indian mission-fields in the relative proportion of its converts to the population, it is still true that out of every fifteen persons fourteen are Heathen.

Surely the prayer that all Christians at home ought continually to offer is this, "Lord, that our eyes may be opened!"

## MEDICAL MISSION WORK IN THE SOUDAN.

JOURNAL OF DR. C. F. HARFORD-BATTERSBY.

[This interesting journal shows the inviting openings before the Soudan Mission. Although Dr. Battersby's return home invalidated has disappointed our hopes for the time, we do not doubt that the work will one day be resumed.—Ed.]

**E**B. 19th, 1891.—To-day we are starting for Bida to fulfil a promise which Mr. Robinson had made, that he would go to see the king and bring a doctor with him. We were accompanied by Mr. J. J. Williams, who has made all our canoe arrangements, &c., for us. Mr. Robinson takes his Hausa boy and I take Willie, my dispensary boy. My medical outfit consists of the Congo medical chest by Burroughs, Wellcome, and Co., the same kind as Stanley took with him. This belongs to Mr. Robinson, but I have specially fitted it up for the occasion. Besides this, I have a large instrument case, some surgical dressings, and a few loose bottles, also some spectacles.

We are taking about 3*l*. in cloth as a present to the king. There has been some doubt as to what was right to do, and this is what has been decided. It is thought that this is a substitute for lawful tribute. We take no English provisions with us, except a few in case of illness, one of these being tea, which we may take if we have any difficulty in getting a substitute. We started about 4 p.m., and spent the night on a sandbank not far from Lokoja. It is very cold at night now, as it is the Harmattan season, when we get cold winds and fogs.

*Feb. 20th.*—All day in the canoe. Our canoe is very comfortable, the floor well covered with mats, and a good covering of mats over our heads, a waterproof covering being outside that. The body having to keep in nearly one position all day, is not, in me at least, conducive to great activity of mind; so, though I am doing some language work, chiefly I am doing Nupe and a little reading, I do not get through a great deal of work.

I may describe our camping out as a typical instance. As soon as we disembark, about 5.30 p.m., Mr. Robinson and I go in search of wood, whilst Mr. Williams looks after the boys who are cooking our rice, yam, and stew made with palm-oil. When we return we are ready to set to in earnest to our meal. This finished we gather round a fire with our canoe-men and a

few words are spoken, and then prayer. We then put up our mosquito-net and spread our bedding on the sand, and then—to sleep.

*Feb. 21st.*—The monotony of the day relieved by landing, in the morning, at a small village on an island. Here the chief is a woman of very great size—she must weigh over twenty stone. Here she gathered her people, and Mr. Robinson spoke a few words to them whilst some Indian corn was roasted for us. Of this we partook, and then a present of some Indian corn and dried fish was brought out, and later a fowl. We carefully explained that we had not come, like the mallams of the Moslems, to demand presents, and were ready to pay for the food. She, however, insisted on our taking them. In return we gave her a small pocket looking-glass. One of her questions was whether we were called kings, and this point required explanation on the part of Mr. Williams.

At night we pitched our camp on a sandbank outside one of the large towns which lie along the bank, by name Derè. Before settling for the night we went into the town and were conducted to the chief's house, outside which, in a sort of place of reception, mats were placed, and soon the chief arrived with his retinue, a nice little boy sitting down and putting his head on his knee. The chief was a pompous-looking man, who seemed as if he knew how to get himself obeyed. We were soon surrounded by a large crowd of men, who listened attentively whilst Mr. Robinson addressed them, Mr. Williams interpreting. When finished, it was explained that I was a doctor and would see any sick people the next morning. They asked, "What kind of diseases?" and on being told any kind, they laughed heartily at the idea of any one man being able to deal with any kind of disease. Presumably the doctors here are all specialists, something like those who advertise in our public prints.

*Feb. 22nd (Sunday).*—On arriving in the town next morning we were shown into the chief's waiting-room and told he would come to us. After waiting

some time and seeing only the king's messenger and a few Moslem mallams, who tried to put us off, we said we had come to see the sick people. In reply we were told that there were no sick people, so we departed. This was no doubt a conspiracy on the part of the mallams, as they were afraid we might injure their trade, which consists in writing out charms and selling them to the ignorant heathen. So we left Derè, and the sick people had no chance of relief, as none would dare to come without the chief's permission.

We next came to a large town named Muyè, which was deserted except for the chief and one or two followers. Some of the Nupe princes are now out on raiding expeditions, and the people have fled for fear of being plundered. We interviewed the chief, a nice old man, who seemed interested and made provision for our wants in the shape of a fowl and some bananas. Passing on in our canoe we reached the sandbank where the people of Muyè have encamped in grass huts. Here we treated one or two sick people and saw a leading man. We went along very quietly to-day, and at night slept on a sandbank opposite Sokum, a factory of the Royal Niger Company. The nights are much warmer now.

*Feb. 23rd.*—Only small villages along the banks to-day, the only large town being a little away from the river. Large flocks of wild-fowl, ducks, geese, &c., are seen here and there. In the afternoon we landed at a little village named Ataji, to get some dried fish to cook with our rice and yam for supper. Found a man with a bad hand, which I dressed. Spoke a few words to some men who assembled.

*Feb. 24th.*—Did not call at any place till the afternoon, when we reached Pasiu-fu, and called to buy some fowls. At one part of the town they were suspicious of us, but at the other, the remainder of the town who had not gone to market came round us, bringing fowls for which they thought we would pay any price. However, we got them down to something like a reasonable price, and also got some eggs. This finished, I dressed two ulcers. In the evening encamped outside a small fishing village. Unfortunately all the fish had been sent to market, so we got none.

*Feb. 25th.*—A man with a bad toe, whom I had seen the night before and

ordered a poultice, arrived at sunrise, as we were starting, and I treated it for him. To-day we are approaching Egga, where we had intended to stay, but as we are only passing through to Bida, and do not want to excite too much attention, we decided to go to Kipo Hill, till lately a station of the C.M.S., but abandoned because of the unsuitability of its position.

*Feb. 26th.*—Started this morning for Egga to arrange for a canoe to take our baggage up a creek to Wonangi, which is the port for Bida. We intended to march, doing some preaching at the villages on the way. Egga is a large town built on rising ground with flat land all around it, which in the rainy season is converted into one huge swamp; but with all that it is marvellous what good health even Europeans may have here. On arrival we walked through one part of the town, meeting a number of people, some dressed in very gorgeous coloured gowns. We went into one house to salute one of the chief men of the place, and then did our business about the canoe. We then went to view the C.M.S. premises, which are unoccupied, and found some of the roofs broken down. Mr. Robinson arranged for their repair, as this may be a very valuable site for work in the future, which we hope may not be long distant.

Came back to Kipo about mid-day, and then set out for Katcha market, where we were to get some supplies for our journey to Bida and some to take down river with us. Here we had a most interesting time, seeing a large number of different people; but the centre of attraction to us was the Fulah herdsmen, not only because we got milk and butter from them, but because they are one of the most important races of the Soudan. You will find reference to them in Mr. Brooke's articles in the C.M.S. magazines for January and February last year, or in No. 1 of his letters. They are a fine-looking race, comparatively light-skinned, with almost European features, the nose being much sharper than that of any kind of African race we have seen. We agreed with two of them to come and visit us next day, Mr. Robinson having had a little talk with some of them.

*Feb. 27th.*—This morning we got all our things ready for the canoe, but our faithless men deceived us and the canoe

did not come. Had a very interesting time with our Fulah friends, who came to see us, bringing a large calabash full of fresh milk, which our boy, whom we told to boil it, turned into sour curds and whey directly after! Had some talk with the men, showing them the object of our coming. They must have had some interest to walk ten miles or so to see us. A little girl brought the milk, her hair arranged, like all the Fulah women, in thin long plaits, bound with brass ornaments. Even some of the men have their hair dressed in similar style, part of the head being shaved.

In the evening Mr. Robinson and I walked up the hill above the house; but unfortunately it was foggy, so the view was very poor. Mr. Williams went off to Egga to energize the miscreant canoe-men.

*Feb. 28th.*—Mr. Williams arrived back to say that our canoe-men had played us false, and refused to take us, or rather our baggage, to Wonangi. Consequently he had secured another canoe, and we sent off our canoe, with Willie in charge.

A slight attack of fever kept me quiet for the rest of the day. Mr. Robinson and Mr. Williams walked over to a village close at hand in the afternoon.

*March 1st (Sunday).*—My companions walked over to the encampment of the Fulahs, about ten miles off, where they saw the herds of cattle, and had a nice time with the people, who regaled them with as much milk as they could drink. I was not up to going, so spent a lazy day, writing and reading a little. Had a walk in the evening.

*March 2nd.*—After arranging our two loads—one of bedding, the other of cooking utensils, food, &c., we started off, about 8 a.m., to go to Katcha, where we stayed a little time to do a little business in the market. Bought an animal known as a Cutting-grass. It is a rodent, which lives in the long grass; and its flesh, which is in taste something between that of a rabbit and a hare, is very good eating. They make a great many things of corn, either of guinea-corn or Indian-corn. In the morning we generally have a kind of porridge made of guinea-corn; and in the afternoon we get some which is wrapped up in leaves, and is a firm jelly, something like our corn-flour,

which I suppose is much the same. Started again on our journey about three, and passed through country which is nearly all farmed. Every now and then we had to slip our shoes or sandals and wade through a cold stream flowing through a beautiful grove of palm-trees. We pass numbers of shea butter-trees, which make a kind of greasy substance which I think will form a valuable basis for ointments; also there are numbers of copaiba trees, from whose trunk balsam of copaiba is obtained, which is much used in medicine.

In the evening we reached a farm belonging to a Sierra Leone man, a Mr. King, who kindly put a house at our disposal. Mr. Williams spoke to a few of the people.

*March 3rd.*—Woke and got up soon after four, and after a light repast started again through the same sort of country, passing through many farms owned by the princes of Bida. At ten o'clock we encamped at one of these known as Gabi's Farm. Here we rested and fed, and I and Mr. Williams had some talk with some children. Started again about 2.30, and walked over a small pass between two hills, which reminded me very much of my dear old home at Keswick. Passing down through the same kind of farm-land we reached another small farm, where we were given a sleeping-place for the night, and after food and a talk with some fellow-travellers we lay down.

*March 4th.*—Started, after refreshments, about 5.45. Passed through a barren plain and reached Wonangi, a large town on the banks of a small creek. Here we found Willie with all our things, having arrived a day before us. Here we were again hospitably put up by the same Mr. King. Left Wonangi shortly after two o'clock, a curious old woman, with a large Nupè hat, having arranged for women to carry our loads to Bida, a distance of eight miles. It will sound rather cruel to English ears to be employing women for this work, but things are so totally different here, where women from their earliest years, and for generations back, have been trained to this work. We should like to see things changed, as multitudes of other things; but the change must come from within, or else it will be of little use.

By four o'clock we had reached some rising ground, and Bida lay stretched

out below us in the valley (not a very strategic position for the capital of Nupè). In England the presence of a town is indicated by the absence of trees, but it is the reverse here, where for a distance of several miles the houses of this large town are seen nestling among the trees. Passing outside the low mud wall which surrounds the city, we prayed together that we might be led by the Spirit to have a right judgment in all things, and to do all according to God's mind and will. Then we passed into the town, which consists chiefly of great compounds with high walls, the residences of the princes and great men of Nupè. We passed on to the house of the Ndéji, or prime minister, through whom we approached the king. We found that he was in the mosque at prayer, so waited till he came out, when we saluted him. He is a fine old man, who has seen three changes in the ruling power, and has been prime minister to each of the three kings, who, according to custom, are taken alternately from three rival dynasties. He promptly assigned us quarters in a compound near his house. Here two small houses were put at our disposal (which practically means two rooms), and these bordering on a small courtyard, with a tree on one side bearing nuts in taste something like a sweet biscuit. We were furnished with a bowl of buttermilk and a kind of flour, which was most refreshing. So here we are in this great metropolis, with every sign of magnificence and wealth about us on every side, but not a soul to witness for Christ or to give the Gospel message.

*March 5th.*—About three o'clock in the morning awoke up by hearing the call to prayer, "Allahu akbar" ("God is great"), sounding out. There seem to be several preliminary calls before dawn. Early in the morning we were received by the Ndéji, who received our small presents for himself and the king, and promised to send our message to the king. Mr. Williams was sent for afterwards to go with the messenger to the king, telling him that there was nothing to fear from us. The visit seems to have been satisfactory, and the king promised to see us. We walked out a little in the morning, and saw one of the markets, where there was plenty of fresh beef, one bullock being killed as we were passing. Met one or two great men on horseback, who

looked very magnificent with their many-coloured trappings. We cannot go far into the town until we have seen the king, but we hear that it is very full. The great ivory caravans are coming in, and there is also a political deputation from the Sultan of Sokoto.

The rest of the day we are waiting for the king's message, but in vain; so we had not much to do, cooped up inside our compound. In the evening we saw the Ndéji, and I showed my medicines, &c.

*March 6th.*—Still waiting for the king's message. A huge bowl of rice, enough to fill a large washhand-basin, covered with very oily rich gravy and meat, sent to us by one of the relations of the late king. We ate sparingly of it, as it was rather rich even for us. Saw a few visitors. In the afternoon a similar bowl of food arrived, which gladdened the hearts of a great many of the little boys who pass in and out of our yard. Saw the Ndéji in the evening, who told us that we should see the king early next morning.

*March 7th.*—Sent for by the Ndéji, about 7 a.m., who sent a messenger with us to the king asking him to welcome us again. We were like birds let loose from their cage as we passed out to walk to the king's house. This is well situated on a rising ground, and a high wall surrounds it.

Passing through a large entrance chamber (or *kitenba*) we came into a courtyard, where about half a dozen beautiful ostriches were strutting about. At the outer door we took off our sandals and carried them in our hands till we came to the second audience chamber, where we left them, and were then ushered into another courtyard, at the opposite side of which the king was reclining between two cushions, and in front of him were placed three chairs which, after we had saluted the king, we were asked to occupy: we should have preferred a mat like others, but no doubt this was intended as a mark of respect. Our talk was chiefly occupied with more or less general salutations, but the gist of it was that the king welcomed us and expressed himself as glad to have us in his country. This, of course, is the great thing we want. As we passed out we met a train of boys loaded with mats, turkeys, fowls, and a goat, a present from the king to us. At this we rejoiced, not because of the present

itself, as we have almost as many fowls as we know what to do with, but because this is a mark to the people of the king's approval, and now any may come and see us, and we them.

On returning to the Ndéji he was most cordial, and in the most generous way offered to tip the boys for us (*tukuci*, as it is called), evidently recognizing that we are poor men. For all this we thank God from our hearts. We know not what may be the results of this, and we do not want to see a step in advance, but we believe that the door is open even here for the spread of the Gospel. We next went to visit the Markum, the representative of one of the three ruling families. He received us apparently quite cordially. Had some visitors in the afternoon.

*March 8th (Sunday).*—Several patients came to see me in the morning. I treated those which were urgent, reserving the chief treatment till to-morrow. In the afternoon one of the princes took me to see his mother, a hopeless case of advanced cancer of the breast, the first case of the kind I have seen in this country.

About this time Mr. Robinson read over in Hausa the first chapter of St. Matthew, which he has transcribed into the Arabic character, to some of the chief young men of the place. They were much interested, and one of them could read it readily. Mr. Robinson and I then took a walk through the town to the place where the Hausa caravans encamp. Here we saw a wonderfully familiar sight and sound in the shape of several hundred donkeys, which they were selling.

In the evening a good many people gathered round in our compound to hear us sing English hymns, the meaning of which we explained to them.

*March 9th.*—Paid one professional visit, and saw several patients at home. In the afternoon took another walk to the Hausa quarter, and then came back by the market, which is a wonderful sight, between five and six in the evening. It is all in the open-air, and in the large open space around the king's house the ground is covered with wares of all sorts. In one place hats are sold, in another gowns of all sorts and all cotton goods, in another sandals and shoes, horse trappings, dyes of different kinds, doors, bowls, brass-work, hen-coops, live-stock, food of various kinds, &c., &c. But the

saddest sight was the slave-market, where about 200 poor creatures are put up for sale every night.

*March 10th.*—Several patients to see me, and a professional visit to one of the great men occupied me early. Towards the middle of the day we determined to find out the house of the blind people, whom we had heard of but not seen as yet. Unfortunately for us, middle-day is the only time to see them satisfactorily, as morning and evening they live in the streets begging. Bishop Crowther had often spoken to me of the blind of Bida, and now we see for ourselves. On reaching the house in question we found an old blind man, known as the king of the blind men, and with him a blind mallam. He gathered a number of them together, most of them perfectly hopeless cases, though I could relieve some. Most of the cases were, I think, due to small-pox; and as one sees them, one thanks God for the wonderful blessing of vaccination to our country, which has so diminished the ranks of the blind. It was a pitiable sight, but we see among these poor people a grand opening for work, and our care for them will help to disarm suspicion of our coming into the country from base motives.

Went twice to call on the Potun, one of the chief princes, but were not able to see him. Did some marketing in the evening. They talk a good deal about the bulkiness of their currency (the "cash") in China—what would they say to our cowries? One thousand cowrie-shells reckon as sixpence, and one would be very sorry to carry about more than that amount. However, we manage to get various kinds of food fairly cheaply. For ten cowries—about  $\frac{1}{16}$ th of a penny—we can get nearly enough corn porridge to make a meal, and a cake of beans in palm oil for about the same price or less; whilst for the same amount we can get a large handful of roasted corn. I think this would rival the cakes Mr. Horsburgh used to speak of in his letters.

*March 11th.*—To-day completes our first week in Bida, and it has certainly been an eventful one. This morning called by one of the princes to see a bad eye case (a case of panophthalmitis). Later, I was called by the second or third prince in the land, who wished to see my medicines. Arrived at his place, I found him surrounded by his court all

ready for the show. The medicines caused great amazement, as well as some of the surgical instruments. I think they looked upon us as just a new edition of their own mallams, whose (*magani* or) medicine consists in (*laia* or) charms, or water which has washed the name of Mohammed. Most doctors in England would be surprised if asked by a husband to give medicine to bring his wife back who has run away, or by another to give him medicine to shoot well; yet these are the things they come and ask for sometimes.

This prince, the Markum, seemed to be much pleased, and the medicines evidently produced a good impression. Went to visit the Ndéji, and talked about a change of quarters, as we do not wish always to be strangers, but he told us that at present it would be insulting the king. We are at present his guests, and it would seem as if the king had not treated us properly and as if we were dissatisfied. Consequently we have determined to keep here at present.

My patient with cancer is very much relieved. This morning I had a curious case of a man whose heart was on the right side of the chest. Another visit to the blind at mid-day.

To-morrow Robinson leaves to go to Lokoja, to see after things there; but we all feel that, having gained a footing in this great city, we must stick to it, or we shall have all the difficulties over again. Besides, I am only beginning my medical work, the people hardly know we are here; they would think we were playing with them if we were to leave now. I have great hopes of being able to benefit the king here as well as many great men, and this should, by God's blessing, help to establish our position. Perhaps I may have coloured the picture too highly; I have not been able to do more than touch on our hopes and fears. We know not what a day may bring forth; we are in the hands of an absolute monarch. One little thing might turn all against us, but we trust in the Lord of Hosts. The passages in "Daily Light" for March 4, 5, 6 in the morning, and 5, 6, 7 in the evening, have come to us like an inspiration. Pray for us that we may be kept humble, kept watchful, kept by the power of God.

*March 12th.*—Last night, late, I was called to see a woman who was very ill, in an advanced stage of consumption.

I was able to relieve her a little. To-day chiefly occupied with writing letters and getting ready for Mr. Robinson's departure. Having sent his carriers on before him, he started about 7 p.m. for Wonangi, where he would sleep the night.

*March 13th.*—Saw an old woman with bad granular lids, which I treated. Went to salute the king in the morning, as this is the Mohammedans' great day, and the day when it is proper for his people to salute him. He received us well. Neither Mr. Williams nor I quite up to the mark to-day. In the evening visited my old cancer patient, who is suffering very much. One young prince, her son, is very careful about her, which is certainly a good point in his character. We are getting to know him pretty well.

*March 14th.*—Opened a big abscess in a man's hand, for which he was very grateful. Visited three sick people and paid one other visit. Mr. Williams and I both all right again to-day. Went to see the man referred to in the morning, and met several of his friends and a Hausa prince. They all came from Sokoto, in the north of the Hausa country.

*March 15th (Sunday).*—A day of rest after rather a busy week.

*March 16th.*—Mr. Williams not very well, so did not do much in the morning outside, though we received a good many visitors. Mr. Williams had an animated discussion with one old trader, who told wonderful stories of holy Moslems, who were without sin, and of miracles wrought by one of them. In the evening I visited my patient with the bad hand. His case had created a great deal of interest among his people.

*March 17th.*—My friend arrived in the morning to have his hand dressed, and brought another man with him. In the middle of the day a young man of position, whom we know, came for medicine, and also started to copy in Hausa the beginning of St. Matthew's Gospel.

Later in the day a Hausa man from the clique before mentioned came for medicine, and I had quite a long talk with him in Hausa, which was encouraging to me, as I do not think I am making much progress in the language. When I get back to Lokoja I must set to at it in real earnest.

*March 18th.*—Went with Willie to see several of my patients in the morn-

ing. In the evening we went to pay our respects to the Potun, the next man to the king. He received us graciously, and we gave him a small present, value about 17. He gave us a sheep. Now we have seen the greatest of the princes; I am glad it is done. During the day Mr. Williams had some good talks in several houses.

*March 19th.*—A few new patients come every morning to be treated, after which I usually go visiting. Had some visitors from some of the chief families. There is a general assent to all we say as true, even acknowledging that we are moreright than them, but that is of little use without the will to choose the right way. Saw a sick woman in the Ndéji's house and treated her.

*March 20th.*—A good many patients to-day. One prince, to whom I had given some of Burroughs and Wellcome's tabloids, thought them so small that he took several doses at one time with some unpleasant results. However, I cautioned him, and I hope he will learn to have more respect for my medicines. Paid our weekly visit of respect to the king.

In the afternoon went to salute the two great men next to the king, the Potun and the Markum. At the house of the former we met a man who had been one of Mr. Williams's bearers at Wonangi, when he used to preach here. It is encouraging to find how many there are who have known him and seem to have profited by his ministry.

*March 21st.*—Paid several visits early to my patients. Mr. Williams had a good talk with one old woman, almost blind from granular ophthalmia, whom I am attending. She seems much interested. About mid-day a messenger from the Potun came to tell us of a sick man, but as from all accounts it was a chronic case, we decided to wait till the sun was a little cooler, about two o'clock. On going to see the man at that time I found it a very urgent case. I was able to relieve it after going home for the necessary instrument, and left the man almost dumb with gratitude and amazement. I think he must have died if I had not been there. Took a walk to the outskirts of the town. Looked in for a few minutes to the house of a mallam, who took us for strangers from Kano. We now pass almost unobserved, thanks to our dress. I think only those who know would take us for

Englishmen. In the evening I went again to see the sick man; I was not so successful in relieving him this time, but I believe the worst is over. Rather tired on reaching home, as it must be about a mile to this man's house.

*March 22nd (Palm Sunday).*—Some visitors in the morning, one a very bright-faced Hausa lad, who told me he loved me with all his heart. I think he rather thought he would get a present; but still he seems a delightful fellow and we had a good talk with him. Sent to inquire after my sick man, and had a fairly good report. Mr. Williams, Willie and I had our Church service in English together. God grant that this may indeed be a holy week for us! Last year I spent it at Akassa. Visited my patient in the afternoon and relieved him again, but I fear it may be a long and troublesome case. Had some good talk with him. Threatening of rain, but it passed away.

*March 23rd.*—Two visits to the house of the same man, and, not being quite up to the mark, I was rather exhausted. A small, grass-roofed, open shelter has been made for us to sit in, as our quarters are not very comfortable.

*March 24th.*—On visiting my patient, found a prince with him. He seems to be a great man and friendly with most of the princes. The man is very impatient and wants me to do impossible things for him. Gave him medicine in the morning, which distinctly relieved him, as I found on returning in the afternoon. One patient with consumption, whom I was attending, quite politely told me that she did not want me again. I heard after that she had called in a fetish medicine-man, who told her that she had one cloth she loved with all her heart—she must give that up to him and then make sacrifice. Such is the way these people are deluded. Mr. Williams had some encouraging talk with the Ndéji, and he has promised to take us to see the king this evening, that we may give him medicine. However, I was not well with commencing fever, and happily the king was not able to see us.

*March 25th.*—Fever gone, so went to see my special case. The man was very much better, so I said I would not come again that day, as I was not well. At 10 a.m. I started fever again, and lay down under our new shed, but soon



removed into our only habitable dwelling, though it is more like an oven than anything else, and had been used previously to our arrival as a fowls'-house. Fever all day. At night the temperature went down, after sponging by my boy Willie.

*March 26th.*—Feeling very much better in the morning, though weak. Mr. Williams went for me to see my sick man and brought a very good report, so that I was relieved of anxiety about him. About 10 a.m. fever again returned in spite of quinine, and kept on all day. In the evening I developed the same form of fever as I had at Akassa, so was much prostrated, and was carefully nursed by Mr. Williams and Willie, though, of course, I had to say exactly what should be done. In the evening Willie sponged me again, with the desired effect that fever had left me by the morning. Mr. Williams read and prayed with me in the evening.

*March 27th (Good Friday).*—Fever left me very weak, and on praying and thinking over matters, I felt that I was fit for no more work at Bida, and that I should never get well in our present uncomfortable quarters. I found Mr. Williams had thought exactly the same thing, and proposed to arrange a hammock and get me carried thirty-three miles to Katcha, where we would get a canoe. I heartily fell in with this, and we talked of starting on Monday morning; however, as through the day I found I was rather losing than gaining strength, we determined to get off on Saturday evening. Able to do very little all day, not up to reading. The Ndéji came to see me, and I talked to him about my going and about the future of the Mission, and the necessity for him to give us a house.

*March 28th.*—Mr. Williams engaged all the morning in getting ready for our journey. The great thing was the making of my hammock; it was a masterpiece of ingenuity on his part. The Willesden waterproof, which I use to make the hospital beds, fitted with eyelet-holes so as to fit into a bed-frame, formed an excellent basis for the hammock. This was suspended by rope to a strong bamboo, and cross-pieces made to enable four men to carry me. Over all an arrangement of mats to shelter me. The "Stores" could not furnish such a hammock. I could do nothing but lie down all day, and only assist even in packing by my voice.

The Ndéji was told of our plans, and he promised to make all right with the king. In the afternoon there was some doubt as to whether we should get labourers, but very soon the king of the labourers turned up with a number of men; after a great deal of palaver Mr. Williams arranged with them and we were to start in the afternoon. However, there was some delay about paying them, and they said they must go home and get food, and that we should start when the moon was up (it rises at nine to-night). This was a great blow to me in my weak state, and was the more so as we had sent on all our cooking utensils. However, nine o'clock passed, and ten and twelve, and it was not till about 2 or 3 a.m. on Sunday that our carriers appeared.

*Easter Sunday.*—They were an awfully rough, careless, hardened set of men (Hausas), something like the loafer round the public-house at home. They first began to dispute about their pay, and said they wanted special money for food; but as all had been settled, Mr. Williams spoke firmly to them and we started off. After a few little misadventures with the hammock we started for Wonangi, eight miles. Two of my carriers were the worst of the whole gang: they would sit down and rest, I believe, just for our annoyance, and cared not a bit when I told them that I was so very tired. Glad was I when we reached Wonangi just before daybreak.

Mr. King, whose house we went to, was away, but we were allowed to go into his house. Here it was a great luxury to lie down on a bed, and in a cool house. I revived a good deal in the morning, and we were just preparing (after having had a short service together, one Lagos man joining us) to start off, when who should appear but Mr. Bako, the schoolmaster at Lokoja. I felt at once there must be important news, probably bad news, when he told us that Mr. Robinson had been ill, but was better, and that now Miss Clapton was seriously ill, would I come at once? What a wonderful providence which had already started us on our journey! Mr. Bako having a message from Mr. Robinson to the Ndéji, to express his regret at not being able to go back just now, we sent Mr. Bako to Bida, whilst we started off ourselves, having received from Mr. Bako two mails, which I started to read in

my hammock, and, as you may imagine, were very welcome.

Encamped at sunset in a small farm village, where quarters were put at my disposal. I am already feeling better, the news from Lokoja having quite roused me up.

*March 30th.*—Started by moonlight at 3 a.m., and first went over a small pass between two hills. As the path was bad for four men, the two best of my carriers took me alone. Marched on with several rests till 9 a.m., when we halted for refreshments; after that we went straight, only with short halts, until 2 p.m., when we reached Katcha. Here there was a market going on, and we purchased some butter and other things. After some trouble with our carriers, who expected a *dash* (a tip), which, after their wretched treatment of us, of course they did not receive, we got a canoe to take us to Egga. On the way we bargained with the canoe-men to take us to Lokoja, starting at about midnight, when the moon rose. This they agreed to, and we determined to leave our things in the canoe, and sleep in it. Since leaving the hammock I have given up calling myself an invalid, and am finding my legs again, though I have not yet returned to normal food. Lay down, or rather crouched down in a corner of this canoe, which was not yet made ready, and in most parts very wet; the air very damp, and mosquitoes making themselves unpleasant, whilst a chorus of bull-frogs close by made music for us. It did not add to one's comfort to be told at this juncture that the men could not take us; however, Mr. Williams, always resourceful, was

up to the occasion, and managed to secure another canoe, so that by 1 a.m. we were starting by moonlight for Lokoja.

*March 31st.*—The men did not do their duty early, so that we had not got very far by daybreak, but it was a blessing to be really off to Lokoja. Nothing eventful in the morning. I tried meat again, in the shape of fowl, for the first time. I have had Bovril and Brand's Essence with me, on which I have been living.

*April 1st.*—Sighted Lokoja at day-break, and shortly after 6 a.m. were at the landing-stage. Surprised Robinson and Lewis, and had some tea with them, and then managed to walk up the hill, where I found Miss Clapton recovering rapidly, and getting up in the afternoons. I began to feel that I was tired on getting up the hill, and here I was well looked after by Miss Griffin, who is getting on very fairly well.

*April 2nd to April 8th.*—Stayed up at the hospital all this time. I at once decided that Miss Clapton should go home, and Mr. Robinson told me that he thought it was my duty to go too. It was therefore arranged that we should start by the next steamer, and that Miss Lewis should come to accompany Miss Clapton. It was a great disappointment to us to have to give up our work, but we felt that our ways were being ordered by a wiser hand than ours, and His ways are always good; so no doubt there is a lesson for us to learn through all these things, even though they may be very hard for us.

## A VISIT TO UPPER BURMAH.

BY THE REV. S. COLES, CEYLON.

*Cotta, March 2nd, 1891.*



It is with inexpressible feelings of heartfelt gratitude that I take up my pen to give you some account of the visit I have just made to some of our Mission stations in Bengal and to the more distant, yet not less interesting country, Lower and Upper Burmah. You know that my heart has been set on the latter for some years past, and that I have frequently urged you and others to help me in the work of send-

ing the Gospel to that latest Asiatic country brought under the sovereignty of our beloved Queen. God has so prospered the efforts of our countrymen in Upper Burmah that a visitor to the country might be excused for imagining that we had ruled the country for fifty years instead of five, the period that has elapsed since the annexation. I was overpowered with surprise to see the marvellous success of the many efforts made by our Government to improve the moral,

political and physical status of the people, who are thoroughly contented with British rule, and readily adopt and use our suggestions and aids for their improvement.

I several times went alone amongst the people by day and night, and never noticed the smallest expression of dislike or any attempt to avoid or insult me. The Burmese are a happy-go-lucky people, and gladly submit to English rule, which makes its presence felt chiefly by justice and benignity.

There is no reason to think that "Dacoity" is a new institution, consequent on English government, but that it has been there from time immemorial under Native kings, who were too feeble to cope with it. In those times there was no local press to make known to the outer world the rapine and riot that ran wild under Native misrule. The steps taken by our Government have almost obliterated it, and henceforth the country will be quiet, except on its borders contiguous to wild and semi-civilized foreign races, who will make inroads occasionally on our territories, and thus cause disturbances. It is true we still have difficulties with the Lushais, wild hill-tribes on our north-west border between Burmah and Assam, but they will be soon quieted and become a contented and industrious people when they understand the character of the English Government under which they will live. If I were a young man, there is no country that I would more wish for as a missionary sphere than the north-western portion of Upper Burmah, with Sagain and Mandalay as its southern limit, the Irrawaddy on the east, and practically without bounds on the north and west—a country 500 miles in length and at least 200 miles in width. I believe these hill-tribes, the Shans, Chins, and Lushais, will readily receive the Gospel like the Karens, Santhals, Kols and other hill-people of India. That part of Upper Burmah is unoccupied, and we are quite free to send missionaries there without going into another man's line of labours. But more of this afterwards.

I left Colombo for Calcutta, on my way to Burmah, on December 24th, 1890, near midnight, and returned to Baddegama in Ceylon on February 24th, 1891, so that exactly two months were sufficient for me to visit Madras, Calcutta, a number of Mission stations

in Bengal, Rangoon, Mandalay, and several other places in Lower and Upper Burmah. The good hand of my God was upon me everywhere in not only preserving me from all dangers, but also in going before me and raising up many friends in all places whither I went, who welcomed me to their houses, and put themselves to considerable trouble to secure my comfort and promote the cause I had in hand. I expected that in Burmah I should have to spend the whole of my time as a stranger amongst strangers, and that I should have to stay in hotels and *dak* bungalows; but it is a fact that I did not even enter one of that class of buildings erected for strangers. The Rev. J. Pendleton, of Rangoon, a complete stranger to me, who knew nothing about my intended visit, met me on the landing-stage and welcomed me to his house. From that time till I quitted the shores of Burmah and India I was always entertained by Christian brethren, who did all they could to make my journey pleasant and prosperous.

On my outward voyage I reached Calcutta on December 30th, and was kindly welcomed by Mr. Clifford, the C.M.S. Secretary there. A considerable amount of excitement had been evoked by the meetings of Dr. Pentecost, then in full swing, and I had the privilege of attending one of them early next morning, as well as others subsequently. He is a man of God, conscious of his powers as an orator, and, like Apollos, mighty in the Scriptures. . . . One of the best features of Dr. Pentecost's work in Calcutta is his determination to carry it on several months there, so that the educated Babus and the many thousands of Europeans and Eurasians may, if they will, understand what is the drift of the subjects he brings to their notice, and persuades them to embrace. I earnestly pray that a great blessing may be vouchsafed, so that from Calcutta, the magnificent capital of the vast Indian Empire, the new spiritual force may be felt to its remotest districts.

It was a great treat to me to be allowed to see something of the work of our Christian sisters and fellow-countrywomen—I mean the work of the Zenana ladies in Calcutta, Krishnagar, Barrackpur, and Burdwan. My spirit was stirred within me when

I beheld their methods of work, and the most encouraging results of their labours. I was deeply affected by their kindness to me and their unhesitating willingness to show me their methods of operations, as well as to speak with me about their difficulties and successes. If I was in any way made use of by our Gracious Master to strengthen their hands and cheer their hearts, to Him be all the praise.

Several opportunities were given me to address important congregations, and my time was fully occupied till January 3rd, when I went with the Rev. James Brown, of the Santhal Mission, to Taljhari, about 200 miles from Calcutta. He was my fellow-passenger from Colombo to Calcutta on his return from furlough in England, and I was delighted to have him as my fellow-traveller and as my guide to show me something of the very encouraging work which is being done amongst the Santhals. A warm welcome awaited Mr. Brown on his arrival at Taljhari, and it gave me great pleasure to become acquainted with the veteran missionary there, the Rev. John Blaich, whose time of service exceeds twenty-five years without any break for furlough home. I spent Sunday and a part of Monday there, and was much cheered to see such large congregations in the beautiful church, and to witness the earnest attention paid to the Word of God read and preached. The singing was excellent with four-part harmonies, without the help of a musical instrument: it was, in fact, the best singing that I heard throughout my long journey, and reflects great credit on Mr. Blaich, who is thoroughly fitted for the post he occupies. The impress of the Lord's hand is quite visible both at Taljhari and Barharwa, where the Rev. F. T. Cole, Miss Gore and others have been labouring some time.

It is an almost inexplicable mystery why the Santhals in India and the Karens in Burmah should be so willing to receive the Gospel, while the more enlightened and civilized Bengalis and Burmese should exhibit either complete indifference or direct opposition to it. I think it may partly be accounted for that these aboriginal races have been for centuries oppressed and despised by the Brahmans, Hindus and Burmese; and that when at last the missionaries went to them and pro-

claimed the equality of all races so far as human nature is concerned, and also that all men are the offspring of God, the Creator of heaven and earth—these hitherto despised and neglected peoples rushed forward and seized with avidity the religion and civilization of the European. It is still an unsolved problem what these aborigines will be and do when they have all become Christians. Will they become evangelists to the so-called superior races, the Bengalis and Burmese? Dr. Cushing, of Rangoon, one of the most intelligent and able missionaries I have ever met, who may be considered at the head of affairs in the Karen Missions in Burmah, told me that several attempts had been made to send Karen evangelists to the Burmese, but without success following; and the Karens declare that they cannot preach to the Burmese, who despise them.

I believe that the experience in India is similar to this; but it should not discourage us nor lead us to relax our efforts for the salvation of each individual of the lower races, as well as that of those who are styled superior. In addition to this, it should be borne in mind that past experiences are not infallible guides with regard to the future. It may be that ere long the Lord will employ these Christian aborigines to be successful missionaries to the higher races, in the same way as the despised and oppressed Jew at the commencement of the Christian era was the chosen instrument for the conversion of the cultivated Greek and civilized and powerful Roman races. It is the salvation of individuals that we must labour for, and exhort all those who have found Christ to make Him known to others.

I left Calcutta for Burmah in the s.s. *Nevasa*, January 8th, in company with the Rev. A. H. Bowman, who was going to Rangoon to hold services there daily for a week previous to his departure for England. We arrived at our destination on Sunday, January 11th, about 3 p.m., and were kindly welcomed and received by the Rev. J. Pendleton, Chaplain of St. Philip's Church, Rangoon. About an hour after my arrival, I was giving the Gospel message of Jesus' love and mercy to a gathering of Sunday scholars, and soon after was helping in the opening revival service in the church. The next day I went to see Dr.

Strachan, the Bishop of Rangoon, with a letter of introduction from the Bishop of Colombo. . . . I told him I believed that the time is come for some of the Churches in Asia to send forth missionaries to other countries, not so highly favoured as themselves with the wide diffusion of the glad tidings of salvation, and that some of the Singhalese Christians feel with me that it is most desirable that some of them should go to Upper Burmah and make known to the poor Buddhists there the truth as it is in Jesus. I told his Lordship that I intended to visit Upper Burmah to find out a district where no Christian work was being done, and to learn by personal inspection what is the cost of living for European and Asiatic Mission labourers, what are the habits and aspirations of the people, and the probabilities of success of such agencies as I proposed. The Bishop kindly listened to my proposals, invited me to stay with him, told me that he would be glad of any increase in the number of his helpers, and specially mentioned the need there was for an Englishman of literary tastes and capabilities who will devote most of his time to the translation and publication of standard works on Christian subjects in the Burmese language.

While in Rangoon I visited Dr. Cushing at the chief missionary station of the American Baptist Mission there. He heartily welcomed me, and readily gave all the information I desired about their own work and the best parts of the country for me to visit in order subsequently to commence missionary operations. He also took me over their buildings to show me some of their educational and training operations. I could not help feeling amused when I went into a class-room and saw a young American lady who had recently arrived for Mission work, teaching algebra to a number of Burmese and Karen young men! A few minutes afterwards I was introduced to Mrs. Bennett—a true mother in Israel—seventy-two years of age, now a widow, who, with her husband, had been fellow-workers with the famous Dr. Judson, whose praise is in all the churches. Mrs. Stevens also was there on a visit from Insein, whose time of Mission service dated from 1844. It was indeed a great privilege to have communion with these experienced saints, and to learn

something about the labours, in perils oft, in the early parts of their missionary careers. I could scarcely help feeling that I am still only a child, while I was with them, and tried to bring to their remembrance some of the exceeding great and precious promises and declarations of God's Word relating to aged saints, whose time of warfare is nearly over, and who expect soon to receive the crown. Why can missionaries live and work so much longer in Burmah and Ceylon than in Bengal? Have American missionaries a longer tenure of service than Englishmen? If so, why?

Dr. Cushing gave me many interesting particulars about their work amongst the Karens, a few of which are as follows. They have 521 Native preachers, some of whom support themselves and work without stipends; some receive small salaries and engage in secular employment; others are entirely supported by stipends, which vary from Rs. 15 to 20 per mensem. The Native pastors wear no distinctive dress either in divine service or in their homes. Evening prayers are held daily in their churches. There were 2039 adult baptisms in the year 1889. They have 29,689 members belonging to their Churches, 444 schools with 12,669 scholars. The Karens are now being sent as evangelists to the Shans, another aboriginal race of people in Burmah, but they have not been successful when sent to preach to the Burmese. The Churches in America are more liberal in the supply of funds for Mission work than are the Churches in England. Mr Salmon, an S.P.G. missionary in Toungoo, said that the American missionaries in Burmah receive more money from home than do all the S.P.G. missionaries in the whole of India and Burmah combined. I tried to find out the cause of the greater degree of success of operations amongst the Karens than with the Burmese, but the most experienced of the American missionaries could not give satisfactory reasons. Their labours amongst the latter did not show very large results; still they were not dissatisfied with them.

The work of the S.P.G. in Rangoon is chiefly educational, of which I could not see much, as the Christmas holidays were being kept during my stay there. The Mission is fearfully undermanned. I was told that the total number of or-

dained men in the whole of Burmah in connection with the S.P.G. was only 31—that some of these are failing in health and strength, and that there are no others coming forward to take their places. In Rangoon I met a Mr. Glanvill, the agent of the British and Foreign Bible Society in Burmah, who was specially pleased to see me, and hoped that the C.M.S. would send out Evangelical missionaries to establish and develop a Mission on their own distinctive principles. He promised to go with me to Mandalay and help me in every possible way to find a suitable locality for work; but when the time for starting came, other duties prevented him, and I had to go alone by railway to Toungoo, 166 miles from Rangoon. This is a military station between Upper and Lower Burmah, and will probably decrease in political importance in consequence of the annexation of the first-mentioned country. It is also one of the chief centres of Mission work by the S.P.G., American Baptist, and Roman Catholic Missions. I went first to Mr. Salmon, of the S.P.G., and was shown many interesting portions of his work. We twice visited a Christian Karen village, where he kindly acted as my interpreter in giving the message of grace to the people. I saw a very good High School under his superintendence, and was pleased to attend two of his churches and gave addresses in them. At Toungoo, I was specially favoured in seeing some of the best spheres of work by the American missionaries amongst the Karens. There were twelve missionaries at that station, of no greater area than Baddegama in Ceylon, where the C.M.S. allows only two. I met another veteran missionary at Toungoo, Dr. Cross, who has been in the country forty-seven years, and is still strong for service. He is a great authority on the language, and is much occupied with literary work and in the training of Native agents. I was sorry that I could not see the latter, as they were away itinerating through the country, preaching the Gospel during the dry season.

I spent a very happy Sunday in Toungoo, attending several services, one of which was in the Shan language, as some of the people of that race have embraced Christianity and have formed a congregation at Toungoo. The missionary under whose charge they are—

Dr. Kirkpatrick—was away on a visit to Shan tribes to the north-east of Mandalay, whither he had gone to open a Mission in the hills beyond Theboo.

I left Toungoo before daylight on Monday morning for Yamethan, 274 miles from Rangoon, with a letter of introduction to Mr. Hewitt, a railway engineer, who, with his wife, loves and serves the Lord, and they do what they can to get others to believe in Him. When I arrived I found Mrs. Hewitt engaged in keeping a day-school for the children of the railway employés, with no other object in view than to win them for Christ. They gladly agreed to the proposal that divine service should be held in the evening, and earnestly begged me to pay them another visit, if possible, on my return from the north. The district lying north of Yamethan would be a very suitable one to commence missionary operations in. There are large towns in it—Meiktila, Hlangdet, &c.—and very many villages whither no one has gone to proclaim the Gospel. It is very accessible because of the railway, which runs through it, and it would be a very suitable training-ground for preparing Native agents for work in the immense unoccupied country to the north-west of Mandalay, inhabited by Burmese, Chins, and Lushais. It is true that the last-mentioned people are now somewhat turbulent, but I suspect that they will be contented and loyal subjects of the Crown long before we shall be able to do much to bring them into subjection to Jesus.

I went from Yamethan direct to Mandalay, 386 miles from Rangoon. Three miles to the south of Mandalay the railway passes through a town of dgobas, or pagodas, as they are called in Burmah. The effect produced on the mind of the spectator in Upper Burmah from the fact that sepulchres in the shape of pagodas are to be seen everywhere, is most distressing, and shows the need that life and immortality should speedily be carried there through the Gospel.

On my arrival at Mandalay Station I was met by the Revs. Bestall and Sullivan, and Mr. Glanvill of the British and Foreign Bible Society. Mr. and Mrs. Winstone, at the head of the Wesleyan Mission, kindly made me their guest, and did all that was possible to aid me in the cause I had in hand, as did the Revs. Whitehead and Sulli-

van of the S.P.G. Mission, and the Rev. Kelly of the American Baptist Mission. The Chief Commissioner of Burmah, Sir Alexander Mackenzie, and the Commissioner of the district, were also very kind to me. I was very much pleased to meet a Singhalese evangelist, a native of one of the suburbs of Colombo, working well in Mandalay in connection with the Wesleyans. He has acquired a good knowledge of Burmese, and is working with signs of Divine favour.

I went one day about twenty-seven miles from Mandalay to see another Singhalese Mission agent from the Galle district in Ceylon. He is quite alone as a Christian teacher and preacher in a large Burmese village, and is doing a good work there. He has a good school and a number of inquirers about the way of salvation. He has published a tract in Burmese, which he translated from Singhalese. Both he and the young Singhalese man in Mandalay are in very good spirits about their work, and have no wish to return for some time to come to Ceylon. Here we have then living proofs that my proposal to send Singhalese as evangelists to Upper Burmah is feasible, and not the fancy of a madman. You could not confer a greater blessing on the infant Churches in Ceylon, Tinnevely, and Bengal than by encouraging them to go to Burmah. Thousands of people from the Bengal and Madras Presidencies are crowding into Burmah every month. There were 900 of them in the ship in which I went to Rangoon, and this will go on increasing. There are several Tamil preachers of the Gospel in Burmah, one of whom I met on my return to Rangoon. The climate differs but little from that of the centre of Ceylon, being colder and drier to a very trifling extent. Natives of Ceylon would chiefly miss the cocoanuts as affording one of the chief ingredients of their food in Ceylon, for which in Burmah they must use ghee as a substitute. . . . If you do not do something to encourage and develop a Mission spirit in the Churches under your influence, they will suffer, become sleepy and sickly. The time that Methusaleh lived will be too short for the establishment of Christ's kingdom in Southern Asia if you do

not employ fresh agencies for the preaching of the Gospel. It may be true that mistakes have been made by our Native brethren in West Africa and South India; and so they have by our European brethren in these and many other countries. Let us beware of panics and retrograde movements. When the Lord stretcheth forth His hand to save His people, His word of command is: "Speak unto the children of Israel that they go forward." The men of God at Keswick, moved by the Holy Ghost, asked you to look out for a thousand new men. Have you done this? If so, you can surely spare one of them for Upper Burmah to superintend and encourage Singhalese young men in preaching the Gospel in the regions I have mentioned.

I want some one to join with me in advocating this good cause. Will you kindly show this letter to Sir Charles Edward Bernard? He understands Burmah well, and has, I believe, her best welfare at heart. I heard people speak very highly of him in Burmah, where his services are greatly appreciated.

If you desire still more recent information, Mr. Winstone, of the Wesleyan Mission in Mandalay, who has just gone to England, will give it you. He will tell you of Burmah's needs, and will be heartily glad if you send the agents. I must tell you that in India, Burmah, and Ceylon, all the missionaries, European and American, are unanimous in their conviction that the Mission must be started and maintained for a while under European superintendence. If necessary I shall be willing to go again (p.v.) and help them to settle down. I will do this without any extra charge on my account. I would willingly go and labour there myself if I were ten or fifteen years younger, and were not so tightly tied to Ceylon in revising the Bible and Prayer-book. As matters now stand, I can help in this work by staying here much more than I could by going to Burmah. A great door and effectual is opened, but there are adversaries. We must work hard and fearlessly, looking at the marching orders given us: "Go ye into all the world, and preach the Gospel to every creature."

## FROM JAPAN.

## A REPORT—AN APPEAL—A MISSION.



WE present together three very interesting communications from Japan. The first is Archdeacon Warren's General Report, which he submits annually to the C.M.S. Missionary Conference in April. We have several times printed the corresponding Reports of former years. We wish that in every Mission a similarly succinct summary of the year's work could be prepared and sent to us. The second communication is a striking Appeal from the Rev. W. P. Buncombe, describing one single county in the smallest of the four chief Japanese Islands. The third is a private letter (not written for publication) from the Rev. Barclay Buxton, concerning the work he was called to almost as soon as he landed in the country. We are sure it will be read with deep interest and thankfulness.

## GENERAL REPORT OF THE JAPAN MISSION, 1891.

*Presented to the C.M.S. Missionary Conference at Osaka, April, 1891, by the Ven. Archdeacon Warren.*

MORE than a year has elapsed since the last meeting of the Conference. It will be remembered that then there was much in our circumstances to solemnize and humble us. Our effective force had been greatly reduced by sickness, death and furloughs, and the general progress of missionary work throughout the country, as indicated by the number of converts baptized in 1889, was not nearly so encouraging as in previous years. In some respects the shadows are still upon us, but on the whole our circumstances are happier, our hopes are brighter, and our prospects clearer than they were then.

The force of political excitement referred to in last year's reports, which for a time tended to divert men's minds from the Gospel, has cooled down, and in some places, at any rate, many more are found ready to listen to our message. The nationalistic spirit has again shown itself strongly, especially in connection with the question of treaty revision, and things of Western origin are not so much in favour as they were. It may be that the unhealthy rage for Western dress, manners, and even education of several years ago, is moderating into something more reasonable in itself and more profitable to the nation. Still it is a significant fact that Mission schools are less popular than they were—the last published statistics showing a decrease of 222 boys and 1166 girls in missionary boarding-schools, and a total decrease of 1539 scholars in Mission schools of all kinds,

as compared with 1889. Not that this decrease is to be understood as necessarily meaning hostility to Christianity: it would probably be wrong so to interpret it, as schools of all kinds have suffered more or less during the year under review.

It is a much more significant fact that the number of converts baptized in 1890 was less by 643 than in the previous year, which again was less than 1888 by more than 2000. The total number baptized in 1890 was 4899, of whom 4431 were adults and 468 children.

Another thing to be noted in connection with the general progress of Protestant Missions in this country is that although 4899 were baptized in 1890 the net gain was only 1199, showing a loss of 3700. But, as I understand the figures, this does not necessarily mean that more than 3000 Christians lapsed during the year. The smallness of the net increase is the result of a careful revision of the roll of Church members, especially in the Presbyterian and Congregational churches—the total membership of the latter body being 200 less than that reported last year, although 1615 are reported as having been baptized during the same period.

These discouraging facts must be well borne in mind. They may teach us that it is easier to bring converts into Christian fellowship than to lead them on to perfection in Christian knowledge and life. In this country we have to do with a people of quick perception, ready mind, and warm



emotions, and the truth we preach often strikes, convinces, and moves, and Christ is put on in baptism. But in numberless cases there is no depth, and the plant that springs into life and beauty so rapidly, with promise of rich fruit, withers away. And even when men have appeared to flourish in Christian graces for years, Christian life is choked by circumstances, and there is no fruit to perfection.

But, besides this, is there not much in the present state of the churches that fully accounts for the slower progress? Is there not in many quarters a departure from the old Evangelical faith which exalts Christ, honours the Holy Ghost, and upholds the integrity of the Word of God? And if this be so, whether in the Sei Kokwai,\* or in any other Christian bodies in the country, does it not grieve the Holy Ghost, and can He work as fully to convict and quicken souls as in days past? Some of us remember the year 1883. It was a time when spiritual life was deepened, and the Church began to grow more rapidly in numbers and in power to witness for Christ. Why was it? The need of the Holy Ghost was realized. Men and women were drawn together by a common sense of this need to plead for the promised gift of grace. The prayer of faith was answered in showers of revival blessing, and from that time until 1889 the churches grew and multiplied. Now there is a check, and we ask why? Is the Spirit of the Lord straitened? We answer, No. But may He not be grieved? and is it not our duty to work more earnestly and to pray more fervently that all the hindrances to the fuller manifestation of the Spirit's power through the Church may be removed, that we may see again His mighty acts of grace in ever-increasing numbers added to the Church?

But if there are some things to discourage and depress us, there are not a few that inspire us with hope. The Lord is still with us, and is sending forth more labourers into His harvest. It is a fact full of encouragement that the missionary force in this country was stronger by eighty-two at the close of 1890 than at the end of the previous year, and that fifty of the additional workers are single ladies.

It is to be regretted that more ac-

curate returns of the Missions connected with the Sei Kokwai are not furnished for the statistical sheet year by year; but taking the approximate number of the membership as substantially correct, there was a net increase during the year of between five and six hundred. In connection with our own Mission, 244 adults and 84 children were baptized in 1890, being two adults more and fifteen children less than in 1889, the net increase in the membership being 226.

Apart from the contributions of the Greek Church, the increase was \$8114.49 over the amount reported last year, the total being \$61,617.62. This gives \$1.90 as the average amount contributed by each Christian. It is to be regretted that in our own Mission the average contribution is less, say \$1.56 a head, scarcely any advance upon the previous year, but there are some congregations that exceed the general average, as, for instance, the Church of the Saviour congregation at Osaka, which this year has contributed \$2.85 a head; Trinity Church, Osaka, \$2.09 a head; and Fukuoka, \$2 a head. We may plead the poverty of the people in some districts as an excuse for their not giving more, but there is no doubt that more ought to be done.

We have to thank God for sending to us a number of new recruits. The Rev. B. F. and Mrs. Buxton with Miss Sanders and Miss Thompson, arrived in November; the Rev. H. McC. E. and Mrs. Price, and the Revs. C. T. Warren, H. L. Bleby and D. M. Lang in December; Miss Ritson, Miss Fawcett, Miss Riddell, Miss Nott and Miss Hunt in January; and the Rev. S. and Mrs. Swann in February. The Parent Committee have therefore to some extent fulfilled their promise to send us more missionaries—only the earnest, we trust, of many others to follow. We are especially thankful for the addition of seven single ladies to our workers, and earnestly trust that others will be available for stations where they are needed before the end of the year. The Keswick Letter and the action of the Parent Committee to which it has led encourage us to hope that it may be possible ere long to extend our work.

A review of our work in general forces upon our attention one or two things that demand our most serious and prayerful attention. We want more

\* The Episcopal Church of Japan.

brethren and sisters from home to strengthen existing work and to reach towns and villages yet unevangelized; but a still more pressing need is an increase of Christ-loving, Christ-exalting, spiritual Native agents for evangelistic work. They are needed in every district of our Mission, and one of our most difficult tasks will be to assign the available men to the posts that are, or soon will be, vacant. Here, again, our eyes must be to the Lord. The work is His, and He alone can give the right men and bestow the needed gifts and graces upon those whom He sends. At the same time we must carefully consider our methods of training. The Society, following the recommendations of this Conference, has established the Osaka Divinity School and given us the means of training the men whom God gives us, for higher evangelistic and pastoral work. Have past efforts in this direction been as successful as they might have been? We have to thank God for some of the results attained, but the supply is not at all equal to the demand. Again, is the condition of the College satisfactory, whether as regards the number of men under training, the general standard of ability among them, and, above all, their spiritual aims, religious life and evangelistic zeal?

But if our Divinity School is the place where those who are to be called to the sacred office of the ministry or to higher evangelistic posts may get the training they need, are we to rely upon it for every one of our fellow-workers in the Lord? Our work is very varied, and calls for men of varied gifts and attainments, and some of these, even if they employ their time altogether in evangelistic work, need not be trained in the Divinity School—at any rate, not at first. Every missionary district should be a training-school. The Osaka missionaries have recognized this for years, and at the present time have three men whom they have

taken in hand and put to work with more experienced men, to test their qualifications and to give them opportunities of study and of gaining experience in actual work. The same is being done in the Tokushima district. Why should not such men, selected for their piety, spirituality and evangelistic zeal, be brought forward in every district? The establishment of a Divinity School was not intended to extinguish all such efforts to train men under the eye and influence of experienced missionaries.

The way in which the grants asked for Native agents were cut down by the Committee shows how imperfectly the special needs of this Mission are realized in this respect. It may be, however, that the Committee are not satisfied with the progress made in this Mission towards self-support in the Native Church, and that they recognize the danger of increasing Native agency too much, lest the Native Christians should depend exclusively, or almost exclusively, on the Society's agents for pastoral ministrations. It must be confessed that as a Mission we are behind in this matter. The Osaka District Church Council is now doing useful work. The Hakodate and Kushiro Councils are also moving in the right direction. The Fukuoka District Council is making its first attempts, and the Nagasaki congregation is doing something, whilst the Tokio congregation is financially independent of the Society. But looking all round the Mission there is still much to be done. Whilst, then, we represent the need of more European and Japanese workers, let it be our endeavour to promote as far as possible a sound system of finance in the Native Church, and urge this duty of self-support on the Native Christians as a privilege. Thus, side by side, withever-extending evangelistic labours there will be deepening spiritual life in the Church, and God will be glorified.

#### THE COUNTY OF AWA.

*Letter from the Rev. W. P. Buncombe.*

*Tokushima, Feb. 17th, 1891.*

**A**WA is the eastern division of the island of Shikoku, the other three divisions being Sanuki, Ehime, Tosa. The area of Awa is 1627 square miles, most of which is moun-

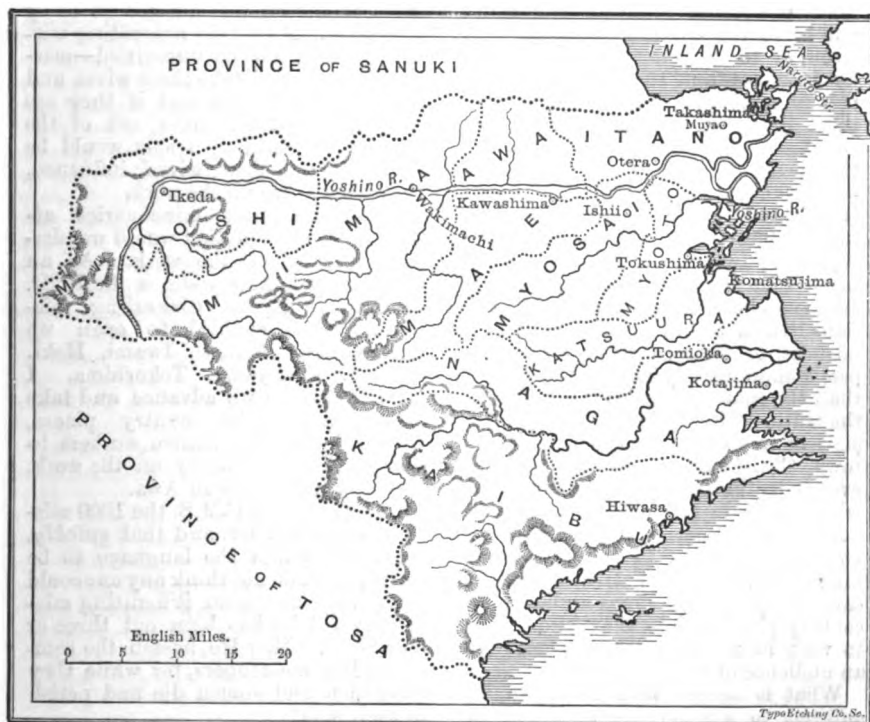
tainous. There are two large rivers, the Yoshino, and one in the south. Nearly all the towns and villages are in the basins of these two rivers.

There are two large towns, Tokushima (60,000) and Muya (20,000);

besides these there are no towns of more than 5000. There are twenty-nine towns which are simply large villages, and 594 villages. The term village is equivalent to the English term parish (in the country), and includes perhaps three or four hamlets. By far the larger number of the people live in the villages: towns (over 10,000), 80,000; villages and small towns, 600,000. Awa, or, as it is more generally called, Tokushima Ken, is divided into ten divisions, called *kōri*. The most populous divisions are Naga *kōri* and Itano

31 villages, total 58; population, say 58,000; total, 63,000. Of course it is out of the question that one man can evangelize either of these districts.

The local government find it necessary to have ten centres from which to carry on the ordinary government of the county. These centres are all well chosen. We ought to have men at each place—not one, but *two* Native evangelists, i.e. twenty men: their united salaries would be about the same as *two* foreign married missionaries. These are the men we want



THE COUNTY OF AWA, AT THE EAST END OF THE ISLAND OF SHIKOKU.

*kōri*. Naga *kōri* includes 141 villages, and Itano *gōri* 132 villages.

As you know, we have three out-stations with resident catechists: (1) Muya, (2) Tomioka, (3) Wakimachi.

(1) *Muya*.—Population, 20,000. In the division Itano *gōri*, 132 villages; average population, 1000; say 132,000. Total, 152,000.

(2) *Tomioka*.—In Naga *gōri*. Population, 3000. In Naga *gōri*, 141 villages; population, say 140,000; total, 143,000.

(3) *Wakimachi*.—Population, 5000. In Mima *gōri*, 27 villages; Awa *kōri*,

thrust out; but they must have foreign help and supervision. Two missionaries, one stationed here and one at Muya, could superintend all the work.

In my Annual Letter I spoke of the value of lady missionaries: two at Muya, and two to itinerate in Wakimachi and Tomioka (ladies who are willing to live in the country), would have a great field for work. I have not added two for Tokushima, because I trust that after the Conference two will come here. Totals: one missionary, four ladies, and

say ten additional catechists. Then there would be an average of 70,000 to each foreign worker.

This is only for Awa. There are three more divisions of Shikoku: *Sanuki*, population 650,000; *no* foreign missionary. *Iyo*, population 900,000; one male, two female missionaries. *Tosa*, 580,000, which has a strong Presbyterian Mission at Kōchi. Tokushima Ken is a fairly typical Japanese county, very few large towns, or indeed towns at all, and a very large country population. There is a tendency to concentrate missionary effort in the towns and leave the country to take care of itself, or to be evangelized by-and-by by Japanese from the towns. I think this is a mistake, for, to begin with, those living in the towns are a very small minority. The population of all the towns over 10,000 is just under 5,000,000, and the population of Japan is 40,000,000, giving a country population of 35,000,000. At present these 35,000,000 are, practically speaking, untouched by missionary effort; the vast majority of the 32,000 Protestant Christians live in towns. Secondly, it is a mistake to suppose that the townspeople more readily accept the Gospel than the country people; the reverse is the truth. Thirdly, there is very little sign of any desire on the part of the town Christians to do anything to evangelize the country people. Fourthly, where work in the country has been done by missionaries, the results have been greater than in the towns. A missionary, whether native or foreign, can always get a large audience in country places, while they often have to wait in town preaching-places for an audience of even eight or ten.

What is needed here in Japan, in addition to missionaries stationed in

large towns, is a band of itinerating missionaries who can travel in the country and stay a fortnight or three weeks in this small town or village or in that. They would have to *live*, i.e. have their headquarters, in a treaty port, but there is now no difficulty about passports, three months' passports being readily granted and willingly renewed when they have run out. At present the only itinerating missionaries are Mr. Evington (now at home) and Mr. Brandram, who, with a travelling passport, resides at Kumamoto (a favour not allowed in every province). As a rule itinerating missionaries should be unmarried—married men cannot take their wives and families with them; and if they are itinerating nine months out of the year, a not unlikely result would be that, through their wives' influence, they would give up the work.

Two itinerating missionaries attached to each station would wonderfully strengthen the work. As an example, see how wide a field Mr. Evington, as an itinerating missionary, was enabled to open up from Ōsaka: Matsue, Iwami, Hoki, Idzumo, Fukuyama, Tokushima. I believe that as we advance and take possession of the country places, God will give the Native workers to occupy them and carry on the work. He has done so here in Awa.

God grant the C.M.S. the 1000 missionaries asked for, and that *quickly*, for there is first the language to be learnt, and I do not think any one could be of much use as an itinerating missionary till he has been out three or four years. May He hasten the coming of His messengers, for while they tarry men and women die and perish in their sins!

#### WORK AMONG JAPANESE STUDENTS.

*From a Private Letter from the Rev. Barclay F. Buxton.*

*Kyoto, February 27th, 1891.*

I HAVE been here since Saturday, having meetings with the students for the Doshisha, the great Christian college of Japan. We have had a wonderful time, and you will be deeply interested, I know, to hear what the Lord has been doing. Our first meeting was the regular Sunday service at 10 a.m. The 600 Doshisha students were there, and the 100 girls from the

school; besides which another missionary had brought in a large number of students from another school. The chapel was a wonderful sight, packed with young people, most of whom were between seventeen and twenty. It feels so deeply important speaking to them. They come from all parts of Japan; so that if they were really saved and filled with the Spirit they would go back to their homes and

really evangelize the whole country. There is a good work always going on amongst them, and a large proportion of those who leave the school have been converted during their course in it.

The Principal, a Japanese, Mr. Kozaky, has their spiritual interest deeply at heart, and has been the greatest help to me in conducting the work. That morning I spoke on the consecration and courage needed to follow Christ from the story of the men who "separated" themselves unto David (1 Chron. xii.), when he was still an outcast, and fought for him, looking forward to the time when he would be king of all the land. I dwelt chiefly on the words of consecration, "Thine we are," and on the fact that those who make such consecration receive at once the Spirit (ver. 18), who enables them to carry out their vow. I spoke through an interpreter, but half the students know English enough to understand both me and the interpreter. For the meetings Mr. Kozaky has himself sometimes interpreted for me; sometimes one of the Japanese professors; sometimes a student. The latter was the best to my mind: he seemed so to enter into the spirit of all that was said, and to be full of spiritual power. I was thankful to find such a young man, just seventeen years old.

On Monday morning one of the missionaries took us for a most delightful walk into the neighbourhood. The town is surrounded by wooded hills, which are most beautiful. We had arranged to go to luncheon at the other great school at Dr. Gulick's house. We had a pleasant time with him, and at 2 p.m. the twelve Christian young men in his school came in, and we had a pleasant talk over the Bible together. This is a Government and not a missionary school, so these Christians get little encouragement. However, many of them seemed very bright. Three unconverted ones came with them, and, I trusted, were blessed. One young man was from Matsuye, and we had a little time together. He could only speak very broken English. He said, in the course of conversation, "I hope you will wash my brethren's hearts at Matsuye." He evidently had an idea of what the Gospel could do.

That evening we again had the meeting in the Doshisha chapel. It was again quite full. This was considered quite remarkable, as the stu-

dents had all their lessons to prepare, and it was perfectly voluntary whether they came or not. I spoke to them on being baptized with fire and the Holy Ghost from the story of Moses at the burning bush. In these first meetings I spoke chiefly to the Christians. I believe it is God's way to "begin at His Sanctuary," and certainly it has been blessed here. It stirred up the Christians and made the unconverted eagerly desire a Saviour who could save so gloriously; so when I preached the simple Gospel at the close we had blessed results. Nothing had as yet been manifested in the way of results, but the Spirit was at work and the Word was penetrating.

The next morning (Tuesday) we had breakfast at 6.30, for I was to speak at the usual morning chapel service for about a quarter of an hour. It was pleasant having this extra opportunity, and I spoke to them on Christ coming to the heart as a Refiner and as a Refiner's fire (Mal. iii. 1-4). That afternoon I was at home ready to receive any students who might like to see me. We had a nice number, about twelve. They were eager to hear more, and we soon resolved ourselves into a sort of extempore meeting. They were mostly Christians who wanted more light. Many of their questions showed such real hearty desires after God. They were such as, "How can I get a firmer conviction of the truth, and a clearer knowledge of Christ?" "How can I grow in grace?" In the middle one said, "I want always to be your friend;" and I hope we shall be. One gets very much to love these young men. They receive one very gladly and warmly.

That night was the beginning of manifest blessing. I spoke on Saul's conversion, showing them what use God can make of a young man who is wholly surrendered to Him from the first. Then we asked any who liked to stay. One of the professors told me afterwards that he was amazed to see 150 or 200 stay. He said that their evening was fully occupied in preparing for next day, that they were very keen on their studies, and had already one hour and a quarter, and that nothing but the deepest interest could have kept them any longer. We had a very solemn after-meeting. I am conducting the work just as I should in England, for I feel that men's hearts are the same everywhere. I asked any who wanted

Christ or the Holy Spirit to ask for Him. Many prayed shortly and, I believe, to the point—at least, the words for “I,” and “me,” and “now,” came very often. I cannot describe the power of the meeting. The Spirit was indeed present, and we could feel He was doing a glorious work.

The next evening (Wednesday) I took a simple Gospel-meeting on the subject of salvation from the punishment of sin. Mr. Kozaky had asked me to do so, and so had some of the students. It was pleasant to find their earnest desire for the salvation of others. I spoke on safety under the Blood from the story of the Passover. That student interpreted for me, and evidently threw his whole soul into it, and the words were “piercing,” as a Japanese said to me afterwards.

I was sorry that it was planned for me to take the prayer-meeting for missionaries at 7.30, so that we did not have any after-meeting. However, I enjoyed the prayer-meeting. I felt very out of place speaking there, for all were older than I, and many of them dear saints of God who have been here for many years doing a great work. I spoke on Christ's promise of the Comforter to His disciples, and the glorious effects of His presence.

Thursday was to be my last meeting, so I looked forward to it with deep interest and desire. After luncheon Mr. Kozaky came to ask if I would address the sixty theological students at four o'clock. I was only too glad. Most of them are preparing for the ministry, therefore a work amongst them is of the utmost importance. We had a blessed time. I had my student interpreter, and spoke to them of Christ's command not to go forth to the work till they had received the fulness of the Holy Ghost. They were very much touched, but I was sorry to find that it was very new light to them. May they not rest until they have received that living fire of the Spirit! I came back here the three-quarters of a mile on my tricycle as fast as I could as it was raining. As the only mode of conveyance in Japan is the jinriksha, drawn by a man, I take my tricycle almost wherever I go. It is most useful.

Our last evening meeting was quite full as usual. I spoke of the power of the Blood to cleanse the man and

make him new and clean, from the story of Naaman. A fine number stayed for the after-meeting. I spoke to them a little, but felt the need of getting them to commit themselves in an outward way. I had no idea how it would appeal to these young men, but I felt it was of the Lord to ask any who would receive Christ there and then to rise upon their feet. I hoped one or two would overcome their usual reserve and do so, and felt sure they would be blest. My interpreter told me afterwards that he did not dare ask it of them, and took upon himself to change it, and asked all who were going to be Christians to stand. A great number—at least 100—stood, for which I did rejoice; and I learnt afterwards that about half of them had not been Christians before.

The Spirit was amongst us in a remarkable way, and owned this act of faith and surrender, so that after the meeting was closed three or four (all teachers, no students) asked leave to say a few words. In order to seal the work and encourage the new-born souls I asked all who had stood just to wait behind, and I had a word or two with each. Their expressions in broken English were most beautiful, and we went away praising the Lord! Some of them had asked me if they could see me again, so I told them to come here yesterday (Friday) afternoon. I had a most delightful time with them. Their eagerness for holiness, and zeal, were delightful. We spoke chiefly of the daily walking with God, and I laid it upon them strongly to let nothing hinder real prayer. I showed them how I read my Bible, which seemed a help to them. One gave me the text, “Forgetting those things which are behind, I press forward,” and said that was going to be his life. Another read Rom. xii. 1, “Present your bodies a living sacrifice,” and asked that we might do so then and there. So we all knelt, and so, I believe, the consecrations were real.

The work has been manifestly of God. He has overcome the difficulties of speaking through an interpreter, and all the hindrances that it brought with it. Some of the students have been praying since the new year for an outpouring of the Spirit. So, I believe, this is the answer, and that, therefore, the work will last.

## THE SOLUTION OF THE AFRICAN PROBLEM.

BY THE LATE ALEXANDER MACKAY.

*(Continued from the C.M. INTELLIGENCER of January, 1890.)*

[MANY inquiries have been made as to whether the Society ever received the conclusion of Mr. Mackay's remarkable article, "The Solution of the African Problem," which appeared in the *Intelligencer* of January, 1890, and ended with the words, "To be continued." The rest of his MS. has at length come to hand, in a box of private effects sent home to his family by Mr. Deekes. This last contribution from his pen will be read with deep interest.—Ed.]



HAVE thus passed in review the leading facts connected with the gigantic problem of how to Christianize Africa. I have shown that it is unscientific, and therefore doomed to failure, to go on with a policy based on a few vague, undefined notions about the power of the Gospel to regenerate men. We recognize the power, but it must be brought to bear on the hearts of men, and "how shall they hear without a preacher?" It is not enough to know that we have some men—an ever-varying number—in the field, and to vaguely hope that they are doing some good. We must measure carefully the *amount* of good they have done in the past, and are doing at this moment. If we find that after all our outlay, and after the loss of many a noble life, the best which we can expect from any existing stations is only a very limited and *local* influence,—and that this being the case, at the present rate, even if the rate were increased many fold, millenniums will pass, and the millions of Africa will remain as heathen as ever,—if such is the result of our investigation, and I challenge any one to deny it, we shall be guilty of egregious folly if we do not overhaul our method, and start afresh on the basis of no loose expectations, but of definite data.

I have shown that while the Arab in Africa has been characterized by intrepidity, perseverance, and determination, he has watched European efforts for years, and has seen nothing but vacillation, weakness, indecision, and a tendency to yield to pressure from his quarter. Small blame to him if he believes that a little more pressure will drive us out of Africa altogether. Therefore, if we mean success and not failure as our *aim*, we must henceforth develop and determinedly carry out a clear and well-defined policy based upon the experience gained in the past years of experiment. The climate of tropical Africa has sternly repelled every invasion of Europeans, and will unquestionably continue to do so until this question is studied, not by medical students ever experimenting during their residence of two or three years at most, but by qualified physicians and climatologists for many years. Facts show that over 90 per cent. of all Europeans who enter Africa either perish prematurely in it, or have to retire before accomplishing anything at all commensurate with the amount of suffering endured. The same isolation which has been the cause of African stagnation is likewise the most potent factor in hindering the entrance of Christian teachers. Every scheme for facilitating more easy and rapid means of communication between the coast and the remote interior, must in consequence be gladly welcomed by all missionary societies. Doubtless easy access for agents of good will prove also ready means for importing evil, but that is not beyond the power of Christian men to control if they determine to do it, and cannot be taken as an excuse for recommending the continuance of no means of access, any more than the invention of printing may be called an evil because bad books as well as good are printed. We have besides to bear in mind the fact, deplorable as it is, that every Mohammedan is more or less a propaganda of his creed, while most Europeans who enter Africa on other work than missionary seem to

make a point of either abjuring Christianity altogether, or, at least, of entirely keeping their religion out of sight of the Natives. Thus we have an enormous loss of power on our part with a vastly increased resistance on the other side. But we have no right to continue the experiment of throwing men indiscriminately into Africa, ever "hoping that they may perhaps stand the climate." Sentences of sentiment undoubtedly encourage this course. Men say, "The blood of the martyrs is the seed of the Church," but one dozen live missionaries are worth vastly more to Africa than hundreds of dead ones who never get even a fair start at work.

The agency by which, and probably by which alone, we can Christianize Africa, is the African himself. But he must first be trained for that work, and trained, too, by the European in Africa. Just as the mountains of ironstone in the continent are perfectly useless until first quarried, smelted, and forged by European tools,—which were also once nothing but ore, but by means of which alone it is possible to convert the raw African ore into implements exactly similar to themselves, and capable of replacing them in future work of the kind,—so the untrained African mind is absolutely powerless to effect any beneficent results unless first thoroughly trained by those of European tempering. This, too, must be done in Africa itself, for if the European in Africa has proved a difficulty, the African educated in Europe has proved a still more unsuitable instrument for his country's good. It behoves us, therefore, to select with the greatest care a few centres to which Europeans shall have easy access, and where they shall be able to live under comparatively healthy conditions, centres within easy reach of Natives within a wide area. Mombasa has proved a failure as to health, while the introduction of the freed-slave element would alone insure the ruin of an institution for the training of freemen. I have seen hosts of specimens of the men turned out at the institutions of Nassick, Mombasa, and Zanzibar, where freed slaves are educated, but the best I have yet met was bad. Modern educationalists have come to recognize the fact that it is not enough to cram into the student a certain amount of book-knowledge; the eye must be trained to see, and the hand to reproduce, just as much as the mind must be trained to reason. Hence none but *teachers*, born teachers, need ever expect to be able to train Africans to be teachers in their turn. Unless this point is carefully guarded, it will ever prove the weak link in the chain. It has too often been supposed that because a man is a University graduate, or has taken Holy Orders, that therefore he knows *how to teach*. Few greater delusions have prevailed, and Africa has suffered in consequence.

The staff at each educational centre must never be allowed to fall below a *minimum* of four. Ships were at one time propelled by one solitary engine thumping away with alternative acceleration and retardation. By-and-by engineers saw the value of coupling two engines together, so that the one piston would be at its point of fullest action when the other was at the dead point, and thus the action was more uniform. This arrangement continued for some time, till the idea was discovered of *compounding* them, which means that not only does the second engine help the other to turn the crank-shaft, but that instead of requiring extra steam (which means more coal) to do so, it only uses up the remaining power left in the steam after the other engine has done with that precious commodity. In this way economy as well as increased efficiency resulted. Nowadays we have triple, quadruple, and multiple expansion, and our merchant navy is spending millions sterling in merely having their engines changed from two-cylinder machines to those with three or four cylinders. The benefit is obvious, for every engine consumes a large amount of power in moving itself, i.e. in overcoming the inertia and friction due to



the mass of its own moving parts. It is only the balance that remains which is called its *effective* power, and which is alone available for doing useful work, e.g. propelling a ship. Now by combining several engines together on the newest principle, the parts are so nicely balanced that there are no dead points, and the maximum effect is obtained with a minimum of fuel.

The analogy is very close in Mission work. Every station absorbs most of the strength of one man, and often of two, to keep itself going at all. This is a pretty constant amount for any particular station, and is independent of the number of missionaries at the place. Hence for *effective* work there must be a sufficient number on the staff in *addition* to the bare local requirements of the station itself.

The scheme I have drafted is by no means new. It is much the same as that adopted by the monks for the Christianization of Europe, and which is pursued in Africa by the Romanists to the present day. Only their strength lay in the Papal sanction, and in the possession of relics and a pretended power for miracles. Our strength will lie in the dissemination of truth, and careful preparation of Native minds first to absorb and then to impart to others this knowledge. In this way the students from our central seminaries will become a connecting-link between the very un-African European and the mass of their fellow-countrymen. Such connecting-links are in accordance with all analogy, both in nature and in art. We do not propel our ships by setting the piston to beat and thump at the water *direct*. To bring the piston into direct contact with the sea would be to cool the piston, condense the steam, and thus entail much loss of power. But we keep the piston in its place, dry and hot, and make it turn a crank-shaft which has at its cold seaward end an arrangement of blades admirably contrived for pushing against the liquid element.

It seems to be overlooked by many apparently zealous advocates of Missions that in the command to go and Christianize the nations, we are expressly told the *method* by which we are to achieve success, viz., by "TEACHING THEM."

### INDIAN NOTES.



HE East asserts itself to-day in our English journals. Lengthy articles appear in the London *Times*. Communications from India, China, Japan, not to speak of odd corners filled up with supremely interesting scraps of gossip touching on the life, the literature, the religion of other distant lands. For all this we are greatly thankful. It calls attention to the far-off peoples; it spreads knowledge; it aids Missions.

*Caste*.—The Pariah has two columns in leading type in the *Times* of July 13th. This points to a future for the Pariah. We are told out of the *Madras Times* that "something like a quarter of the population of the Madras Presidency are held down in a subjection which in cases amounts to practical slavery, with small chance of redress from the Courts and no pity from the higher castes." "We sometimes forget," says the same article in the *Times*, "that the whole fabric of ancient Hindu Society is based upon a regulated servitude of the lowest castes to the higher ones." Of course it is. We suspect rather it is what most people never knew when they lauded Hinduism to heaven. What will the law do for the Pariah? What have the laws done for the Pariah? Practically nothing; the British Courts make his lot still harder. The Pariah's word is not accepted by the native judge. "He has to

contest his suit under all the disadvantages of being distrusted, disbelieved, having no funds wherewith to carry on the struggle properly. And thus Pariahs, concludes the *Madras Times*, often emerge from Court as signatories of additional bonds, fresh fetters which their own action has riveted on them." What is the remedy for all this? No doubt it is opposed to the whole spirit of the Indian Penal Code. But "*Quid vanæ leges sine moribus proficiunt?*" The *Times* feels that a strengthening public opinion must operate on the higher castes to supplement the sanctions of the law. So we think, and so we always say. The force of Christianity, operating in personal conversion and the creation of more exalted conceptions of human life, liberty and dignity, is demanded to drive the social life of India into the channels which Legislation has cut out.

The Missionary Conference at Madras is credited by the *Times* with giving expression to the public feeling on the Pariah point by a memorial to the Madras Government on his condition and that of the low castes. This in indeed "honourable mention." If this sort of thing goes on we shall send our critics who deny the existence of mission efforts to the *Times* for instruction. It will soon be a dangerous thing for those who value their reputation as persons of intelligence to say, "Really, Mr. Chairman, I know nothing about missionary matters."

Rome's remedy for the Pariah problem has been characteristic. The *Times* adduces as evidence of the difficulty of the question that the Church of Rome accepted the necessity of recognizing the deeply-rooted prejudices of caste. "In 1725," says the *Times*, "a ground-plan of a Malabar Church was laid before the Pope, providing for a systematic demarcation between the high and low castes, even during Divine service." Rome, in fact, invested the iniquity of caste with the sanctions of heaven, and enthroned even in the very temples of devotion that monstrous system of cruelty, oppression and wrong.

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*The Landlord and Tenant question* appears even more acute in India than in Tipperary. If the Pariah of Madras is pulverized by the millstone of caste, the struggling tenant of Bengal suffers well-nigh as bitter things at the hand of the Zemindar. But what else can occur when power and poverty are in conflict, and Christianity tempers not the strife? But there are laws! Yes, but as in Madras, the laws are captured by the stronger side and avail only to whet the edge of their oppression. The Christian poor in Bengal and everywhere are liable to suffer most. At Gurgurjari one Christian woman, a semi-slave, is missed from the forced labour. She is beaten and seeks redress. No one will give evidence against the landlord. He bribes the witnesses on the way to Court. She in turn becomes the accused, he the prosecutor. It costs much money and toil to save the poor oppressed one from being herself committed to prison.

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*The Arya Samaj*.—India suffers many things at the hands of many physicians. This society, whose professional credentials have been so sharply criticized by Dr. Hooper, seems to start in its reforming doctrines on altogether wrong lines. It is but natural that they should oppose the Bible; almost a necessity for them to adopt the doctrines of some Oxford teachers and pour contempt upon the inspiration of its pages; but they go further, they shrink not from reviling Christ. Tracts have been published by them casting ridicule upon that most holy and precious name. Truly they illustrate the depths of human depravity. A correspondent of *The True Light*, published at Lahore, very gently remonstrates with the leaders of the so-called Aryan movement.

It is a case which taxes to the full our obedience to the precept, "Showing all patience unto all men."

No wonder that the honoured ladies of the Christian Missions come in for their share of rough weather in India at the hands of these Aryans. "If they have called the master of the house Beelzebub, how much more they of the household." But these ladies will recognize in such assaults most trustworthy credentials of their apostleship. Yet in their defence the very stones are crying out; for the *Bidhanbadi*, a native paper and a non-Christian paper, too, rebukes severely these Aryans for their intemperate and untruthful words. It says, "The spiteful manner in which it speaks, for instance, of the most honoured class of philanthropic Englishwomen, the missionary ladies, is most unworthy of the mouthpiece of an important society as the Arya Samaj." We thoroughly agree with every word of this, even to the propriety of the attribution of importance to the Arya Samaj. We will even strengthen the epithet. We will say it is all-important to indicate, to demonstrate, the helplessness of every Christless effort to elevate India. But are they Aryans? The same correspondent reminds us of what, of course, we are all supposed to know, that these so-called Aryans are just as much and no more Aryans than the writer or the reader of these lines. The Germanic is as true a section of the Aryan race as the Indic is. The English preacher in the bazaar is as true an Aryan as his reviler. It is but a blind and bungling attempt to enlist race feeling, under colour of the name, beneath the anti-Christian flag. Education in India will not endorse it. The English missionary may throw down the apostolic challenge: "Are they Aryans? So are we."

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*Death-bed of a follower of the Brahmo Samaj.*—The paper we have above cited, the *Bidhanbadi*, in an "In Memoriam" notice of the deceased, describes his death as triumphant. "Our brother," it says, "was triumphant over death, to which he seemed to have said, 'O Death! where is thy sting? O Grave! where is thy victory?'" But Christian phraseology is one thing, Christian faith is another. We trust, indeed, it was well with the departed one; but we are convinced that, if he did die happily, he rested not on such a foundation as his language to his wife implied when he said, "I doubt not that for the virtues you possess you shall find a place in Heaven."

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*Temperance at Amritsar.*—The 2nd Manchester Regiment will have something to say about missionaries when it returns to the home-land. Of this regiment, eight total abstiners marched into Amritsar; and the other day, when leaving for Sialkote, a hundred total abstiners marched out. The *Punjab Mission News*, which records this, does not assume that all the hundred are truly converted men, but gives ground for believing that, with some at least, besides the outward reformation, there is an inner and spiritual grace. In India, at any rate, total abstinence is at least a safe thing for our soldiers.

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*Sowing by the Way* is happily illustrated in the same journal by an incident which occurred to a Christian traveller in a third-class carriage on an Indian railway. Among his fellow-passengers he observed two decently-dressed men, with a book in front of them, and talking earnestly to one another and to those around them. Inviting him to read a passage from their book, they were discovered to be Christians, their book the Bible. They had mistaken him for a Mohammedan. These two men were not Native preachers, catechists, or colporteurs; they were so-called Chuhra Christians, and, on their way to Amritsar to sell leather, were thus sowing beside all waters. It augurs well

for Indian Missions when the Christianity implanted there proves itself a reproductive force. Such men must sooner or later conquer India for Christ.

*A Representative Assembly* occurred near Hyderabad, at Kotri, on April 22nd last. In its constitution and in its object the gathering was interesting, and no less instructive. The soldiers of the English church choir lent their voices for the occasion; the Chaplain, the Rev. T. C. Shepherd, his church harmonium, as well as his abilities as organist and conductor; and the chairman, W. H. Horseley, Esq., C.S., his eloquence as well as his position to forward it. The object of the assembly was "to acknowledge the continued kind help which the Hyderabad Mission receives from the residents there." Now this appears to us a very valuable testimony to Mission work in Hyderabad. Who are its supporters there? Not credulous folk who listen to orations on the Mission platforms of Great Britain, but intelligent folk who see Mission work at their own doors with their own eyes, and help it, too, with their own hands. But this is not all. Native gentlemen themselves have shown their appreciation of the work. Were they Christians, this alone were a most important contribution of evidence on behalf of the work; but as non-Christians their testimony is even more valuable. Nor is their support of the work restricted to generosity of expression and platitudes of approval, which too often in this country do duty for support. A leading gentleman of Hyderabad gave Rs. 200, the interest of which was to go as a prize to any pupil of the Mission School who should pass the Matriculation Examination before being betrothed. This same Indian gentleman, being asked to suggest what books should be suggested as prizes, places the Bible first upon the list. Those of our readers who have skill to discern the signs of the times, will not miss this indication of the dominion which the Word of God is challenging over the thoughts and hearts of the multitudes of intelligent Hindus, "although they be not as yet already Christian."

*Inconveniences of Caste.*—Caste inconveniences are illustrated incidentally in a new number of the Simla United Service Institution's Journal, by a military correspondent, who numbers among the good points of the Madras Army the freedom from caste restrictions. Unquestionably caste is a disintegrating factor of society; the bane of fellowship, the sworn foe of friendship, and a force which, were it left to flourish, must render an united army and an united India impossible.

*The Manipur Incident.*—A leading article in the *Pioneer Mail*, referring, as do all the Indian papers, to the Manipur incident, suggests that the troubles on the border were "perhaps inevitable," and "certainly the result of a longer chain of causation than is commonly supposed." Perhaps from a different viewpoint, we heartily endorse the expression of that opinion. We cannot but believe that these troubles were intended to be brought about, however the blame be located on administrative or subordinate shoulders, however the blood be credited to Indian or English fault. We are sure that it was intended to be; and a great deal more, we are convinced, is intended to follow. We disagree altogether with the *Pioneer* that "the troubles have worked themselves out," as our confident expectation is that they are designed to work themselves out in far further issues than the heroism of English men and women or the miserable suffering of ignorant tribes. We look in the Divine Providence for the full working out of these troubles in the opening up of new tribes and new hearts to the joys and blessedness of the Gospel of Christ. We rejoice to trace "the chain of causation" further than the beginnings of a

long-smouldering discontent. We delight to follow in the leading of faith that "chain of causation" through all the obvious and secondary causes of human error and ill, to that throne of Infinite Wisdom and Goodness to which the first link in the causation of all the affairs of the universe is attached.

*New openings* already appear to present themselves. These openings connect themselves with the Manipur incident. The annexation of Upper Burma had in itself suggested the opening up by rail communication of the route and the races between. Now the question of supplies for General Collett's column asserted itself emphatically in April last, and whether the special path suggested by Sir William Temple be right or, as a correspondent of the *Pioneer* affirms, absolutely wrong, there is no difference of opinion as to the strong desirability, if not absolute necessity, for a trunk road through the state of Manipur from Tammu to our territory in the Naga Hills. The *Pioneer* very properly accentuates the importance of linking the valley of the Bramaputra to that of the Chindwin. Before the expectancy of faith there will arise visions of new evangelized races and fresh conquests of the Cross. These considerations are the "frontier politics" of Missions.

*The Theosophists.*—A painful and lamentable occurrence took place at the Theosophical Hall at Colombo. Amid a crowded assembly, in view of a sea of faces, a Miss Pickett, who had recently arrived from Australia, presented herself to be received into the Buddhist creed. Stepping on the raised dais, the Buddhist High Priest, Sri Sumangala, gave the signal for the opening of the meeting, and when he had resumed his seat the unfortunate neophyte was presented to him by her sponsor, the inevitable Col. Olcott. Amid loud applause and deafening cheers Miss Pickett with her hands joined together received the *pansil*. She was then presented, we are told, with some articles of jewelry by "her Singhalese co-religionists" as a token of affection. A lecture followed by Col. Olcott on Australia, which concluded with pathetic reference to Madame Blavatsky, "whose place in the society," he said, "nobody could fill." This, it must be admitted, is probably true. We are decidedly of opinion that a lady of such remarkable personal qualifications for duping the simple, and, by a profound knowledge of human weaknesses, imposing the most consummate frauds upon their credulity, seldom does occur in the history of knavery. The proceedings, we are told, "were brought to a close with three times three cheers for Miss Pickett and Col. Olcott."

But all was by no means yet over, for a terrible *dénouement* with swift steps followed upon this deed of profanity. Miss Pickett, a few days after her admission into Buddhism, put an end to her life. She had been appointed Lady Principal of the Sanghamitta Girls' School in Maradana on entering the ranks of the Buddhists. Letting herself out of the house after the children had gone to bed, she flung herself down a deep well, where her body was discovered the next day. The cause of the suicide is, we are told, "a matter shrouded in mystery." We do not presume to unveil the darkness of that mystery. It is not for us to judge those who have passed away. But we cannot withhold our tribute of indignation from those whose wicked and criminal persuasions seduced the heart of the unfortunate lady from the bright and comfortable illumination of the Gospel of Jesus Christ into the cheerless and despairing and bewildering follies of Buddhism. An audacious and malignant attempt has been made by one of the leading Theosophists in Ceylon to trace the suicide to a Christian book which Miss Pickett had been reading on the evening of her death.

Whether or no the mind of the unhappy lady had been anguished by the volume in question or no, which spoke of "the finding of Christ," the fact remains the same that, on the view of the matter most favourable to the Theosophists, the unfortunate victim of their arts had been of very feeble judgment and of exceedingly delicate mental fibre. Whether Theosophy will score by such a conversion is a point that will not be left to Theosophy to decide. We are convinced that the English community of India and Ceylon will know how to rightly appraise these unprincipled and unscrupulous assaults upon the simplicity of some weak minds.

*The Little Wives of India* is the title of a work to be shortly published in New York by Dr. Emma Ryder, of Bombay. This book, an account of which appears in the *Harvest Field*, lifts the curtain of the Zenana and allows the public eye to contemplate some of the mysteries of the Indian home. We may remark at once that the details of the inner Indian life will not bear publication in a journal like the *Intelligencer*, which we may suppose is laid upon the English breakfast table without any necessity of a preliminary survey on the part of the responsible heads. The cause of Missions suffers much in this respect, that the darkest features of domestic and even of religious life among the heathen will not generally admit of publication in press, or pulpit, or on platform. Dr. Ryder writes with "eloquent wrath" and "burning words." Yet does she say nothing that is unknown to the experienced missionary ladies of the Zenana. Truly the cruelty of the Hindu homes is unspeakable. Surely the words of the Scotch bard here find undreamed-of realization,—

"Man's inhumanity to man  
Makes countless millions mourn."

Most thankful as we are for the remedial measures of the "Age of Consent Act," yet are we convinced that the potency of the Gospel is essential to the implantation of a new order of ideas, to a completely fresh, and in India unprecedented, conception of the dignity of woman, and to the infinite possibilities which lie in her for the elevation of the family, the society, and the state. Upon her dignity or her degradation pivots the civilization of the people.

G. E.

### JAPANESE NOTES.



THE meeting held last autumn at Yokohama by way of making a signal demonstration on the part of the foreign (particularly the British) community there, against what were expected to be the concessions of our Government to the demands of the Japanese on the subject of Treaty Revision, was followed up some months later by the publication of an important Statement, in which a committee of gentlemen appointed at the meeting set forth at some length the grounds upon which the foreign traders in Japan object to the extension of Japanese jurisdiction over their persons and property, to the subjection of land held by foreigners in the country to the Native law of tenure, and to the establishment of tariff autonomy. The Statement began with an admission that Japan is entitled to ask for some relaxation of the terms of the existing treaties, and with an acknowledgment of the progress she has made in various directions. This progress, said the Statement, "is recognized with sincerity and admiration," and the aspirations of the Japanese people "are regarded with sympathy." It went on to contend, however, that the Native judges are not yet fitted by education, knowledge, or practice, either to understand or to administer the

newly-compiled Codes, and also to urge that the Tariff should be regulated by Commercial Treaties instead of being dealt with as part and parcel of the general subject of Treaty Revision; and it ridiculed the idea that the opening up of the country for the residence of aliens would be a fair equivalent for the points proposed to be surrendered. The work of distribution of foreign goods in the interior, it argued, is precisely that which can be most economically and best done by Native middlemen rather than by any foreign trader.

The gravity of this question of Treaty Revision should be understood by all who are interested in the Japanese mission-field. Perhaps it may be known to the majority of such that Japan has long felt exceedingly sore at the fact (secured by the original treaties with the great Powers of the world) of the exemption of aliens resident upon Japanese soil from the Japanese law. They have had their own courts and their own judges. This is the famous principle of extra-territoriality, the like of which has for a great while governed our intercourse with the Turkish Empire. The Japanese are of other fibre than the Turks, and they cannot endure being regarded as falling at all behind the foremost nations of the age in civilization and in dignity. Our missionaries have continually been acutely sensible of the delicacy of the situation, and have looked forward to some practical solution of its difficulties by the removal of a "grievance" which has operated as a constant drag upon their work. Whilst impelled by their Master's spirit to sympathize with what one of them has well characterized as "a proud and patriotic people," and anxious at the same time that interests merely material should not lord it over those that are spiritual, they have, of course, hardly known how to take up a definite attitude with regard to a political question. It has not been cowardice that has restrained their action, but much rather faithfulness to the counsels of Him who said, "Render unto Cæsar the things that are Cæsar's, and to God the things that are God's." After the Yokohama meeting, however, when the Japanese were working themselves up into a ferment of indignation at what had passed at that meeting, the missionaries were moved to make a public pronouncement, and a memorial to the British Minister was drawn up by one of them, and signed by the British missionaries in Tokiyō generally. The memorial was hailed with enthusiasm by the Japanese press, and one prominent newspaper hastened to affirm the great value of the services rendered by the foreign missionaries during thirty years in contributing to the maintenance of amicable relations between Japan and foreign nations. Nor is it too much to believe that, whatever reproach of the Cross may have attended the issue of their manifesto, the action of the missionaries in the matter has had considerable moral weight, as well with their own fellow-countrymen as with the Japanese. Meanwhile there can be no doubt that the British Government itself has all along, of late years, been actuated by a most scrupulous and high-minded desire to be both just and generous. It is no easy thing to be at once firm and yielding, and it is yet more difficult to discern how far complete justice requires of us a withdrawal from the vantage-ground bequeathed to us by a past in which there was undoubtedly a high-handedness of conduct hard to reconcile with one's ideal of perfect justice. The famous dictum of Lord Elgin, which has been described as a golden rule for our dealings with the peoples of the Far East, scarcely helps us here. "I will make no demand," he said, "which is not just; but from a demand once put forward I will never recede." There is much that is baffling to human comprehension in that order of Providence which uses the lower passions and the weapons of material aggrandisement to open up the way for the onward march of Divine Truth; and yet, perchance, it is mere illusion on man's part to regard the employment of those passions or of those weapons as by any

means the original Divine purpose. At all events, it is for us to strive and pray for such a spirit among ourselves as the Lord Christ urged upon us, as well in His preaching as by His own most lofty example. Experience, moreover, has shown unfailingly that the Japanese, like other people, are thoroughly susceptible to the influence of such a spirit when displayed before them; and however much that may transcend, yet it accords with their own conception of the good and noble as taught them by the glimmering light of Nature and by the Confucian and Buddhist doctors. This leads the present writer to remark, that of the Native delicacy of feeling we have had noteworthy proof recently, in the public action of the Mikado and the nation in reference to the attempt on the life of the Czarewitch. The assault was itself the outcome, almost certainly, of a spirit of self-sacrificing patriotism and religion that had taken a clouded and superstitious shape, but the country lost no time in disowning it, and in expressing the deepest contrition for it as a stain on the national honour.

Turning to a different subject, another Biennial Synod of the *Nippon Sei Kokwai* is past and over. It gave occasion to a notable address by the English Bishop in Japan. Of this the most pregnant feature was his emphatic assertion of the fundamental significance of "common order" in relation to such points as the three-fold ministry and the liturgical system of the Church. Whilst he declared in favour of some even considerable elasticity in the formalities of public worship, the Bishop put his foot down strongly on any ideas that might be current as to the abrogation of the three-fold ministry. And whatever may be the criticisms suggested to some Churchmen at home by some portions of the address, there will probably be general sympathy with the Bishop's intentions. There was touching force in his appeal to the words of St. Paul, as rebuking the assertors of unqualified liberty, while clenching the lesson equally to the upholders of very rigid uniformity—"Came the Word of God unto you alone?" (1 Cor. xiv. 36), and "We have no such custom, neither the Churches of God" (1 Cor. xi. 16).

It is nearly a year now since the cause of Christianity in Japan lost an earnest and wise friend in England, the Rev. Dr. Edward William Sytle; but those who loved him, and knew his worth, are but beginning to realize the void his death has made. Some twelve years ago Dr. Sytle occupied a post in Japan which, in the special circumstances of the thought of the country, was one of no small responsibility. As Professor of Philosophy in the University of Tokiyô, he came into the most intimate possible contact with the in-rushing tide of materialistic doctrine, which was supposed by the Japanese youth to be the very latest and surest word of Science. Their notion was that Evolution was an entirely new key to all the phenomena of the Universe, including, of course, those of man's mental and moral being. The "discovery" of it had made, they thought, for all minds of light and leading, a clean sweep of both Metaphysics and Theology. The religion of Jesus Christ was manifestly in no better case than their own old discarded Shintoism; nay, even in worse, for it was possible for subtle brains to find in Shintoism a sort of refined expression of Positivistic principle, the admiration of that Nature and of that Humanity which are all that are left to the rational spirit to admire when the belief in supersensual things can find no place. In the face of all this, Dr. Sytle brought all the resources of an acute intelligence long disciplined in the school of Christ to combat what, of course, he looked upon as soul-destroying fallacies. His gifts of person, his warm and sympathetic heart, and, withal, the *ἐπιεικεία* which characterized him, were a powerful influence in winning and even commanding attention to that which he valued and lived for—the Truth as it only is in Jesus. In his last few years, which he passed



in his native country, such physical strength as remained to him in weakness he expended in prayerful effort for the Japanese mission-field.

One cannot but wonder what the educated Japanese think of the unseemly personalities that disfigure, from time to time, the pages of the English newspapers published at Yokohama. The editors of the *Japan Mail* and the *Japan Gazette* have been painfully at variance of late. According to the former, the latter is a "local dotard," whilst the latter accuses the former of "audacity and impertinence," of descending to "gutter journalism," and such-like. It might have been hoped that the proprieties would be safe in the hands of gentlemen, one of whom (we believe) has held the Queen's commission, and the other was once a Christian missionary. Wrangles of an unpleasant description in the foreign press are, unhappily, no new thing; and this is all the more strange, considering the large amount of spirit and journalistic ability with which that press is, upon the whole, conducted.

The foreign community in Yokohama has the eyes of all Japan directed upon it, yet perhaps not altogether realizes fully the extent of its responsibility as called upon to uphold a lofty pattern of conduct. The things upon the surface inevitably strike the beholder most strongly, and upon the surface Yokohama society appears but little grave or considerate. The Japanese servants, who minister so nimbly to the comfort and the luxury of their masters, are not, indeed, unkindly treated, but they are, it is to be feared, dealt with somewhat cynically *de haut en bas*; and our countrymen are too apt to judge the entire Japanese people by the somewhat feeble and debased tone prevailing among the particular class of persons who have been content to do the menial work at the open ports. This leads to a temper of resentment, which spreads widely through the country, and brings along with detestation of men and women a hatred of Western ideals such as threatens to have a hard struggle yet for mastery over the strong movement towards the realization of the Western type of "civilization," which has been the bequest of the Revolution. Whether or not the recent assailant of the Czarewitch was a member or agent of the fanatical body called the *Soshi*, certain it is that those extremists have now to be reckoned with as a distinct factor in political life, and a troublesome one to boot. Certain it is, moreover, that the *Soshi*, however numerous, do not include in their ranks all who are at heart in sympathy with them.

As to the Yokohama press, justice, perhaps, demands a few words of acknowledgment of its more generous attitude during recent years than formerly towards the Japanese people. And as to Yokohama society, it is far from right to represent it (as is sometimes done) as merely amusement-loving or frivolous. In such a country as Japan (viewed physically) human life is necessarily spent more in evidence than under our own clouds. But Yokohama has its trials, of which the turns of the wheel of worldly fortune are one of the most characteristic, the sorrows known to so many of financial storm and stress. Who could, a few years back, have expected ever to see the eminent house of Adamson, Bell & Co. figuring in the Bankruptcy Court? Yet it needs only a slight experience of the Treaty ports to teach one to be surprised at nothing of this sort. There are many ups and downs, and many ups again after downs. Living together in a distant region, where there is a common liability to disaster, teaches people to be wondrous kind. Hence those traits of comradeship that form a noble feature of such a community as Yokohama, a brotherly charity that runs deeper than any outside appearances, and constitutes at least a beginning of or basis for true Christian discipleship.

C. J. C.

## THE MISSION-FIELD.

## WEST AFRICA.



HE Bishop of Sierra Leone, accompanied by the Rev. W. J. Humphrey, visited Port Lokkoh and Mukori in May, and Sherbro in June. Three candidates were confirmed at Port Lokkoh, where the Rev. S. Taylor, B.A., the Native clergyman who laboured at this station before and after his ordination in 1883, but for the past two years has been at Sierra Leone assisting at Fourah Bay College, is now in charge during the Rev. J. A. Alley's furlough. At Sherbro there has been no ordained pastor since the Rev. G. G. M. Nicol's death in 1888. The Bishop confirmed forty-two candidates at Bonthe. The journey to and from Sherbro was a trying one, and the Bishop suffered after it from fever, but he was quite well at the date of the last despatches in July, as also were the European missionaries, though Canon Taylor Smith had had slight attacks of fever.

Particulars have been received of the much-lamented death of the Rev. J. A. Robinson. A statement which bears the signature of Mr. G. Wilmot Brooke and Miss A. Griffin, informs us that Mr. Robinson suffered from fever in March. After the arrival of Mr. Brooke and the reinforcing party on May 15th, a decided improvement appeared in his state of health, but symptoms of overstrain recurred in June consequent on the visit of a mallam from Kano to Lokoja. The account proceeds:—

About the 1st of June, however, a new and self-imposed task began to overtax his still very feeble strength. A learned Native "mallam" from the city of Kano, well versed in Hausa literature, appeared in Lokoja, and was found to know by heart two important religious poems in Hausa, which were found to be full of the ethical ideas and words which we found so very difficult to discover from ordinary Natives. The immense importance of these documents in helping him with his Scripture translations, so impressed Mr. Robinson that he arranged to be relieved of all other work, to enable him to devote some five hours daily to working with the "mallam." On June 11th the "mallam" left, and on that night Mr. Robinson showed symptoms of very great overstrain, causing both him and us some anxiety. The next morning he went to the school to examine the children in Scripture, without, as we afterwards discovered, having taken any food.

It was not till some two hours later that he took his meal, in the midst of which he was seized with violent sickness, his temperature rose at once to 104·5 with slight delirium. He calmed as soon as Mr. Brooke arrived, but as the violence of the attack, and his low condition when it began, caused us great anxiety, he was at once conveyed

up the hill to the hospital, the R.N. constabulary kindly supplying a hammock and bearers.

He seemed greatly cheered at getting up the hill, and being now quite calm, spoke with great gratitude again and again of Miss Griffin's skill as a nurse, and of the completeness of the medical supplies with which Dr. Battersby had presented the hospital, so that throughout we had everything that we could possibly want.

By the third day, June 15th, the symptoms of "blackwater" fever, which had been present, had either disappeared or were much better, and we began to hope for a safe recovery, but were disappointed. . . . The sickness, the loss of appetite, the sleeplessness, and consequent nervous irritation, which we naturally regarded as the lingering traces of the feverish attack, were in reality to be attributed to the invasion of acute meningitis.

On the night of the 25th, all the Europeans being totally exhausted, Mr. Joshua Williams, to whom Mr. Robinson was deeply attached, and in whom he put great confidence, offered to watch through the night, in company with a very efficient man, lent for the occasion by Major Ewart, of the R.N. constabulary. Towards evening Mr. Robinson became much calmer and more connected in speech, and very gentle in manner—ominous signs

in such a case. A boy therefore was placed to sleep at the foot of his bed, to dart across to Mr. Brooke's room in case of symptoms of collapse. At 11.10 p.m., just as Mr. Williams had given him a spoonful of "Brand," Mr. Robinson awoke and said, "Hold on," then added, "God be praised." "Amen, to God be the glory," replied Mr.

Williams, and seeing a change come over his face, he signed to the boy, and in a minute Mr. Brooke had come in, and in a moment more Miss Griffin, just as Mr. Robinson, without any struggle, or sign of pain or distress, gently breathed his last, so gently that it was impossible to fix the exact minute.

The funeral took place on the following day, June 26th. Mr. Wilmot Brooke, in a private letter to Mrs. Robinson, says:—

The funeral, which took place next day, June 26th, was a very impressive one. We put on once more his Native robes in which he had just finished his work when he was taken ill, only I took away the pen which he had been using, and put a palm-branch in his hand instead. A great palm-branch also covered the coffin. Major Ewart, the Governor of Lokoja, and myself, had chosen a Protestant cemetery in the morning, alongside that of the Roman Fathers, and the soldiers had cleared it and made everything ready. Late in the afternoon the Christians and their people, to the number of about sixty or eighty, came up the hill, also a deputation of Muslims sent by the Muslim governor, and we slowly descended the mountain track that leads down the spur on which this house is built, to the old Preparandi buildings, a path he made himself last

year to facilitate the transference of the hospital outfit. At the Preparandi we found all the white men, officers, traders, and Roman Fathers, with all their people, about 200 more. The battalion was drawn up, and a gun-carriage had been arranged, drawn by the soldiers, to which we transferred the coffin, and then went on slowly down the wide road to the cemetery, about three-quarters of a mile off. On the way great numbers joined the procession from the town—there must have been over 400 in all, such a number of all sections has never been seen before. On reaching the cemetery some English officers took the coffin and carried it to its place, near the grave of a young naval lieutenant who died some years ago. I read the service as well as I could at the grave. The different sections of the crowd then dispersed by different roads.

#### EASTERN EQUATORIAL AFRICA.

The Rev. John E. Hine, of the Universities' Mission, has kindly sent the following particulars of the death of the Rev. G. H. V. Greaves. The letter is dated Zanzibar, Sunday, July 12th:—

You will have already heard the sad news of the death of Mr. Greaves, just one month after his landing in Zanzibar. He was brought here last Sunday morning, Mr. Ashe having sent him across from the mainland, that he might have such nursing and attention as we might be able to give him. He was very ill with dysentery on his arrival, and has been attended all along by Dr. Charlesworth. Everything that could be done for him was done, but he never seemed to rally. Early on Saturday he became worse, and evidently the end was not far off. I gave him the Holy Communion on Saturday morning. About midday symptoms of collapse appeared and we thought he was dying, but he lived on till 1.30 this (Sunday) morning, gradually passing away very quietly

and peacefully to his rest. He did not seem to suffer much these last few days, extreme prostration being his chief symptom. He was quite conscious almost to the last. He asked me to let him know when there was no hope, saying, "It will be no shock to me to hear it."

All Saturday the nurse (Miss Caffin), and Miss Dean Pitt or myself were with him, and he liked us to read verses of Holy Scripture and hymns. I read "Rock of Ages" to him, and he said, "Ah! that is nice," and then repeated to himself some hymns, the last line of which was, "Jesus, if I ever loved Thee, I love Thee now."

The Rev. S. Weigate received his last instructions and said the Commendatory Prayers over him. He asked to have St. John iii. 16 as the inscrip-

tion to be written in Swahili on his tomb.

We buried him this morning in our quiet cemetery at Zawani. The first part of the service was said in the great Zanzibar Church; I read it in Swahili, many Native Christians being present. Our boys sang "Brother now thy toils are over" ("Nongu kagi gimakwisha") before we took him across the creek to the beautiful place where our dead are laid. There Mr. Weigate met us with the Kiungani choir, and

said the concluding part of the service, finishing with the hymn, "Isa yu hayi! Bassi sasa, Hatutaogopa Kufu" (i.e. "Jesus lives! no longer now Can thy terrors, death, appal us"). The grave was dug early this morning and a few flowers scattered in it. He lies next to Miss Townsend, one of the ladies of our Mission who died only a few weeks ago, and close to old Susi, Livingstone's old servant, who died also not long since.

A mail from Uganda came in on August 13th. The letters were all for Bishop Tucker, who has kindly given us the subjoined extracts. Mr. Walker writes:—

*Namilembe, Buganda,*

*March 9th, 1891.*

Just lately we have sold 4000 Luganda reading-sheets and about 200 Swahili New Testaments, as well as other books. The demand is very great for the New Testament, but Ezekiel and Jeremiah are not much cared for because they are not understood. Could you have sent up of the Luganda reading-sheets, 10,000 copies; of St. Matthew in Luganda, 3000 copies; of the Prayer-book in Luganda, 3000 copies? I should like to ask for more, but the above will make 22½ loads. We do not intend to charge the actual cost price here in Buganda

Mr. Pilkington writes on the same date:—

The other day the first instalment—only 100 or so—of the Luganda St. Matthew, which had been printed in England, arrived at last. We are naturally extremely anxious to get anything that we can manage to get translated, printed and sent back without loss of time. I have begun the attempt at a grammar which you recommended me to make, and in another month I expect to have ready what would (I think I can say, though of course it would have many faults and deficiencies) be a great help to new men coming out. I have got Natives to translate from Swahili (making use both of the Bible and of the "Picture Bible" in Swahili) a good many Old Testament stories; these are meant especially for teaching children, although, while we are without an Old Testament in Luganda, they would be also generally useful. Henry Duta and I have also begun and nearly done half of the Acts. In another month I hope this will be finished too. I believe we could dispose of 2000 at least of any

necessarily, but so near to this that there should be no great loss on the books. For a Swahili New Testament we have charged the people 1000 shells, and these we have sold for 3s. 6d. The book in England is sold for 2s. and weighs one pound. There must, therefore, be a small loss on each book, but it is only a small one. On the Luganda reading-sheets we have made a little profit, as we sell each for thirty shells.

The French priests are here in great numbers and are very active. Surely many people in England who cannot come to help us themselves would like to help on the work by sending the Word of God here in its written form.

small book in Luganda at cost price. The books which have hitherto come have quite failed to satisfy the demand. We ought to aim at having the books as small and light as is consistent with good printing and binding, both in order to save cost in carriage and because the Waganda are far readier to buy a neat book and one which they can easily carry about with them, than anything large or clumsy. If you could see the eagerness of this people for books (I am glad to think you did see something of it), how they swarmed round us day and night while the books lasted and after they were all gone, and would not believe that there were no more New Testaments or St. Matthews or reading-sheets to be had, you would be as anxious as we are to see them satisfied at last. Even the Roman Catholics buy our books. Even the sending out of more missionaries is, to my mind, at present scarcely so important. With native books so many here are already capable of teaching a good deal.

Mr. Baskerville, in a letter dated as late as April 5th, mentions that the Mohammedan foe had reappeared in the north, but had retreated before a force of Baganda sent by Captain Lugard.

Mr. F. C. Smith writes the following most encouraging letter from Busoga, or Usoga, the country east of Uganda, where Bishop Hannington was killed :—

*Wakoli, Busoga, April 19th, 1891.*

You will be glad to hear that these people *want* to learn, but as yet we are quiescent, and my attention is engaged in the language and getting our site in order. One very encouraging fact is that we have one of the chief's own boys, who sleeps with the Waganda. He is stamped with earnestness and says Wakoli (chief) shall not stop him, for he will hide himself, or if he (the chief) drives away the teachers he must also be driven away. This latter remark came out probably after one afternoon when I took Kazinja and went to see Wakoli about some restrictions he had made by message in the morning; he then told me angrily that "the Waganda might go, they were to go, what were they here for?" His great fear is that his people will be divided against him as they have been in Uganda, and so the position is a difficult one; but once he is really satisfied and there is permission given to the people to learn, they will be not only blessed, but a blessing, for I am gaining a better opinion of these people than of their prouder and indolent neighbours. Every one meets me with a bright greeting; and I hope whoever may come here may find a field more than ready for the seed.

One other fact I may tell you of a young man who came down with us and carried a load, and asked if he might stay with me; to this I consented, and I find him an excellent fellow, and, as I think, a real Christian. He reads very well and is a *M'soga*, having been taken away as a child from his country; so even in this brief letter I think I can show causes for thankfulness to God.

*Busoga, April 21st, 1891.*

I fancy I wrote to you once before about a chief with a very nice-looking

countenance who is living about fifteen miles from here; but if I did not, he wishes to be taught, and so twice I have sent a teacher who has slept at his place for one or two nights, and he is quickly learning to read. Then, again, there is a young man of perhaps twenty-five years of age who came down from Uganda with Wakoli years ago; he went to the coast with "Samwili" and learnt a little down there. He lives a long way off from here, but he has twice come to me for the little leaflets (those you brought up), and is now teaching two Wasoga children. The boy referred to in my other letter is now afraid to go home, for when he last went his father said, as he had begun to read, if he came back again he would kill him. This is no mere threat they assure me, so his home is henceforth with us, for he will not go back again.

We have a piece of very pretty, good, healthy ground and near plenty of water. This he (the Wakoli) gave me last Saturday, and sent his chief man to show me the boundaries clearly. Upon this he built me a good house, and it is exactly the same as the Natives themselves live in. Near to this I have had permission to use a blank piece of ground, and have myself had built upon it a good kitchen, a good "summer-house," deliciously cool for sitting in in the daytime, and now I am putting up a good house for breeding fowls, so that eggs and agreeable meat may be at hand. You must understand the Wakoli gave us willingly the bare site for the houses when I came with Gordon, but no plots; now we have both; and now we only want workers to come up with all speed and go on with the work that God so plainly promises to bless.

We deeply regret to announce the receipt of a telegram from Mombasa on August 20th, "Miss Fitch at rest, seventeenth."

#### CEYLON.

We learn from Ceylon that the Rev. L. G. P. Liesching was instrumental in saving the life of a Singhalese child about three months ago at the risk of his own life. The child had fallen into a well with about thirty feet of water, the surface

of which was about five or six feet from the mouth. Mr. Liesching jumped into the well and lifted up the child so that it could be reached by the bystanders. He then sank three times, and on rising to the surface for the third time he was able to grasp a small cord which was thrown down. By means of this he managed to keep his head above water till a stronger rope was procured, and he was rescued in a very exhausted condition.

#### MID CHINA.

Miss Gertrude Smith has returned home on furlough. Her place at the Ningpo Girls' School is being filled by Miss B. Bullock. The Rev. G. W. and Mrs. Coultas, of Hangchow, are expected to arrive in England before this number is published, Mrs. Coultas having been ordered home on medical certificate.

A vivid picture of the recent perils and alarms in China is supplied by the following letters from the Rev. A. Elwin:—

*Hang-chow, June 22nd, 1891.*

The telegrams have informed you of the state of alarm the foreign residents in China have been in during the past three or four weeks. But Hang-chow was so quiet a fortnight ago that I started for Chuchoe at the time I had arranged without much misgiving. June 18th, a special messenger reached me at the city of Chuchoe, urging my immediate return to Hang-chow. I started at once, and in twenty-four hours reached home. I had only been away one week, but what a difference I found. Everybody in a state of great alarm. Anonymous placards had announced that on the 16th of the fifth moon, that is (June 22nd) to-day, all the foreign houses were to be burned, and the foreigners turned out of the city. I found everywhere the greatest excitement. From sunset to sunrise all the foreigners' houses guarded by soldiers. After dark we were alarmed by shouts of "Burn the houses of the foreign devils," &c., &c., accompanied by dreadful threats as to what was to happen to the said foreign devils. Bishop Moule kept the authorities fully informed of all that went on, and I must say nothing could have exceeded the kindness that has been shown us. Not only has there been the nightly guard, but officers especially appointed have visited the guards throughout the night, to see that all were on the watch, while all night bands of soldiers patrolled the city, both within the walls and out, to see that all was quiet. On Saturday, Bishop Moule, at an interview with the general commanding the troops, was assured that the authorities had 3000 soldiers to fall back upon in case of difficulties. To-day, Monday, the day appointed for the outbreak, all precautions were redoubled. All

the missionaries (we have no other foreigners here) were asked not to show themselves in the streets. About 9 a.m. I was visited by a mandarin, accompanied by more than twenty soldiers with drawn swords. He said he had been sent to see that all was quiet. He sat and chatted and drank tea for half an hour in a most friendly manner, while the soldiers wandered over the garden, looked in at the windows at the ladies, and drank tea in the kitchen also in a most friendly manner. During the past few days reports of every kind have been flying about, and every bad thing that could be said against us has been said. All the stories about taking out children's eyes and hearts, and making them into medicine, have been especially to the fore. The Hospital has been our great anxiety, but a strong force of soldiers on guard all day has effectually overawed any evil-doers. Yesterday the Bishop received two telegrams—one from the Consul at Ningpo, saying he had wired to the Governor to take every precaution to protect the foreign residents; the other from the chief of the police at Shanghai, asking if we were in real danger. Now the 16th is drawing to a close, the sun has already set, and no house has been destroyed, no missionary has been injured, we are all in peace. Will you not at your next Thursday meeting join with us in singing, "Praise God from Whom all blessings flow"? I need not describe the consultations we have had, as to our duty at this time. Ought we to fly? Ought the ladies and children to be sent away, as was done at Loochow, Nankin, and other places? We decided to look up to "Our Refuge and Strength," and remain where we were. From our house it takes about two

minutes to reach Bishop Moule's, four to reach Miss Vaughan's and Mr. Coultas', and six to reach the Hospital. All our houses are situated in very nearly the centre of the city. In the event of the mob overpowering the soldiers, or the soldiers joining the mob, as they have done in several places, our escape in these narrow Hang-chow streets would be almost impossible. I ought to mention that the danger is not over. To-morrow and Wednesday we are cautioned to be very careful. To-day there should have been a grand procession in honour of one of the idols. This procession was forbidden. Wednesday next is this idol's birthday, when thousands and thousands generally come into the city to do it honour. This year the theatrical performance in honour of the idol is forbidden, and there are stringent rules as to when incense may be offered in the temple. We shall be truly thankful when this state of siege comes to an end. If you have never been in similar circumstances it is difficult for you to know what our feelings are. I take it for granted you have heard of the riots in other places, and the murder of two foreigners at Wu-sueh.

10.30 p.m.

I have just made our servant take tea to the guard outside our gate. To-night there are ten men, all armed with rifles and swords. They were very thankful for the tea, as it is very, very hot.

The *Times* prints the following satisfactory proclamation of the Emperor of China regarding the recent anti-foreign agitation :—

Our Council of Ministers has memorialized us in regard to the outrages on missionaries that have occurred in various provinces of the Empire, asking us to issue stringent instructions to the Governor-General and Governors to lose no time in devising means for the settlement of such cases. It is represented to us that in the month of May the premises of the Catholic missionaries at Wu-Hu, in the province of Ar-Hei, were set fire to and destroyed by a mob of outlaws, and that at Tan-Yang-Huew, in the province of Kiang-Sin, and at Wu-Sueh, in the province of Hu-pek, similar outrages have been committed on missionary establishments there.

It has become necessary, therefore, that the miscreants who have perpe-

*Tuesday, June 23rd.*

I add one word before the mail closes, to say that we passed a quiet night. Our houses were all guarded, as usual, the guard at the Hospital being increased to one hundred men.

*June 30th.*

I am thankful to say the people continue quiet. The soldiers still visit us every night and the Mandarins are still uneasy, but we do not think there is any special danger now. The trying time will be during the examination time in September. It so happens that it falls this year,—once in three years you remember. Thirteen or fourteen thousand students will all be examined at the same time. We have been asked to be very quiet at that time, not to distribute tracts or preach in public. The actual examination lasts from September 10th to 20th, but, of course, the crowds begin to collect days before and stay days after. It is calculated that for each student there are at least three or four other people who come as servants, traders, &c., &c. Many of these people are anything but desirable neighbours. Those in authority at Shanghai seem to think the danger far from over. If, as many suppose, it is part of a great political movement, the outlook is dark indeed. We heard yesterday of another China Inland Mission house that had been burned. At Shaohying and Ningpo the people seem to have been very quiet.

trated these outrages should be apprehended, and that severe and decided measures should be taken forthwith to prevent the continuance of such outrages. The propagation of the Christian religion by foreign missionaries is protected by treaty and by Imperial edicts issued from time to time to the provincial authorities for the protection of such missionaries, and for years past the relations which have existed between the Chinese and the foreign missionaries have been those of peace and goodwill. How, then, comes it that several missionary establishments have been burned and destroyed, and all at about the same time? It is indeed strange, nay, even incredible. It is evident that among the perpetrators of these outrages there have been some in-

fluential miscreants whose object it has been to plan and to fan an uneasy and discontented feeling among the Chinese people by the circulation of false and alarming rumours, so that they might take advantage of the agitation and excitement thereby created to rob and to plunder, and so that peaceable and law-abiding persons might be incited and led to join them, resulting in a tremendous uprising. If strenuous action be not taken to punish these miscreants, how shall the majesty and dignity of the law be maintained and peace and quiet be secured?

We therefore command the Governors and Lieutenant-Governors Liang, Kiang, Hu-Kwang, Kiang-Su, Au-Hui, and Hu-Pek that they do without delay issue such orders to the civil and military officials under their respective jurisdiction as may cause the arrest of the leaders of the said riots, their trial, and the infliction of capital punishment upon them as a warning and example to others in future. Christian doctrine has for its object the teaching of men to be good citizens and subjects of China and amenable to the local authorities. Such being the case, peace and harmony should reign among the Chinese people and the missionaries. As, however, the reckless fellows who fabricate stories that have no foundation in fact, for the sole purpose of creating discord, are not a few and are to be found everywhere, we hereby command our Tartar Generals, our

Governor-Generals, and Governors to issue proclamations warning the people against listening to idle rumours and false reports; and should any person or persons secretly post placards containing false rumours, with the object of misleading the minds of the people, we command that strenuous steps be taken to cause the arrest of such person or persons, and that severe punishment be afterwards meted out to the culprits.

The local authorities must understand that it is their duty to protect the lives and property of foreign merchants and missionaries from the violence of evilly-disposed persons. Should it so happen that the measures taken to that end have been insufficient for the purpose, and that trouble has arisen in consequence, we hereby command that the names of the officers responsible for those measures be reported to us for degradation.

As regards such missionary cases as are still pending, our Tartar Generals, Governor-Generals, and Governors shall take the necessary steps to bring about the speedy settlement of the same, paying no heed to the representations of subordinates that such cases are difficult of settlement, such representations being made with the sole object of causing delays and hindering the administration of justice. This decree should be universally promulgated for the information of the Chinese people.

#### JAPAN.

The Rev. A. B. Hutchinson sends us the following interesting account of the opening of the church at Fukuyama, at which Canon Tristram, of Durham, and his daughter, Miss Katharine Tristram, of Osaka, were present:—

Another step in advance has been taken in this district by the opening and solemn dedication of our new church by the Bishop on the last day of May, the first Sunday after Trinity. It was also a great pleasure to have with us on that occasion so earnest and loyal a member of the Society and Committee as Canon Tristram, who, with Miss Tristram, spent some ten days in visiting the Mission here and at Kumamoto. The people were too busy with their wheat harvest to assemble and welcome the guests as they would have done at a more leisureable season. The Canon was convinced that nothing could make the church here as it appeared on Saturday

presentable for Sunday; but I knew my people and they did not disappoint me. We have worked in thorough harmony, and I have done nothing without consulting them, and the consequence was that they sat up till 3 a.m. on Sunday getting everything into order.

At 10 a.m. we entered a well-arranged and completely furnished church, with a full congregation. Mr. Hind most kindly lent and played his harmonium; Mrs. Goodall was present with her pupils, the majority of whom belong to this district; our catechists from Saga and Oyamada, and a few Christians from the latter place as well as from Kuchinohara, Onodani and Oguma,



bringing offerings of great value, when we consider the poverty of the donors, and testifying to the unity of spirit and real brotherly feeling existing in the district amongst our people; and many brethren in Christ from the Methodist and Congregational local churches, besides a fair sprinkling of outsiders from the Ken Cho, the schools, and newspaper offices: these altogether made up a most interesting congregation, full of hope and promise for the future. At the request of the Bishop, who, after the solemn service of dedication, confirmed some fifteen candidates, I preached the first sermon in the new church, taking the subject suggested by the text which the Bishop

gave for inscription on the foundation-stone, viz. Haggai ii. 9, "Peace." Peace given by God in Christ to all believers. Peace with God, with self, with men and circumstances—and witnessed to by the services of the Church, baptism, prayers, praise and intercession, the preaching of the Word, and Holy Communion. God grant that many may find true peace through the ministrations that shall centre around and go forth from this new building! Will not many join in their praying? Besides visitors, sixty of our own people joined us in the Lord's Supper, most of them for the first time in a properly appointed place of worship.

#### NORTH-WEST AMERICA.

Archdeacon Winter reports the death by starvation of four Indian children at York Factory in May. No deer had been procurable during the spring. At the time of writing, however, geese and ducks were being killed, and the supply of food was consequently improving. An epidemic of dysentery, and the scarcity of provisions, had necessitated the closing of the school in March.

The Rev. J. Lofthouse, writing from Fort Churchill on April 1st, reports that very few Eskimos had visited that place during the winter, but that a few had come in for a few days before writing. With these he had had a most encouraging time.

The Rev. J. W. Ellington, from the Upper Youcon, has reached England after a sojourn for some time at San Francisco. We regret to say that his state of health, consequent upon a sunstroke in 1887, still gives cause for anxiety.

#### NORTH PACIFIC.

The Bishop of Caledonia has appointed the Rev. W. H. Collison, of Kincolith, as Archdeacon.

The epidemic of "*la grippe*" has severely visited this Mission. The Bishop reports that at Massett he found the whole population suffering from, or recovering from this malady. Mr. and Mrs. Keen were nearly worn out. Mrs. Hall, of Alert Bay, has suffered severely. Metlakahtla had not escaped. The Bishop writes:—

This dreadful scourge came to us here from Alert Bay. Hardly anybody here escaped. The doctor had gone to Victoria for his examination, which he passed. Mr. Gurd went to one of the canneries to take the spiritual oversight for the summer. Mrs. Ridley became more seriously ill than I have

ever seen her. She has quite recovered. I had it at the same time, and because of the utter prostration of the Indians I had to crawl round as best I could to minister to their wants. I got better without going to bed, but I have not been well since, and now feel unfit for any work.

The Rev. F. L. Stephenson, of Kitkatla, has been seriously ill, but has recovered. All his people, who were seal-hunting, had *la grippe* on an island in mid-ocean. Dr. Ardagh and Miss Dickinson went to Mr. Stephenson's rescue and brought him to Metlakahtla.

The Rev. R. W. Gurd, of Metlakahtla, has volunteered to start the new Mission in the Indian villages previously referred to. He will go alone first and superintend the erection of a building to be used as schoolroom and dwelling-house.

## NOTES ON OTHER MISSIONS.



THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL, in making its annual grants, has voted 2000*l.* and 5000*l.* respectively towards the endowment of two proposed new bishoprics in India, Lucknow and Tinnevely, both of which are spoken of in the *Mission Field* as "urgently required." Among the Missions to which increased grants are allotted, to strengthen or extend them, are those to the Telugus, Madagascar, Karnaúl in the Diocese of Lahore, Ahmednagar (Bombay), Ladysmith (Maritzburg, S. Africa), Borneo, and Bishop's College, Calcutta. The Society's income was greatly enlarged last year, partly by legacies.

The Rev. H. J. Foss, of the S.P.G. Mission at Kobé, Japan, tells in the *Mission Field* how that the first convert of the Mission, baptized at the age of seventy, desired to have fifteen Christians round him before he died. Now there are more than forty, besides catechumens, in whose conversion he has been largely instrumental.

The S.P.G. is able to record with thankfulness large accessions in the Telugu country. At Kurnool one missionary, the Rev. H. G. Downes, in a district whose area is more than 2500 square miles, has had nearly a thousand persons coming forward for instruction within the past six months. In Madagascar also, "there are wonderful openings for the Church in all directions."

The American Baptist missionaries have shared with the S.P.G. the harvest in the Telugu country. With perhaps less caution than the S.P.G. missionary, two of the Americans baptized, at two stations, within two months, 2796 persons, besides 1671 up to the end of last year.

This year's Report of the CAMBRIDGE MISSION TO DELHI has reached us. The letters from Delhi show an excellent spirit with regard to the work, a true love of souls, and are written in a clear and attractive style. Mr. Lefroy describes graphically a series of public controversies, arising out of his bazaar-preaching, which he has held in a mosque, his adversaries being maulvis of respectable, though not the highest position. These discussions were attended by an audience which finally reached over a thousand Mohammedans, some of whom wanted a more combative display; but the majority listened with reverent attention to the arguments on Sin, the Path of Salvation, the Person of Christ, the Miracles of Christ and of Mohammed. The presiding Mohammedan, in a scene very vividly sketched, showed how the arguments had shaken him. Much stir has been caused in the city by these meetings.

The new College buildings, designed, we are pleased to see, on thoroughly Native lines, are approaching completion, the estimated cost being Rs. 55,000. The Principal, Mr. Allnutt, makes a strong plea for the employment of Christian masters only for Mission schools, even if a higher salary has to be paid. He adopts a plan which has the effect of stimulating the Native teachers to pass higher examinations, and not to be content with being only just ahead of their classes. As a sign of progress he mentions that the managers of an Anglo-Arabic Mohammedan school have, simply to avoid *Sunni* and *Shiah* rivalry, determined to appoint a Christian head-master, with leave to use his Christian influence as he likes. Mr. Allnutt also edits *The True Light*, a periodical intended for circulation among the Natives, which has had a partial success. School-work also flourishes, and some of the missionaries find a congenial field in village preaching. A strong appeal is made for four more men to take up various departments. Amongst the contributors to the College Building Fund the name of our friend Kanwar Harnám Singh, C.I.E., appears.

We regret much to notice the death of the Rev. R. R. Winter, for many years the leading S.P.G. missionary at Delhi. Mrs. Winter, who died a few years ago, was a daughter of the late Rev. T. Sandys, C.M.S. missionary at Calcutta.

The recent expeditions to Mashonaland have not escaped the notice of Christians in South Africa. We learn from the *Mission Field* (S.P.G.) that Canon Balfour is at Fort Salisbury, though of his two colleagues one

has died, and the other returned. The Bishop of Bloemfontein is on his way to the new colony, relying upon a grant from the S.P.G., taking with him a staff of clergy, medical men, laymen, nurses, and native helpers. One of the latter, we are interested to learn, was with Dr. Livingstone. The greatest difficulty for the present is in transport. The American Board (A.B.C.F.M.), as we learn from the *Missionary Herald*, are also in correspondence with the London Missionary Society and other bodies with a view to the occupation of the land. Besides these the Wesleyan Missionary Society, at the invitation of Mr. Cecil Rhodes, the Cape Premier, has sent out Mr. Shimmin, who is accompanied on his journey by another missionary from the Transvaal.

The UNIVERSITIES' MISSION TO CENTRAL AFRICA has lost a devoted worker in Miss Mary Townshend, who had been in the Mission since 1883 as a nurse. Another, and in his own way a very useful, member of the Mission has also passed away—Livingstone's old servant, David Susi, who, with Chumah, brought down to the coast his master's body, with his papers and books. Of late years, under Bishops Steere and Smythies successively, Susi has been a sort of caravan leader to the Mission on journeys inland. In this capacity his services have been invaluable.

The diocese of Bishop Corfe has been extended so as to include Manchuria as well as the Corea. The Mission station at Seoul, the capital of Corea, is now open, and the work of Dr. Landis, the medical missionary at Chemulpo, is described as most energetic. The poetically named organ of the Mission, *The Morning Calm*, reprints from our columns Archdeacon Moule's poem on Bishop French.

The Bishop of Honduras, who recently left Jamaica with his family for his diocese, was wrecked on the way. They had to spend five days on an exposed sandy island before they could be rescued. The Bishop writes very cheerfully about his hardships. No lives were lost, but such of his property as was on board is gone. We are sorry to hear later news of the death of the Bishop.

The BRITISH AND FOREIGN BIBLE SOCIETY'S *Reporter* publishes a survey of the year's work. Nearly four million copies of the Scriptures, in whole or in part, have been circulated, an increase of 130,000 over the previous year. The income of the Society has also slightly increased, the most satisfactory item being that of Free Contributions, which have been 2000*l.* more than the preceding year. The actual figures are:—101,177*l.* received for Scriptures sold, 115,845*l.* Free Income, making 217,148*l.*, as against an expenditure of 231,583*l.*, thus leaving a deficit of 14,434*l.* Last year the deficit was 15,488*l.* Four new versions have been issued, bringing the total up to nearly three hundred. Besides translational work the Society supports 330 Bible-women in Eastern zenanas, and employs 600 colporteurs at 230 centres. The all but unanimous testimony from the different agencies is to advance, in India most of all. The result of the Shanghai Conference is naturally dwelt upon with thankfulness.

The LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS, against the conduct of whose work in Jerusalem charges had been brought by Bishop Blyth and the head of the new Presbyterian Mission, has found an independent advocate in Mr. E. A. Sterns. This gentleman gives a direct denial to the charges made, showing that the Society has all the needed linguistic power on its staff; and, turning the tables on the second assailant, shows that the plans of the Society are of far more practical utility than his.

The Jews' Society has been welcomed by Dean Maclure to Manchester Cathedral. Three hundred and fifty Jews responded to the Dean's invitation to a service, at which the sermon was preached by the Rev. Prof. Stanley Leathes.

The foundation-stones of a new girls' school at Jerusalem, under the auspices of the Jews' Society, were laid on May 23rd by Mrs. Blyth and Mrs. Dickson, wife of the English Consul. The Rev. J. Zeller, of the C.M.S., addressed the assembly.

The ZENANA BIBLE AND MEDICAL MISSION, still known to many as the I.F.N.S.,

has issued its Report for 1890. In brief its statistics are:— European agents, 69; Native helpers, 193; zenanas visited, 2119; schools, 73, with 2630 scholars; in the two hospitals at Benares and Lucknow, 326 in- and 6963 out-patients, besides 259 attended at home. The Mission chiefly confines its operations to Bombay and the N.-W. Provinces, with single stations in Madras, Orissa, and the Punjab. The principal centres are Bombay, Allahabad, Benares, Faizabad, Patna, Lucknow, and Lahore. The income of the Mission has gone up to 17,450*l.*, an increase of 4396*l.* over the previous year's amount. In addition, Rs. 33,253 (about 2500*l.*) was raised from various sources in India. Progress is reported in nearly every department of the work. There are frequent cordial acknowledgments in its pages of co-operation between its missionaries and the C.M.S.

A statement regarding the progress of the CHINA INLAND MISSION was given at its annual meeting, its "Silver Anniversary." The income for the year was 28,361*l.* The number of members and associates in full connection was 401, besides 79 who were working under the direction of the Mission. Of these 85 arrived in China during the year. In addition to them, 70 more are mentioned as having joined since January 1st. There were 424 baptisms in the year, bringing the total up to 4633, at 93 stations in 14 different provinces. The number of Native helpers has increased, and the medical work developed. Eight workers died during the year, Mrs. Stanley Smith amongst them, whose loss is deeply mourned. The *quasi* Report speaks with much thankfulness of the Shanghai Conference, which 84 of the C.I.M. attended, and of their own conference afterwards. One of the newer recruits of the C.I.M. is the late curate of that ardent friend of Missions, the Rev. H. B. Macartney, of Caulfield, Victoria.

We hear with much regret that the SOUTH AMERICAN MISSIONARY SOCIETY has lost by death Mr. David Couty, Chairman of the Finance Committee, "its devoted friend and counsellor of twenty-six years' standing." The loss is regarded as one of the heaviest the Society has sustained since the death of Col. Allen Gardiner. On the other hand they have just received and accepted a valuable offer of service. The Committee being in great difficulties about the Paraguay Mission, the Rev. W. H. Shimield, Rector of Haddenham, Ely, volunteered his services. He has already done service in South America, and is acquainted with the language and customs. Mr. Shimield sailed on July 1st.

The LONDON MISSIONARY SOCIETY is sounding an advance. "Notwithstanding the adverse balance with which the past year closed," we learn from the Society's *Chronicle*, the Board of Directors have resolved "at once to proceed to provide for the pressing needs which have already been recognized by the Board, and further, without hesitation, to enter upon the enlarged openings for work presented. . . . And that an attempt be made to add one hundred additional missionaries to the Society's staff before the Society's centenary is celebrated in 1895." The estimated cost of the extension is 25,000*l.* per annum.

From Antananarivo comes the joyful tidings of a widespread awakening among the younger Natives of the capital. Hundreds seem to be deciding for Christ. From Isoavina, in the same island of Madagascar, comes an appeal for a leper colony, to which as yet the Directors only have "sympathy" to give. We learn incidentally that in Imerina alone, the central province of the island, the L.M.S. has 900 congregations with nearly a quarter of a million of adherents, and 60,000 scholars in 1000 schools.

This Society lately sustained a severe loss by the death of the Rev. J. Gilmour, the well-known missionary in Mongolia, and author of *Among the Mongols*.

In 1892 the BAPTIST MISSIONARY SOCIETY proposes to celebrate its centenary by raising a special fund of 100,000*l.*, to be devoted to the outfit and expenses of a hundred new missionaries, mainly for the India, China, and Congo Missions.

The BAPTIST MISSIONARY SOCIETY and the "GENERAL BAPTIST" MISSIONARY SOCIETY have now been amalgamated.

Not only the AMERICAN PRESBYTERIAN MISSION, but the missionary staff of the Punjab in general, have great cause to regret the death of the Rev. John Newton

of Lahore. He had laboured for fifty-six years in the Punjab, having begun his work in Ludhiana in 1835, so that he was probably the oldest missionary in India. "Mr. Newton," says the Rev. R. Clark in the *Punjab Mission News*, "was therefore practically the founder of the Missions of the American Board in India, and to him belongs the honour of being the first missionary of any Society or Church, who gave his whole long life to the preaching of the Gospel of Christ to the people of the Punjab." During the whole of his long career he only went on furlough three times, the last occasion being in 1870. Besides evangelization, he was the author of a Punjabi grammar and dictionary, and of several works in Punjabi, Urdu, and Hindi; and he translated the New Testament into Punjabi. He was pre-eminent as a student of the Word of God and a man of prayer. An able preacher, he derived his power from his intimate knowledge of the Word. Of the answers to his prayers, it is interesting to note that all his children became missionaries. Three of his sons and two of his daughters are still alive and labouring in India; and now his grandchildren are coming into the field. "Mr. Newton's large heart," to quote the *Punjab Mission News* again, "could embrace Christians of every Church. . . . It was through him that the invitation came to the Church Missionary Society in 1850, asking them to establish Evangelical Missions of the Church of England in the Punjab. It was through him that the missionaries of the American Board of Missions in 1867 invited the Church Missionary Society to Lahore. It was thus that the intimate relations of the C.M.S. and of their missionaries with the missionaries of the American Board of Missions were commenced, which have now existed for forty years." He died at Murree on July 2nd, at the age of eighty-one.

There is serious, even alarming, news from Mid China. The valley of the Yang-tse-kiang has been the scene of a series of riots and attacks upon Mission stations. At Wusueh, about twenty-five miles from Kin-kiang, the Wesleyan Mission station was burnt down, and Mr. Argent, a young English lay agent, killed, with another Englishman named Green. On June 5th, an emissary of the Kolao-hwei, a wide-spreading anti-foreign secret society, came into the town from Kwangchi, a place about thirty miles off, where all the men of the Mission were, with four infants in a basket, and stopped in front of the Mission, saying he was bringing them "to be made into medicine by the missionaries." At once a large mob collected and began to attack the Mission premises and to set them on fire. Mr. Argent, who was waiting for the arrival of a steamer, rushed up to see the cause of the trouble, and was set upon immediately and cut to pieces. Mr. Green, making haste to his assistance, was also killed after a desperate struggle. Three ladies and four little children were rescued with difficulty, one of the former being severely wounded, and found refuge in the *yamen* of a Chinese customs officer. The mob attacked this for some hours, but were bravely beaten off. Next morning the fugitives escaped to a passing steamer. An American gunboat at Kin-kiang was sent for, and on its arrival the two bodies, shockingly mutilated, were given up, and taken to Hankow for burial.

Since then the important station of the China Inland Mission at Takutang, on the Poyang Lake, which is not far from Kin-Kiang, and a large station of French Lazarists on the same lake, are reported to have been destroyed. On May 13th, the Romish Mission at Wu-hu, and on June 8th, the Jesuit station at Woosieh, were destroyed, and from the latter one priest was reported missing. A later telegram states that the riots have spread as far inland as I-chang. Some reports have even gone so far as to represent the movement as likely to end in another Tai-ping rebellion.

The MORAVIAN MISSION at Leh, in Ladakh on the borders of Thibet, has recently suffered a grievous loss in the deaths of three of its members, Dr. and Mrs. Marx, and the Rev. F. A. Redslob. All the party, one after the other, were attacked by influenza, which had broken out there. Dr. Marx succumbed to pneumonia, which followed the influenza, Mrs. Marx to a premature confinement and Mr. Redslob to the strain which their illness and death brought upon him. Dr. Marx, a former student of the Edinburgh Medical Missionary Society, is spoken of as a young man "of singular devotion and capacity." Mr.

Redslob, a senior missionary, is described as "a simple, noble-minded man whose life was a sermon." The surviving member of the Mission has made his way back to Kashmir. Some of our readers will remember that it was of this Mission that Mrs. Bishop (Miss Isabella Bird) spoke so interestingly at the Moravian Mission's annual meeting in May.

Last year, the seventy-fourth of its existence, the London Association in aid of MORAVIAN MISSIONS raised 7626*l*.

The Moravians in Surinam number 27,350, other Protestant denominations over 9000, and the Romanists 13,000. This large body of converts is controlled by 34 missionaries with their wives, 4 Native missionaries, and 405 other Native helpers. The "Unitas Fratrum" has worked there in times past at great cost of human life from malaria, until Natives were raised up for the work.

It is expected that the four Moravian missionaries for North Nyassaland have by this time reached their destination at Ukukwe, and that the two pioneers for North Queensland have also arrived. The two new Missions of the Brethren at Ramona, California, and in Alaska are so far flourishing. Bishop Bachmann has gone to visit them.

The tiny Report of the MISSION TO LEPROS IN INDIA is able to announce an increase in its ordinary funds of 436*l*. The Secretary, Mr. Wellesley Bailey, has lately returned from an extended tour among the Missions of India and Burmah. He visited thirty-nine different Mission stations. He inspected twenty-four leper centres, most of them under the care of missionaries. This Society places its leper asylums under the charge of resident missionaries, without respect to denomination. Amongst others, those at Alleppey and Tarn Taran are under the supervision of the C.M.S. missionaries.

In all the obituary notices of Bishop French which have appeared in religious publications of every kind, it is pleasing to see how frequently some tie of personal connection or sympathy is brought out. Thus the North African Mission mentions his visit to their station at Tunis. Mrs. Mentor Mott, in *Daughters of Syria*, quotes his letters to show his appreciation and advocacy of the work of the British Syrian Mission. The *Indian Female Evangelist*, organ of the Zenana Bible and Medical Mission (I.F.N.S.) is able to refer with gratitude to his repeated encouragement of its missionaries in the field and his testimony to their work when at home.

We regret to hear of the death of the Rev. Narayan Sheshadri, the well-known and highly-respected Native missionary of the Free Church of Scotland in Western India. He was by birth a Brahmin of the highest caste.

The late head of the Salvation Army in India, Commissioner F. Tucker, nephew of Miss Tucker ("A.L.O.E.") of the C.E.Z.M.S. at Batala, has retired from Indian service, and becomes "Foreign Secretary" of the Army at headquarters. The *Punjab Mission News* thus comments upon this:—"Mr. Tucker has given up the leadership of the Salvation Army in India, we are sorry to hear, on account of Mrs. Tucker's ill-health. There was a time when no one seemed more likely to be a blessing to the Punjab than he. Loved and respected by Punjabis and speaking their language, he was just the man to influence them in his Master's name; and it is a puzzling fact to account for that on joining the Salvation Army, he was unable to do anything in this Province, but led his forces to far-off Ceylon. The Punjabi talent was lost, when in 1881 he transferred his allegiance from the Church of England to the Salvation Army; and we deeply regret the loss. Beauty and simplicity of personal character, such as his, are a force which can be made the most of in a limited and familiar sphere; it loses itself amongst the details and intricacies and excitement of the many-sided organisms and arrangements which claim the attention of the leader of the Salvation Army in a vast polyglot land like India. He was not the man for that post, and we have always regretted that he did not settle down among us and use the bright talents which were granted to him here."

J. D. M.

## EDITORIAL NOTES.



RUMOUR has been mentioned in some of the newspapers that the Imperial British East Africa Company finds itself compelled to withdraw temporarily from Uganda. We have no official information to this effect; but we may point out that there may very likely be strong reasons for the step. The cost of maintaining a commissioner there, with his staff and an armed force, under present conditions must be very considerable; and until the railway is made, or at least some sort of easy communication established, between the Coast and the Lake, there can be no trade large enough to repay that cost. The Company has hitherto "taken out its dividends in philanthropy," but to this there must of course be a limit even with the most benevolent of shareholders. Had the Government gone on this year with the railway policy which it adopted with a view to giving effect to its declarations at the Brussels Conference in regard to the Slave Trade, the construction of such a line of communication between the Coast and the Lake would, while effecting its primary object of suppressing the slave traffic, have incidentally enabled the Company with greater facility and at less expense to occupy and administer such distant provinces as Uganda, and thereby promote the interests of civilization and Christianity in those regions; but unhappily, although an estimate for the sum required for a preliminary survey was submitted to Parliament, Ministers felt unable to push it through at the close of a crowded Session in the teeth of an opposition which would have been troublesome though certainly unsuccessful. If, therefore, the rumour should prove true, and the Company should recall Captain Lugard and his force, we shall feel that the responsibility must rest with the House of Commons, and we shall deeply regret the lack of vigour and firmness on the part of the Government, which could have got the money if it had liked.

But the results of even temporary withdrawal might be very serious. It is true that our Mission was in Uganda long before the Company; true that God gave it a footing in the land, and great success, independently of any official support; true that an arm of flesh is always an unsafe thing on which to lean a spiritual work. But the Company, if it withdraws, will not leave Uganda as it found it. The king had accepted the British protectorate and the British flag; and the moral effect of withdrawal would be great. The Romanist party would rejoice, and anti-English influence would prevail; and the position might at any moment be exceedingly difficult. The Germans are prevented by last year's treaty from annexing Uganda to their Protectorate; but this might conceivably be a disadvantage. The Government of Berlin, wiser than our own, has rendered substantial aid to the settlers and traders. The German nation, rather than a private company, has done the work; the subsidized German steamers between India and Zanzibar are competing with the non-subsidized British India line; while the German line now running from Hamburg to Zanzibar has a subsidy of 45,000*l.* a year, as against 16,000*l.* paid by the British Government for the line from London to Zanzibar. It is evident that the Germans mean to force the British lines to withdraw from the East African trade, which doubtless they must do unless supported by the British Government in the same way as the German and French lines are supported by their respective Governments. A real hold is being obtained by Germany upon its East African possessions. Our Missions in its territory find now no inconvenience, and they do find law and order maintained. It is a grievous thing that England should suffer itself thus to be outstripped in the race.

The Uganda Mission, however, has hitherto owed little to British in-

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fluence ; and so long as it is faithful to its Divine Lord, He will use it to fulfil His own gracious purposes.

IN consequence of some recent newspaper paragraphs, it is necessary to explain that the Society never "offers a bishopric" to any one. When the Society desires an appointment to be made to one of the bishoprics it maintains, it submits one or more names to the Archbishop of Canterbury for his approval. But as most of these posts are very unattractive, owing to unhealthy climate or other difficulties, it is usual to sound the man who is to be nominated, privately, beforehand, as to his willingness to allow his name to be submitted to the Archbishop. If, however, the name gets whispered about before it has been mentioned to the Archbishop, and before he has made the definite offer, much awkwardness arises. In a recent case, which has been mentioned in the papers, the negotiation had not even got so far as this. The clergyman had been sounded, not as to a particular bishopric, but as to various posts of importance which the Society desires to see filled ; and although some correspondence had ensued, nothing definite had been arranged. We must again caution our readers against supposing that newspaper paragraphs about the Society are necessarily correct. Sometimes they are : more often they are not ; and sometimes they are without foundation at all.

THE utter untrustworthiness of the ordinary newspaper correspondent in matters so entirely outside his range of vision as the affairs of C.M.S. has been illustrated by the annoying and totally erroneous paragraph about the Society's pecuniary obligations to the Jerusalem Bishopric, which appeared first, we believe, in the *Daily Telegraph*, and was repeated in local papers all over the country, and even in Church papers professing to be well-informed. It was stated that, "although the Archbishop had not delivered his adjudication in the quarrel," the Society had "removed the bishopric from among the list of Mission organizations maintained partly at their expense." The simple fact is that the Society had done nothing whatever of any kind ! Our friends are aware that at the time the 300*l.* a year was voted, an effort was made to cover the amount by special contributions. We have had some every year, though not sufficient to reimburse the General Fund entirely ; and in the May *Intelligencer* we took upon ourselves to suggest that it would be well if those members whose consciences are not offended by the grant raised the money specially, and so relieved those whose consciences are strained. Some kind responses were made to this suggestion, and one friend offered to pay in each year whatever was lacking to make up the 300*l.* We did not announce this, as to do so would have been to discourage other contributions ; but the fact became known, and we suppose the omniscient newspaper correspondent imagined that the Society itself was no longer responsible, and was to be blamed for transferring its liability while the matter was before the Archbishop. But the Society has transferred no liability at all. Its responsibility is exactly the same. The only difference is that while the 300*l.* a year has hitherto been only partially met by special contributions, it is now entirely met by them. But it is the Society that pays the grant, as part of its regular expenditure ; and it would have to pay it whether the special contributions came in or not.

REGARDING the Archbishop's inquiry into the Palestine difficulties, we have simply to record what the newspapers have already informed our friends, viz., that his Grace, with the Bishops of London, Durham, Winchester and Carlisle, sat on July 24th and 25th ; that the Society was represented by the President,



Mr. Wigram, Mr. Allan, and Mr. P. V. Smith; and that Bishop Blyth was accompanied by two clergymen. All newspaper paragraphs regarding what took place are entirely unauthorized; and friends must be content to await the official statement of the Archbishop.

THE anti-foreign riots in China have naturally caused much anxiety among the friends of the numerous body of missionaries in that country. We deeply regret that a Wesleyan missionary and a consular agent have fallen victims to the fury of the mob, and that in other places there have been robberies and outrages; and we thank God that so far there is no news of any injury to our C.M.S. brethren and sisters. The Fuh-Kien Province is perhaps the most turbulent in China; so their preservation there is a special cause of thanksgiving. One *Times* telegram gave an alarming rumour from Fuh-ning, where are Dr. and Mrs. Taylor, Dr. and Mrs. Mears, Mr. and Mrs. Eyton Jones, Miss Goldie, Miss Boileau, and Miss Power; but there has been no confirmation of this. We give, on another page, a letter from Mr. Elwin of Hang-chow, the capital of the Che-Kiang Province. We see the *Times* suggests that missionaries have irritated the populace by taking young sick children into their houses and schools in order to swell the numbers of converts to be reported! and although the statement is that the Romanists are the worst offenders, it is at least insinuated that the Protestants do the like. Such a practice is absolutely unknown in the C.M.S. Missions; and we have little doubt that every other Protestant Mission can say the same.

We give elsewhere the text of the Emperor's proclamation against the rioters. This is satisfactory enough to read; but will it be truly acted on? Mr. R. K. Douglas, of the British Museum, a very experienced man in Chinese matters, does not believe it will be. Mr. Elwin's letter, however, seems to show that the authorities in one great city at least are in earnest in protecting the missionaries.

We are sure our friends will be much in prayer in behalf of the brethren and sisters of all societies. "Thou art my King, O God; command deliverances for Jacob. I will not trust in my bow, neither shall my sword save me; but Thou hast saved us from our enemies, and put them to shame that hated us."

UNDER the "Mission Field" will be found some particulars of the deeply-lamented death of the Rev. J. A. Robinson. We fear there can be no doubt, from the nature of his illness, that its seriousness was aggravated by mental anxiety. It is only right, and his due, to say now that he was profoundly dissatisfied with the Report of the Niger Sub-Committee on the recent difficulties, which was printed in our February number, and had expressed his dissatisfaction and disappointment with great earnestness. It was his impression that the Report indicated a withdrawal of the Committee's confidence from him; and he expressed a strong desire for the reconsideration of some points at least. He even proposed to come home for the purpose of representing his views in person. Had the Committee considered that the Report bore the construction he put upon it, they would of course have acceded to this request; but in their judgment (and in ours), he entirely misunderstood the real purpose and effect of the Report, and a telegram was sent to him to await a letter written on May 8th, in which he was assured of the Committee's confidence in him, and of the virtual endorsement of his acts and policy by the Report. It was a real sorrow to several leading members of the Committee, who knew all the circumstances, that so much distress and anxiety should have been unwittingly caused to one whose faithful and important services

were recognized even by those who most strongly felt that an ardent zeal for truth and righteousness had led him into some overstrained language. It is now an additional sorrow to find that the letter of explanation did not reach Lokoja till after his death. How far it would have removed his dissatisfaction we cannot say; but it was intended to do so, and we earnestly looked for the result.

WE have not before in these pages noticed certain letters from two African clergymen which appeared in the *Guardian* of April 15th, and in which personal attacks were made upon Mr. Robinson and upon Mr. Brooke. We were unwilling, unless it should prove necessary, to give any further currency to what, if written at all, should have been written to the Society, and not to a public paper. We wished also to make every allowance for the writers, as they had been engaged in a somewhat bitter controversy, and were naturally irritated by the leading articles in the *Guardian* on the Niger question two or three months before. They seem to have supposed that these articles emanated from some C.M.S. source. In England, no one is likely to suppose that the *Guardian*, of all papers, represents C.M.S. ! but possibly in West Africa this is not so clearly understood. The Committee directed that letters expressing their disapproval be written to the two African clergymen; but it was felt to be quite unnecessary to make a public reply to their statements. In point of fact, they are probably forgotten now. As far as we know, no one has even inquired regarding them. But now that Mr. Robinson is dead, it is right to say that indisputable evidence is in the Society's hands that the writers of the letters had been seriously misled. The charges, such as they were, had been made before, and had been replied to by Mr. Robinson himself; and independent testimony had confirmed his statements. We find that Mr. Brooke, for his part, on seeing the letters in the *Guardian*, did what the writers should have done. Instead of addressing a letter to a newspaper, he addressed one to themselves, and sent a copy to us to be used in case of need. We see no need to use it at present, and hope there will be none in the future. We do not know a single person whose opinion on the Niger questions, or whose estimation of the Niger missionaries, has been in any way affected by the statements referred to. No doubt there have been differences of opinion in C.M.S. circles on the recent difficulties as a whole; but we see no ground for supposing that any one has based an opinion, either way, upon the letters in question. We regret having to mention them at all.

THERE was again a large C.M.S. representation at the Keswick Convention. Between thirty and forty of our missionaries at home on furlough or sick leave were present, as well as several prominent members of the Committee. Bishop Tucker spoke at the Wednesday afternoon Missionary Meeting; also at an improvised *boat-meeting* on Derwentwater on Thursday; and in St. John's Church, to an overflowing congregation on Friday. He also took part in the daily half-hour missionary prayer-meetings, as did several other of our men. At the great Saturday Missionary Meeting, C.M.S. was represented by the Rev. F. T. Cole, Dr. H. Martyn Clark, and Dr. C. F. Harford-Battersby; besides whom, the Rev. E. F. E. Wigram spoke as representative of the new recruits. On Saturday evening, Dr. Battersby had a meeting of his own; and on Sunday afternoon a remarkable meeting took place in behalf of Medical Missions, at which Dr. H. M. Clark, Dr. A. Neve, Dr. Duncan Main, Dr. Battersby, and others spoke. The same day there was an interesting gathering of missionary candidates, more than a hundred in number, who were addressed by the Rev. Gilbert Kaine, Mr. Stock, and Miss Gollock.

At the informal but very attractive missionary meetings in the following week, there were scarcely any C.M.S. speakers, as our missionaries had almost all left; but the Rev. W. E. Taylor and Miss Goodall said a few words on one evening.

We have confined ourselves to a simple record of the part taken by C.M.S. representatives; not from any narrow and exclusive feeling, which would indeed be out of place in connexion with these remarkable gatherings, but because it is not our province here to describe even the missionary proceedings of the Convention fully. This has been well done by the various religious papers.

We may add that some interesting offers of service have already been received as a direct result of the Convention; and these do not always come at once. One of the last candidates accepted by the Society in July was a fruit of the Keswick meeting of two years ago. In money contributions, the Society has benefited to the extent of over 1000*l*. About 560*l*. was given direct to Bishop Tucker. 394*l*. was given at the Saturday meeting for C.M.S. (a large part of it also for Uganda), besides considerable sums for other Missions; and a gift of 80*l*., and some smaller sums, have been sent direct to the office.

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OUR friend Canon Tristram, who has lately returned from his six months' journey round the world, writes to us that he spent two months in Japan, visiting nearly all the stations with his daughter, our missionary at Osaka, Miss K. Tristram; that he had three weeks in China, chiefly at Shanghai and Ningpo; and that he paid a flying visit to Colombo, Cotta, and Kandy, in Ceylon. "Of all I have seen," he writes, "I can only say, the half was not told me. The solid reality of the work far surpassed my expectations. Quality rather than quantity is the great feature. Of course, there are difficulties; but what a noble set of men our missionaries are!"

We thought in our simplicity that Japan had been well reinforced lately, and feared the jealousy of India on account of it! But Canon Tristram demands for Japan "eighteen more clerics and thirty more ladies"!

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THE Society's Annual Report has been delivered to subscribers, or, at least, to local secretaries for distribution, during the past month. Many new improvements will be noted in it. One of the most interesting is the separate printing, in the List of Missionaries, of the names of the wives. Now that we have so many (seventy-six) single ladies on the roll, it was impossible to let the wives, many of whom do as much work as they, or more, be merely indicated by an (*m*) after their husbands' names as hitherto. This adds to the List 219 names. Independently of these, there is an increase on the year of forty-six names (after deducting deaths and withdrawals); so that the List has to find room now for 655 names, besides 293 of country-born and Native clergymen, or 948 in all: and it now occupies twenty-six columns. We may add that where the wife was a lady missionary of the Society before her marriage, her maiden name is also given, thus, "Mrs. J. I. Pickford, *née* Mary Young." Another addition to the particulars given in the List is the University or Training College at which the missionary was educated, and his degree or qualification if any. Thus, under Punjab, "Rev. R. Clark, M.A., Camb.;" "Rev. T. R. Wade, B.D., Cant.;" "Rev. D. J. McKenzie, Lond. Coll. Div.;" "Rev. H. G. Grey, M.A., Oxf.;" "Rev. W. Thwaites, Isl.;" "Dr. E. F. Neve, M.D., C.M., F.R.C.S. Edin.;" and so on.

In the Contribution Lists there is a very important addition. The detailed Lists are given as hitherto, by Associations, but arranged under rural deaneries

or not, as preferred by local friends. But instead of one Summary at the end, under Counties, there are now two Summaries, one under Counties, and one under Dioceses. This latter has long been asked for, notably by our honoured friend the Bishop of Liverpool; and we doubt not it will excite general interest.

Further, among the various Lists of Contributions other than under the general head of Associations, the new "Appropriated Contributions" appear separately for the first time. They amount to only 3349*l.*, and half this sum is due to the Disabled Missionaries' Fund being included; but they had only just begun to be understood when the accounts closed. They will be much larger in future.

There are also improvements in the mode of showing the expenditure; but these we cannot easily describe here.

THE relative amounts received from the various Dioceses, now shown for the first time, are an interesting subject of study. Of course only the sums received under the head of Local Associations can be thus compared. Contributions paid direct to the Society cannot be thus separated. So that the comparison only applies to 148,493*l.* out of the total income of 239,418*l.* Such as it is, however, it is full of interest. London Diocese stands easily first, although it suffers more than any other from the necessary exclusion of direct contributions. Its figure is 17,964*l.* Then comes Rochester (*i.e.*, in the main, South London), 9904*l.* Then York, 8241*l.*; Canterbury, 7890*l.*; Winchester, 7440*l.*; Chichester, 6578*l.*; Gloucester and Bristol, 6373*l.*; Southwell, 6263*l.*; Norwich, 6217*l.*; Manchester, 5954*l.*; St. Alban's, 5514*l.*; Worcester, 5382*l.*; Bath and Wells, 4977*l.*; Exeter, 4656*l.*; Liverpool, 4167*l.*; Under 4000*l.* and above 3000*l.*, come, in order, Peterborough, Ripon, Oxford, Durham, Ely, Lichfield, Chester; under 3000*l.* and above 2000*l.*, Carlisle, Salisbury, Newcastle; under 2000*l.* and over 1000*l.*, Lincoln, Wakefield, Hereford; under 1000*l.*, St. David's, Truro, St. Asaph, Llandaff, Bangor, Sodor and Man.

This comparison invites comment, but we cannot enlarge now. The influence of great C.M.S. centres like Bristol, Bath, Brighton, Tunbridge Wells, Cheltenham, Reading, in the south, of Birmingham and Nottingham, in the Midlands, and of Sheffield in Yorkshire, is very manifest; and so is that of well-worked County Associations like East Kent, East Herts, Derby, Norfolk, and Durham.

THE statistical tables in the Report show that there were 436 European missionaries on June 1st, *viz.* 303 clergymen, 57 laymen, and 76 single women. Adding 219 wives, the total is 655. The Native clergy are 278 in number; lay teachers, 3085; female teachers, 706; total, 4069. The Native baptized Christians are 154,673 (of whom 50,005 are communicants); catechumens, 23,239; total adherents, 195,463. There were 3250 adults and 7241 children baptized in the year 1890. There are 1720 schools, &c., with 70,311 scholars.

IN consequence of the recent decision of the House of Lords in the test case of the Moravian Missions regarding the charging of income tax upon charities, the Inland Revenue Office has repaid to the Society the Income Tax deducted from the dividends on the various invested funds in the past five years, amounting to 1383*l.*

THE following have been accepted for missionary service in the past month:—The Rev. G. P. B. Kerry, B.A., St. John's College, Cambridge, Curate of

St. Simon's, Southsea ; the Rev. E. D. Price, B.A., Trinity College, Dublin, Curate of Bampreston ; the Rev. O. M. Jackson, St. Bees' College, Curate of Gillington ; Mr. A. T. Kember, L.R.C.P. ; Mr. H. F. Gordon, who has been working in Canon Money's parish at Kilburn, for the Eastern Equatorial Africa Mission ; and Miss M. A. Thompson, for the Sz-chuen party.

AMONG the missionaries returning to their respective fields after furlough or sick leave are the following :—Miss Goodall, to Lagos ; Rev. W. E. Taylor, and Mr. J. A. Wray, to E.E. Africa ; Rev. T. F. and Mrs. Wolters, to Palestine ; Rev. A. J. and Mrs. Santer, to North India ; Rev. T. J. and Mrs. Lee Mayer, Rev. W. Thwaites, Rev. T. and Mrs. Bomford, Rev. A. E. and Mrs. Ball, Rev. Dr. Weitbrecht, and Dr. A. Neve, to the Punjab ; Rev. W. G. Peel, to the Telugu Mission ; Rev. C. A. and Mrs. Neve to Travancore ; Archdeacon, Mrs., and Miss Moule, Rev. J. H. Horsburgh, Dr. and Mrs. Duncan Main, to Mid China ; Archdeacon and Mrs. Maundrell, Rev. H. and Mrs. Evington, to Japan.

Arrangements have also been made for the departure of the following new missionaries :—Mr. H. F. and Mrs. Gordon, Messrs. J. H. Redman, A. F. Pratley, W. A. Crabtree, and C. A. Gunther, Misses A. M. Clowes and E. M. Furley, for E. E. Africa ; Miss J. Ellis, for Egypt ; Miss K. Sachs, for Palestine ; Miss A. Stirling, for Baghdad ; Rev. J. M. and Mrs. Paterson, Revs. R. B. Marriott, J. S. Gray, D. M. Brown, and H. J. Jackson, Misses M. Stratton and M. Bateman, for North India ; Rev. E. F. E. Wigram and Dr. A. C. Lankester, for the Punjab ; Revs. F. W. Breed and L. G. Scott Price, for South India ; Rev. J. J. B. Palmer, for Travancore ; Rev. J. Carter, for Ceylon ; Messrs. E. B. Vardon, D. A. Callum, and A. Liggins, Misses E. Garnett, M. A. Thompson, E. Onyon, A. Maddison, and M. A. Wells, for Mid China ; Misses M. Wood, D. Howard, and C. A. Tennant, for Japan.

THE arrangements for the Valedictory Meetings are, a Public Meeting on Tuesday, Sept. 29th, at Exeter Hall, at 7 p.m. ; and on Wednesday, the 30th, an administration of the Holy Communion at St. Bride's, Fleet Street, at 11 a.m., to which all friends are invited, and at which an Address will be given to the missionaries by the Rev. S. A. Selwyn, Vicar of St. John's, Boscombe, Bournemouth.

WE are requested to announce the Valedictory Meetings of the three Zenana Societies which work with C.M.S. The Church of England Zenana Society will hold its meeting on October 2nd, at 3 p.m., at Mildmay Conference Hall ; the Female Education Society on October 6th, at 4 p.m., at the Lower Exeter Hall ; and the Zenana Bible and Medical Mission on October 13th, at 3 p.m., at Morley Hall.

### **TOPICS FOR THANKSGIVING AND PRAYER.**

THANKSGIVING for the preservation of the missionaries from death or injury in China, in the recent riots. Prayer that the open doors in that Empire may not for a moment be closed. (Pp. 688, 699.)

Thanksgiving for continued news from Uganda. Prayer for all in Eastern Equatorial Africa. (Pp. 685, 697.)

Thanksgiving for encouragements in Japan. Prayer for the Native Church there. (Pp. 666, 680.)

Prayer for Bengal, the North-West Provinces, and the Punjab, that the Church at home may be roused to greater exertions in behalf of their vast populations. (Pp. 641-651, 705.)

Prayer for the Mohammedan kingdoms of the Soudan (p. 652) ; and for Burmah (p. 660).

Prayer for a continued and increased supply of men.

## MISSIONARY BANDS.



THE far-reaching effects of one quietly-worked-out plan in one parish are strikingly illustrated by the story of the now well-known "Mpwapwa Band," as lately told by its Secretary, Mr. Pritchard, at a Conference at Tunbridge Wells. In 1885, at a Conference of the C.M.S. Lay Workers' Union for London, a member suggested that "friends of the Society might give the use of their drawing-rooms, that young men might be invited to meet together, to have the claims of Foreign Missions brought more fully to their notice." Acting upon this suggestion, a member residing in the parish of St. James's, Holloway, gave the use of his drawing-room, when seventeen young men of the parish met under the presidency of the Curate, the Rev. T. Walker (now of the Society's Tinnevely Mission), to listen to an address given by one of their number. That meeting resulted in the formation of a band of young men, who took the name of "Mpwapwas," and who had for their objects (1) the intensifying of interest in missionary work amongst personal friends, relatives, &c., and (2) mutual improvement in public speaking. They drew up a few rules, of which the principal was one binding every member to be ready to give an address before his fellows when called upon by the Secretary. The result has been that the members of the Band have since that date, in addition to papers and addresses among themselves, given in other parishes, to schools and other bodies, no less than 179 missionary addresses. They have also arranged, in their own parish, three missionary conversaciones, that in 1885 taking place on one day, that in 1887 lasting over two days, and that in 1890 five days. Efforts were made on the last occasion to reach and interest in turn all the parochial organizations, such as Schools, Bible-classes, Mothers' Meeting, Communicants' Union, &c. But the quickening of their own parish has not been the only result of their work, as since the formation of the "Mpwapwas" nearly forty similar Bands have come into existence, not only in London, but in the provinces, and not only among young men, but in one or two cases having young ladies as their members, while the movement has spread into the mission-field itself, the Rev. T. Walker, before referred to, having started a Band in Tinnevely among the Native Christians, and there being two Bands in Kandy, Ceylon. We may add, in conclusion, that at least twenty members of the various Bands have been accepted for service in the foreign field.

E. M. A.

The following are the Bands which have been formed, as far as we are aware:—

LONDON AND SUBURBS.		COUNTRY.	
Ainus . . .	St. Mary's, Peckham.	Barnsley, St. John's . . .	Tamils.
Arrians . . .	All Saints', Shooter's Hill.	Birmingham, St. Silas', Lozells . . .	Moosonees.
Eskimos . . .	St. John's, Holloway.	Cambridge . . .	Diakontes.
Godavarians . . .	Hampstead.	" Holy Trinity (Ladies) . . .	Singhalese.
Gonds . . .	St. Andrew's, Lambeth.	" (Undergraduates) . . .	Gonds.
Hanningtonians . . .	St. Stephen's, North Bow.	" . . .	Hydabs.
Kavirondos . . .	St. Mary's, Whitechapel.	" . . .	Kandyans.
Maories . . .	St. Andrew's, Newington.	" . . .	Mchwaa.
Moosonees . . .	Christ Church, Harrow.	" . . .	Yang-tees.
Mpwapwas . . .	St. James's, Holloway.	Dartford . . .	Sz-chuens.
Mombasas (Ladies) . . .	St. Paul's, Onslow Square.	Durham . . .	Bugandas.
Nyanzas . . .	St. Paul's, Onslow Square.	Hull, St. Stephen's . . .	Yorubans.
Telugus . . .	St. James's, Hatcham.	Lowestoft, St. Margaret's . . .	Chaggas.
Tinnevellians . . .	All Saints', Mile End.	Nottingham . . .	Soudanese.
Travancorcans . . .	St. James's, Bermondsey.	Tunbridge Wells . . .	Santals.
Ugandas . . .	" Paddington.	Worthing (Ladies) . . .	Alerts.
Vigiles . . .	St. John's Hall, Highbury	FOREIGN.	
Willing Workers . . .	St. Mary's, Islington.	Ceylon, Kandy (Singhalese Girls) . . .	Lankas.
Youcons . . .	West Green, Tottenham.	" Trinity College . . .	Tinnevely . . .
			Todas.

## LETTERS TO THE EDITOR.

*ANOTHER "ONE MAN'S WORK IN CALCUTTA."*

DEAR MR. EDITOR,—Directly I opened the *Intelligencer* and saw the heading, "One Man's Work in Calcutta," I said to myself, "Now at least an idea of the work which is overwhelming our brother Hall will be given to those who can remedy what is an injustice to the man and the work," and I must confess to a certain amount of disappointment as I saw I was mistaken. At once I determined to bring before your notice what I had thought some one far better informed would have done long ago.

My excuse for so doing is (1) that by God's blessing the report of work, so varied and overwhelming, will awake in some heart or hearts the desire to "come over and help us," and (2) in justice to Hall, one of the most experienced missionaries on our Conference, who is simply working himself to death by trying to do impossibilities. I may add that I have had the awful need of the work now under Mr. Hall's supervision impressed upon me by being privileged to act (as far as possible) for him for about two months, which means that one kept things going by personal supervision while he was in Darjeeling resting his throat.

The work divides itself into four parts, viz. (1) Evangelistic, (2) Schools, (3) Pastoral, (4) Office.

(1) *Evangelistic*.—Mr. Hall has under his care twenty-seven spiritual agents, about half of whom are evangelistic preachers, who again can be divided into two classes, Bengali and Hindi preachers. Every afternoon these men sally forth in bands and preach regularly in eight different preaching-stations, at the rate of one per diem. Every Wednesday in the month these preachers visit an out-station, of which there are nine, where they join the resident catechist and teachers in a good day's preaching to the heathen. One of them has charge of the Leper Asylum, where daily service followed by preaching in the wards is carried on. Several preachers are set apart to conduct prayers or to preach in about forty-five houses for the benefit of non-Christian servants. Every morning the first-mentioned preachers visit non-Christian gentlemen in their homes, and in the afternoon before going out preaching visit the hospitals, where they receive a hearty welcome. Then there are the itinerating tours, the work among the Kols, and the work in the large jute-mills along the banks of the Hooghly. This is a brief list of the work undertaken by our small band of Native preachers, and it is work which alone would find ample scope for a band of four Associated Evangelists, who by their spiritual counsel and continual presence could stimulate and encourage workers who, whether from climatic or other natural causes, seem so soon to drop down into the matter-of-fact, deadening routine which exhibits no deep love for perishing souls, no willingness to count discomfort as source of joy for His dear sake. These out-stations alone should each be visited at least once a week, and, where possible, meetings held for educated Hindus as well as the preaching in the bazaars or Native village. It is needless to add that Mr. Hall cannot pay anything like the attention it needs to this very important work. In this connection I must add the seeing of inquirers, the reading with them, and praying with them, which in the present state of religious inquiry in Calcutta would alone take up the time of one man who was known to be ready and willing at all times to see those who were anxious.

(2) *Schools*.—Mr. Hall in the Calcutta Church Missionary Association Report says, "There are forty-one schools carried on by thirty-seven teachers, and about 2200 children are under instruction." What does this mean? Once realize the class of children taught in the majority of these schools, and you will have some idea of the need of personal supervision by a European missionary, who by prayerful, loving sympathy with the teacher, and by a personal knowledge of the pupils, and, where possible, their parents, may be able to keep before the former the truly missionary, because truly spiritual character of their work, and may be able to keep in touch with any of the latter (pupils or parents) who seem touched by the Spirit's teaching. I could have been busy nearly all day long for the

two months I was in Calcutta, with the work which could be, and ought to be, taken up in connection with these schools. Many of these schools are carried on by Hindi-speaking masters as the boys are Hindustani lads, and for this reason the missionary in charge, in order to get to the hearts of the boys, should know Hindi. I learnt soon enough that Mr. Hall's visits, few and far between though they have perforce to be, were deeply appreciated by masters and boys, and it was a real pleasure to take Mr. S. Jacob round to see these poor little Calcutta "Arabs" hard at work, and to hear them tell us of Isá Masih, and sing hymns of praise to Him for His wondrous love.

(3) *Pastoral Work*.—I hurry on for fear of wearying you, but my shame increases, for I feel as if I was writing an account of the work of as many missionaries as we have on our Conference. Mr. Hall writes, "Not until converts have been gathered in and a church formed, does the missionary know what a care the care of churches is." In Calcutta there are services to be held and communion to be administered in the Almshouse, Leper Asylum, Christ Church, Hindi Church, Trinity Church. The same for the following out-stations: Agarpura, Akra, Audul, Barrackpore, Bonhugli, Burdwan, Asansole, Diamond Harbour, Kristapore, Thakurpukur. For this Mr. Hall has one ordained man in priest's orders and one in deacon's orders, and the rest are all catechists or readers. He visits these out-stations regularly, gets in touch with the Native Christians, sees inquirers, gives the Lord's Supper, heals divisions, watches and endeavours to correct errors, and to strengthen the faith of agents and leading Christians. In connection with most of these out-stations there are schools. The addition of Burdwan and Asansole, by the enforced departure of our brother Brown, is literally the last straw. There is in both of these places ample scope for work, and good hard, self-denying work, too, for a band similar to those at Shikarpur and Mandla. The work at Burdwan especially should be immediately attended to, or resigned to those who can and are waiting to step in. The two large schools working up to the B.A., the large community of pleaders and educated gentlemen, the townfolk, and thickly populated villages around, are expecting successors to dear Mr. and Mrs. Brown. In Asansole I found thirty-eight to forty Christians, of whom nineteen were children, for whom there was neither catechist, church, service, or school, and the surrounding work among the Bowries languishing for the want of prayerful and energetic supervision.

But enough—you must, every reader of these lines must, see the terrible need of immediate reinforcements or honest withdrawal.

(4) *Office Work*.—With such work as above, that one of our few and valuable missionaries should be crushed by office-work is surely wrong, yet it is so. And if you ask, why? Simply because there's no one else to do it. Mr. Hall writes, "As Secretary of the C.M.S. Conference, Secretary of the Calcutta C.M.A., Chairman of the District Church Council, Vice-Chairman of the Central Council, Treasurer of the Trinity Church Endowment Fund, and Chairman of the Committee, and Paymaster of almost all the C.M.S. Bengali and Hindi agents in and around Calcutta, &c., &c." The above speaks for itself. Add to this the editing of the Bengali Scripture Union monthly magazine, *Amader Patrika*, and the Y.W.C.A. cover to the same; the taking part in examination of missionaries, C.M.S., C.E.Z.M.S., L.M.S., Ch. of S.; and the examining of catechists, teachers and readers, and you have some idea of the size of the *last straw*.

With all the glorious Conferences for the deepening of spiritual life now taking place yearly at home, one looks in vain for the ready response to the many appeals for reinforcements. God knows one rejoices to hear of a tent at Keswick for young men, but one feels inclined to pray tent and all into starving India straight away. When one sees God-blessed men like Dr. Pentecost and Mr. Haslam feeling the weight of the almost unexplainable condition of the people's minds out in India—the weight of the want of response, want of hunger after righteousness, exhibited by all classes, one feels that God can and will meet, bless, and fully consecrate, any fellow who wants to consecrate himself to God's service out in this starving India.

We have given 11,000,000 of our fellow-subjects an education, the greater proportion of which has been "godless," but how about the 276 millions left who do not know their left hand from their right? I believe a truly Christian (I was going to say "manly," but that is included in "Christian") shoulder-to-shoulder



attack on the "pagani," the poor ignorant villagers to whom vile superstition, idolatry and sin has become part of their very being, by means of these bands of Associated Evangelists, will, under God, bring a real reflex blessing upon the young men and women of our Native churches, who will be needed in goodly numbers as agents to work with such bands, besides preparing India for the fast approaching coming of the King of kings, and gathering in many, now in darkness, to welcome Him.

But I truly believe that, much though the villages need this, the town of Calcutta and the work of the C.M.S. above described needs such reinforcements *more*: for the thoroughness of the work done in Calcutta will materially affect the after-work in the villages, owing to the stream of students and schoolboys which flows into the large town and brings back during holiday time much of what they have heard and seen while away from home.

I feel I am a terribly poor pleader for such a want, but in God's hands it is enough to state the fact. He will apply to the heart which will respond to the oft-repeated cry from the heart of Jesus, "Who will go for Us?"

Calcutta, June. 1891.

ARTHUR LE FEUVRE.

**"WOULD THE CONVERSION OF A RAJAH MEAN THE CONVERSION OF TEN THOUSAND?"**

**D**EAR MR. EDITOR,—In Sir M. Monier-Williams' valuable article in the *C.M. Intelligencer* for July, he asks, "Would it be presumption to predict that if we could make a convert of such a leading Brahmin as the Maharajah of Benares, 10,000 Hindus would follow his example?"

The Saxon example suggested by Sir Monier Williams is hardly parallel, for it omits several considerations:—

(a) The absence of caste in Britain. The frequently strong personal attachment and sympathy which existed between a Saxon king and the poorest of his subjects or soldiers is rendered almost impossible in India by caste. There, even where such reverence or attachment exists, it is *religious* rather than social. By conversion he would *ipso facto* forfeit that on which such attachment or affection was grounded, and would become an outcast, an object of scorn and abhorrence, unless, indeed, his followers previously also knew much of Christianity, or were inclined towards it.

(b) That it is most probable, if not certain, that the English Government would step in and compel the resignation of such a Rajah or independent Zemindar. There was no such Christian paramount power in Britain.

(c) That Christianity had been preached, and had exercised a most powerful influence in this island long before Augustine landed.

Again, does the history of past work in India encourage such an opinion? Was the conversion of Kanwar Harman Singh, or the young Rajah of Cochin, or Duff's and Noble's Brahmin converts, or Imadudeen, followed by large numbers? We thank God for them, and the influence for good which they have exercised in the Church of Christ; but our answer must be No.

But a question of far more serious import is, Would it be altogether desirable? Will any one say, for example, that it had been better that King Mtesa had become a Christian, and brought over masses of his subjects, rather than that the Gospel of Christ should have found its way into the hearts and consciences of the people amidst bitter opposition and persecution? that men should be attracted by an earthly king rather than by Jesus? And is it not far better (even as it has seemed to be God's plan in the past) that the Gospel of Jesus should win its way among the lower classes (many of them outcast and degraded) in India by its own power, by its wonderful message to them, the weary and heavy laden, of peace with God on earth and the blessed hope of everlasting life beyond, than by the influence of any man, however great? Surely the Church will be the stronger and stabler in the future.

And, thank God, thousands of the lower and the outcast are willing to listen to and receive the Gospel, certainly in Southern India, in spite of bitter opposition and persecution. If more are not gathered in it is because the Missions are

crippled by want of evangelistic missionaries. In Tinnevely this has, to a certain extent, been remedied during the past few years; but during the *last twenty years* only two evangelistic missionaries have been sent out to Travancore, and one diverted from educational work; while, during the same time, one has died and two have retired.

It is a mistake to suppose that evangelists to the low caste do not need thorough command of the language and knowledge of the people, or that there are no difficulties to be overcome. The men who built up the Tinnevely Church, so largely drawn from the lower caste, Thomas and Bishop Sargent, and Dibb and Tucker, were pre-eminent in this respect. Bishop Sargent once said to me, "What would this Church have been now if we had not turned almost chief attention to the poor?" And it must be remembered that in India they are poor and degraded, not necessarily because they are incapable or lazy, but because they are *held down* by caste. What they may become in the social scale when this is put aside, in as far as it is put aside, Mr. Barton's paper on Tinnevely shows. But in any way, while a wave of opinion in favour of reaching the high caste by schools and other means is, thank God, arising, I plead that new effort may also be made to reach the low also.

Christ's life on earth was chiefly spent among the poor. His first followers were chiefly poor, and it was one of the signs which He Himself gave of His Messiahship that "to the poor the Gospel is preached." To despise and pass them by would be to copy one of the worst evils of heathenism. Hinduism and Mohammedanism have nothing to offer them. Christ alone stoops to save and raise the poor. As the emblem of Christianity is "an emblem which, as associated with degradation and torture, must ever be repugnant to man's inborn pride," "an emblem of shame and suffering," so also some, if not most, of its mightiest conquests have been through the poor and degraded. And what has been will be. May God raise up many to preach the Gospel to the poor!

August 8th, 1891.]

A. F. PAINTER.

## LOCAL ASSOCIATIONS AND UNIONS.

**Bucks C.M.S. Union.**—At the Fourth Meeting of the Bucks C.M.S. Union, held at High Wycombe in February last, Sir H. Verney, Bart., Vice-President of the Union, was unanimously chosen to succeed Lord Cottesloe as President. On Friday, July 17th, the Fifth Meeting was held at Claydon House, by the kind invitation of the President. It was a distinct advantage to be able to have the President in the chair at the first meeting of the members after his election to fill the office. His few earnest words, so true, showing such a grasp of the subject he spoke upon, it was a pleasure to hear. The Rev. G. Harford-Battersby gave an interesting exposition, or rather Bible-reading, on the missionary aspect of the Psalms. A valuable address was given by the Rev. H. Brown, missionary from Burdwan. Lunch was hospitably provided by the President. A Public Meeting was held at 2.30 in the Hall of Claydon House, after which tea was served on the lawn.

J. M. W.

**Buxton.**—The Buxton Auxiliary has just had a most successful Anniversary. Bishop Tucker's visit has been the means of greatly stirring up our friends in the district. On August 2nd the Bishop preached two eloquent and stirring sermons in Trinity Church, and on the day following he addressed a large meeting in the Assembly Room of the Town Hall, when he gave a graphic account of his journey to and from Uganda, and the earnest work going on in that highly-interesting Mission. The interest of friends was very real, as the contributions testified. In Trinity Church, 27l. 1s. 5d. was contributed, and after the meeting 21l. 4s. Besides the above, 5l. 5s. was sent to the Bishop after the meeting, and some friends promised him special help in conveying a large quantity of the Holy Scriptures from the coast to Uganda. Two sons of the Rev. Conrad S. Green, of Trinity Church, hope to go out to Bishop Tucker as soon as circumstances admit of their doing so. One of them is at Corpus Christi College, Cambridge, from whence so many have gone forth to the Foreign Mission-field.

**Droxford.**—On Monday, July 20th, a C.M.S. Meeting was held in the grounds

of Droxford Rectory. A piano was placed on the lawn, and seats of different kinds arranged beneath the shadow of a spreading variegated sycamore. Just as those invited were assembling rain began to fall, but it was not sufficient to prevent the party remaining in the garden. Miss Dumbleton presided at the piano and led the hymns. After a few short prayers the Rev. F. H. Baring, Vicar of Ripley, whose name is well known in connection with the Baring High School at Batala, and Dr. Weitbrecht, missionary from the Punjab, addressed the meeting.  
R. E. H.

**Freshford, Bath.**—On the evening of July 29th there was a pleasant gathering at the Schoolroom to take leave of Miss Mary Williams, who, having been accepted by the C.M.S. for educational work at the Annie Walsh School, Sierra Leone, will (D.V.) leave England September 5th for her destination. She will be followed with much interest and many prayers. The Rector, the Rev. W. E. Chapman, presided. The Rev. F. Baldey, Vicar of St. Simon's, Southsea, gave some excellent hints to workers, from experiences in his own ministerial labours in connection with foreign missionary work. After addressing Miss Williams in kindly words he commended her and her work in prayer to the Lord. Then followed the presentation of some little tokens of esteem from the school children, the Sunday-school teachers, &c.

On the 30th the Sunday-school Festival took place, and use was made of the occasion for having a Sale of Work, &c., in the rectory garden for C.M.S. and C.E.Z.M.S.  
W.

**Gloucestershire.**—A Meeting was arranged to be held in the town of Northleach, on the Vicarage lawn, on July 2nd, but on account of the weather it had to be held in the Vicarage dining-room. The Rev. A. H. Browne, the Vicar, took the chair, and addresses were given by the Revs. W. Clayton, Association Secretary, and J. Turner, Hon. Dist. Sec. for the district. It was the 58th C.M.S. Meeting held in Northleach. The last, the 57th, was some ten years ago, in 1881. Though there had been no meeting for ten years, subscriptions had been sent to the Society.  
W. C.

**Louth.**—Three very successful meetings in connection with the C.M.S. were held in Louth on July 15th, for workers and others. The day's proceedings commenced with Holy Communion in Holy Trinity Church at 10.30, which was followed by a Conference of Clergy in the Town Hall, when Archdeacon Caley, of Travancore, the Rev. J. Barton, of Cambridge, and the Rev. H. Fuller (Assoc. Sec.) addressed the meeting. The Rev. H. B. Streetfeild presided, and twenty-five clergy were present. At 1.30 about sixty friends of the Society sat down to luncheon, kindly provided by Mr. T. F. Allison, the Hon. Dist. Sec., who had arranged the meetings. In the afternoon there was a Meeting for Workers, at which about 220 were present, when the above-named Deputation again gave very interesting addresses, and offered practical suggestions. W. H. Smyth, Esq., of Elkington Hall, took the chair. There was a General Meeting in the evening in Holy Trinity Schoolroom, when a good number of friends again assembled, and altogether the day passed off very successfully. The day following a Garden Meeting was held in the grounds of Asterby Rectory, the Rev. J. Graham (Rector) presiding, when addresses were given by Archdeacon Caley, the Revs. C. B. Gillings (formerly of West Africa) and A. E. Low, and Mr. T. F. Allison.  
A. E. L.

**Milton Lilborne.**—The Annual Sale of Work was held at Milton, in a tent, by Mrs. Gale, on July 29th. Notwithstanding the rain, which poured most of the time, there was a goodly number of visitors, several of whom came from distant parishes. Besides the sale, there was also a small Exhibition of curios from China. A Sacred Concert was also held during the afternoon. In the evening there was a Missionary Meeting in another tent, at which the Vicar of the parish took the chair. It was addressed by the Rev. H. C. Knox, of China; Mr. J. H. Redman, proceeding to Eastern Africa; and the Rev. W. Clayton.

**Radcliffe-on-Trent.**—The Annual Meeting of the C.M.S. for this parish and

neighbourhood was held on the Vicarage lawn on July 2nd. The day was fair, and everything passed off most pleasantly. The Rev. H. Sutton attended as Deputation, and gave a most interesting and able address on the work done by the Society's missionaries in India, Sierra Leone, Persia, Africa, &c. The Revs. H. Fuller and W. R. Blackett and several other neighbouring clergymen attended. After tea, to which about 120 sat down, a Missionary Service was held in the church. The collection amounted to 8*l.* 9*s.* 0*d.* J. C.

**Reading.**—The annual Tent Meeting was held in Reading on July 23rd, in the grounds of Mr. Alfred Sutton. It was well attended. There were present the Revs. H. Brooke, J. P. Farler, M. Williams, A. J. P. Shepherd, H. J. Storrs, D. F. Grahame, G. M. Scott, F. C. D. Baldey, W. Campbell, and W. Clayton, and General McGrigor, Colonel Weldon, Major Phillips, Major Papillon, Messrs. Martin Hope Sutton, Alfred Sutton, and H. Sutton, and others. The chair was taken by the Rev. Canon Payne. After singing, prayer, and the reading of Scripture, the Rev. Dr. Weitbrecht, of Batala, gave a deeply interesting account of his work. The Hon. Local Secretary (the Rev. H. Brooke) followed with a few words respecting the F.S.M. 1892.

**Wrexham, North Wales.**—A most successful Sale of Work in behalf of the C.M.S. was held here on Tuesday, July 28th, through the indefatigable exertions of Mrs. Birch and her husband, the Rev. G. T. Birch, Hon. Secretary. Lady Cunliffe kindly opened the sale. The room, which was tastefully decorated with beautiful flowers, was crowded from the beginning of the proceedings to the end. Before the day was over Mrs. Birch was able to count upon 50*l.* net profit for the Society. When we think of the long and patient previous preparations we are not surprised to hear of this success. Mrs. Birch had held several social gatherings at her own house, and several addresses had been delivered to those present by clergy and laity, so that a great deal of enthusiasm had been created beforehand. In the evening of the same day (July 28th) a concert was held in the Savings' Bank, which was very well attended. This is only another proof that "where there is a will there is a way." God grant that many more in Wales may have the "will" as well as the "way"! M. R.

In addition to the above, the Society's cause has been advocated during June and July, by Sermons or Meetings, or by both, at the following places:—Andover, Boxmoor, Broxbourne, Beccles, Buckland, Bishopwearmouth, Cambridge (St. Andrew-the-Less), Clevedon Auxiliary (Parish Church and Christ Church), Colton, Chesterfield and East Derbyshire Auxiliary, Cromer (Norfolk Ladies' C.M. Union), Coleshill Auxiliary (comprising Maxstoke, Nether and Over Whitacre, and Water Orton), Diddington, Durham (St. Nicholas's), Ealing Dean (St. John's), Farnham, Folkestone (Christ Church), Gipsy Hill, Great and Little Gidding, Glaston, Goodleigh, Havant, Hertford, Hayfield (St. Matthew's), High Harrogate (Christ Church), Hoddesdon (C.M. Festival), Kilburn (Holy Trinity), Kirton, Loddon, Langport, &c., Lancaster (Auxiliary), Llandover, Newbury, Ormskirk, Ongar (Parish Church and St. Matthew's), Redditch (Parish Church and St. George's), Rowfant, St. Alban's, Smithy Hill and Starbeck, Sittingbourne (St. Michael's), Scarborough (Holy Trinity), Stonehouse (Parish Church), Stoke Ash, St. Lawrence (Isle of Wight), Trunch, Thorpe-le-Soken, Ulcombe (All Saints'), Wallington (Holy Trinity), Weston-super-Mare (Auxiliary), Whitby (Sixty-third Anniversary), Wimbeldon (Auxiliary), Wilton, Woodhall Park (East Herts Assoc.) &c., &c.

**SALES OF WORK, &c.**—During the months of June and July, Sales of Work and Bazaars have taken place at Albrighton (near Wolverhampton), Appleton-le-Moors, Canterbury (Parish Church), Chesterfield and East Derbyshire, Exeter (Holy Trinity), Great Baddow (16*l.* 16*s.*), Gulworthy (St. Paul's), Heathersett (Poole), Hessele (All Saints'), High Harrogate, Long Ashton, Luton, Lynn (St. John's, over 50*l.*), Northallerton, Ross, Rowledge, St. Alban's (Christ Church), South Heigham (Juv.), Tempsford, Weymouth (St. John's), Winchester (Christ Church, 106*l.*).

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, July 21st, 1891.*—Mr. Christian A. Gunther, a student of the London College of Divinity, having offered for the Eastern Equatorial Africa Mission, was accepted, and appointed to that Mission.

On the recommendation of the Ladies' Candidates Committee, Miss M. A. Thompson was accepted as a Missionary of the Society, and appointed to Mid China to join the Rev. J. H. Horsburgh's party.

The Committee took leave of the Rev. V. W. and Mrs. Harcourt (formerly of the Tinnevely Mission), proceeding to Mauritius. The Instructions of the Committee were delivered by the Rev. W. Gray, and Mr. Harcourt having replied, he and Mrs. Harcourt were addressed by Bishop Royston (late Bishop of Mauritius), and commended in prayer to the favour and protection of Almighty God by the Rev. H. Sharpe.

The Committee heard with much concern of the death of the Rev. G. H. V. Greaves, B.A., a young man whose saintly life and devoted service won the love and esteem of the people amongst whom he laboured in his curacy at St. Silas, Birmingham, and gave promise of great usefulness in the mission-field. While the Committee mourn another young life cut off on the threshold of the work in the Eastern Equatorial Africa Mission, they would bow with submission to the chastening hand of God, and rest assured that not one of those lives have been sacrificed in vain, but that the Day will declare that even by their death the Lord has used them for the establishing of His Kingdom in Africa. The Committee desire that an expression of their respectful and affectionate sympathy be conveyed to Mrs. Greaves, who has been called to part with her son, as in former years her husband, in the Master's service in connection with the Church Missionary Society.

Mrs. Bishop (*née* Isabella Bird), who had recently returned from a lengthened journey in Kashmir and in some parts of Central Asia and Persia, was present, at the invitation of the Committee, and gave a deeply interesting account of what she had seen as regards missionary work in the lands she had visited. She spoke in encouraging terms of the hopeful work which she saw in Kashmir, dwelling especially on the impression she had received of the great value of medical work as a missionary agency; but drew a sad picture of the state of those lands in Central Asia which had not yet been visited by missionaries, and earnestly urged that those lands should be borne in mind. She described her visit to Baghdad, and spoke of the absence of almost all missionary effort all along the Persian Gulf. She spoke also very encouragingly of the hopefulness of the Medical Mission work carried on in Baghdad, described her journey thence to Teheran and to Ispahan, and made an earnest appeal for large attention to be given to Persia under all its present circumstances, and in view especially of several of the peculiar classes of religionists there. The President (Sir J. H. Kennaway, Bart., M.P.) expressed the cordial thanks of the Committee to Mrs. Bishop for her valuable address, and prayer was offered by the Rev. Canon Gibbon.

The Committee accepted the offer of service of the Rev. G. Bassett Kerry, B.A., St. John's College, Cambridge, Curate of St. Simon's, Southsea; also of Mr. A. T. Kember, L.R.C.P. and S. Edin.

*Committee of Correspondence, July 28th.*—Mr. H. F. Gordon, having offered for Eastern Equatorial Africa, was accepted, and appointed to that Mission.

The Committee also accepted offers of service from the Rev. Eustace Dickinson Price, B.A., Trinity College, Dublin, Curate of Bampreston, and from the Rev. Oliver Myles Jackson, of St. Bees' College, Curate of Gillington.

*General Committee, August 11th.*—No business of importance was transacted, beyond the confirmation of minutes of other Committees, and necessary financial arrangements for the month.

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WE are requested to state that the book entitled *The Complete Indian House-keeper and Cook*, which was reviewed in our July number, can be obtained from G. G., Glenwood, Auckland Road, Upper Norwood, S.E.

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## NOTES OF THE MONTH.

## ARRIVALS.

*Egypt*.—Mrs. Bywater left Cairo on July 3, and arrived at Liverpool on July 27.

*Palestine*.—Miss E. E. Newton left Jaffa on July 29, and arrived in London on August 8.—Miss Hester Campbell left Jaffa on July 29, and arrived in London on August 10.

*Mid China*.—Miss Gertrude Smith left Shanghai on June 6, and arrived in London on July 23.

*N.-W. America*.—The Rev. J. W. Ellington arrived at Liverpool on August 1 from Alaska *via* San Francisco.—The Rev. C. G. Wallis left Rampart House on June 2, and arrived in London on August 20.

## DEPARTURES.

*Mauritius*.—The Rev. V. W. and Mrs. Harcourt left London on July 30 for Mauritius.

*South China*.—The Rev. J. and Mrs. Martin left Liverpool on July 30 for Foochow *via* Canada.

*North Pacific*.—Miss M. West left Liverpool on August 13 for Metlakatla.

## BIRTHS.

*North India*.—On June 16, at Kherwara, the wife of the Rev. W. B. Collins, of twins (son and daughter).

*North Pacific*.—On July 14, at Metlakatla, the wife of Dr. Vernon Ardagh, of a son.

## MARRIAGE.

*Japan*.—On July 21, at Bury St. Edmund's, the Ven. Archdeacon Maundrell to Miss Alice Pointer.

## DEATHS.

*Eastern Equatorial Africa*.—On August 17, in the Mission, Miss Caroline Fitch. [By telegram].

*South India*.—On July 18, infant son of the Rev. T. R. Waltenberg.

## PUBLICATION NOTICES.

**Magazines for Distribution during the Holidays.**—Packets containing copies of the *Gleaner, Awake, and Children's World*, will gladly be sent free to friends desirous of making known the C.M.S. Magazines in places they may visit during the summer holidays. A limited number of copies of the *Intelligencer* are also available for the same purpose. When ordering, will friends kindly state how many copies of each Magazine they can use in this way?

**The Children's World Picture Leaflets** will also be found very useful for distribution amongst juveniles at the seaside, &c. 1s. per 100, post free. [Vide also page 2 of Wrapper.]

## JUST PUBLISHED.

**The Eastern Equatorial Africa Mission of the C.M.S.** An entirely new pamphlet, containing 108 pp. of letterpress, together with a Chronological Table and Map. In Coloured Wrapper, price 6d., post free.

Other Papers issued since our last notice:—

*The Parochial Clergyman in reference to Foreign Missionary Work.* An Address to Clergy and Laity. By Rev. Canon Allan Smith. *For free distribution.*

*A Missionary Criticized by an Outsider.* By Rev. J. Rooker, jun. *Also free for single copies.* (6s. per 100.)

The following recent Missionary Books may be had from the Book Room:—

THE ARAB AND THE AFRICAN. By Dr. Pruen. (6s.) 5s., post free.

NEW CHINA AND OLD. By Archdeacon Moule. (7s. 6d.) 6s. 3d., post free.

MACKAY OF UGANDA. (7s. 6d.) 6s. 3d., post free.

MY THIRD CAMPAIGN. By Rev. W. S. Price. (6s.) 5s., post free.


BRIEF SKETCHES OF C.M.S. MISSIONS. Vide page 3 of Wrapper.

Orders should be addressed to "The Lay Secretary, C.M.S., 16, Salisbury Square, London, E.C."

# THE CHURCH MISSIONARY INTELLIGENCER.

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## THE LAMBETH "ADVICE."

N September 2nd the "Advice" of the Archbishop of Canterbury, and the Bishops of London, Durham, Winchester, and Carlisle, upon the Palestine difficulties was received. In forwarding it his Grace requested that if it were published it should be published *in extenso*. As this implied permission for its publication, copies were at once sent to the Church papers, and the document is already familiar to most of our readers. It is as follows:—

### THE BISHOP OF THE ENGLISH CHURCH IN JERUSALEM AND THE CHURCH MISSIONARY SOCIETY.

Certain questions having become matters of controversy between the Bishop of the English Church in Jerusalem and the Committee of the Church Missionary Society, it was evidently desirable that the points in discussion should be suitably settled.

In 1890 the Bishop published in England, but did not deliver or issue in the first instance to his clergy, "A Primary Charge." A review of this pamphlet was published with other documents by the Society on the 9th Jan., 1891, entitled "C.M.S. in Palestine."

The Lower House of Convocation of Canterbury on 6th Feb. requested "the President and their Lordships the Bishops of the Upper House to consider the statements contained in the Bishop's Charge, and the reply of the Church Missionary Society, and to take such steps as they might deem best for removing existing difficulties, strengthening the catholic relations of the Church of England with the Orthodox Churches of the East, and rendering renewed and vigorous support to the Mission among the Mohammedans in Palestine."

The Upper House on the 7th Feb. resolved "that the matter be referred to the President to be dealt with at his Grace's discretion."

The Archbishop of Canterbury on the 18th Feb. in a letter to the President of the C.M.S. offered to inquire, in conjunction with the Archbishop of York and other of the Bishops, into the difficulties which had arisen, in the hope of arriving at a satisfactory settlement, and to this end requested the assistance of the Committee. The Archbishop also invited the assistance of Bishop Blyth.

The General Committee of C.M.S. on March 10th, 1891, gladly undertook to render to the Archbishop every assistance in order that fresh information upon the topics under discussion might be afforded him. The reference of such a matter to the Archbishops and Bishops is in fact in accordance with the Laws and Regulations of the Society.

The Bishop expressed his satisfaction with the proposal and returned to England.

We therefore, the Archbishop of Canterbury and Bishops of London,

Durham, Winchester, and of Carlisle in the vacancy of the See of York, proceeded on the 24th and 25th of July to investigate the several existing difficulties. The following is our advice.

1. **MISSIONARY CONFERENCE.**—In the first two years of his episcopate the Bishop presided at one of [1 or] two half-yearly meetings of the Missionary Conference as his predecessors had done. The Parent Committee was then consulted as to whether the Bishop was *ex officio* Chairman of that Conference; and replied that, according to rule, his Lordship was not a member of that body. The Bishop claims the right of attending and presiding as belonging to his office.

It appeared in our inquiry that the body called a "Missionary Conference" in the Regulations of the C.M.S., and altogether constituted by those Regulations, exists in each region where the Society has Missionaries, and consists of the Ordained and Lay Missionaries employed by the Society, European or Native, except Assistant Native clergymen; that the latter class, and other Pastors and Catechists of the Church, can be admitted with the sanction of the Parent Committee, and other persons only by Resolution of the same Committee; that this Conference by rule is summoned to meet by the Secretary, and appoints its own Chairman at each meeting. The objects of the Conference are also strictly defined. They include review of progress, encouragement of local action and organization within the Mission, and brotherly exhortation. Further, where there is no "Corresponding Committee" (as there is not in Palestine), they have duties which are thus described in detail in the *Laws and Regulations of C.M.S. part V. sect. II. "Additional Regulations" 1-7*:—

(1) To exercise a general superintendence over Educational Establishments designed for the benefit of the whole Mission; such as, Colleges for Training Native Teachers, Model Schools, &c.; and to appoint Visiting Committees to inspect and report upon the same unless other provision be made by the Parent Committee.

(2) To confer upon translations of the Holy Scriptures and Book of Common Prayer, and upon the preparation of other vernacular works; also to consult upon linguistic questions arising out of the same.

(3) To consult upon and propose to the Parent Committee the location or changes of location of Missionaries whenever circumstances require it; and generally to propose to the Parent Committee such changes as may seem to them desirable for the interests of the Mission.

(4) To examine and receive such Catechists, European or Native, as it may be proposed to receive into *local connection* with the Mission, who must be recommended by one at least of the Society's Missionaries in the district, who has had sufficient opportunities of testing the character and Missionary qualifications of the candidate, and is willing to certify that he will be a suitable Agent of the Society, upon the principle "that none but spiritual agents can carry on spiritual work."

(5) To examine the cases of Schoolmasters whom it is proposed to receive into local connection.

(6) To make arrangements respecting the location, employment, and dismissal of Agents in local connection.

(7) To consult upon the erection, if the necessities of the Mission may require it, of new Missionary Buildings, of Churches, or of School-houses, and to refer plans and estimates for the same to the consideration of the Finance Committee or any other Committee which may be appointed for this purpose by the Parent Committee.



It should be added that the "Missionary Conference" is parallel to, and on the same footing with the "Finance Committee," being entirely under the control and direction of the "Parent Committee."

We recognize the fact that special discussion of such specified subjects as are here described is generally necessary among those subordinately entrusted with their administration.

But it appears to us that it is scarcely consistent with the dignity of the Bishop that he should be a member of a Committee whose duties, although most useful, are local, personal, or strictly limited by Regulations of the Society; that he should be summoned by one of his clergy to attend; and that it should be constitutionally possible that if he attended another chairman might be elected.

In the long vacancy of the See this Conference has undoubtedly discussed matters which are not properly within its scope, because some settlement on the spot was peremptorily required. Indeed the practice of the Bishop's attendance, which had insensibly grown up in contravention of regulation (for the Bishop had never been nominated a member), had led to its being consulted by him on affairs quite beyond its range. If consequently the Conference has itself extended its purview to disciplinary questions which are beyond its powers, this is not to us a matter of great surprise. But it is desirable that the irregularity should be ended, and that the Conference should henceforth confine itself to its defined subjects; and the Parent Committee in England considers that the subjects proposed for its discussion should in all cases be submitted beforehand to the Bishop, and that any suggestions or resolutions arrived at should be immediately reported to him, for his consideration and approval. If any of its *acta* or *agenda* should appear to be *ultra vires*, the Parent Committee would immediately require that they should be referred back to the Bishop.

It would follow that when the Conference desired the counsel of the Bishop on any matters, the suitable course would be that its members should wait on him by deputation or otherwise, and not that he should be summoned or invited to attend their meeting.

We are not, therefore, of opinion that the position of the Bishop would be in any way strengthened, his dignity consulted, or his authority duly observed, if he had a place within the Conference.

But we are strongly of opinion, and in this opinion we have the hearty concurrence of the C.M.S. Parent Committee, that the proper body to be convened at stated times for the consideration of all branches of the work, experience, and duty of the clergy in Palestine, and of subjects which arise out of them, is a Synod of the whole body of clergy, including the missionaries. The Reports of the "Missionary Conference" would be then brought before the Synod by the Bishop at his discretion, like other Reports of work within his jurisdiction.

It would be for the Bishop to consider whether it might be desirable to convene a still larger body, containing a representation of Laymen (answering in a measure to a "Diocesan Conference" in England); but in any case we think that a Synod of Clergy should be assembled annually by the Bishop's authority, and the Committee of the C.M.S. entertain no doubt that every Missionary would gladly attend it.

Neither of such bodies could possess, from the nature of the case, legislative power. But their deliberative meetings would be of the greatest assistance to the Bishop, and a powerful encouragement in all branches of the work.

2. **RELATIONS BETWEEN CLERGY.**—We are informed that the relation of the Assistant Native Clergy to the Missionaries is at present analogous to that of Licensed Curates to Incumbents at home, and no suggestion of change has been brought before us. There is this difference, viz. that the stipends of the Assistant Native Clergy are paid by the Society, and therefore (as is admitted) their immediate relation to the Bishop and their appeal to him cannot be precisely upon the same footing as in England. Difficulties, however, which have in the past arisen have now been adjusted; and it is believed that the necessities of the position are not such as to create new difficulties. Mutual consideration of the force of the Bishop's Licence and of the position of the Society should obviate any need of rules. The Superintendents ought to report immediately both to the Bishop and to the Society any case in which they feel called upon to take action. They should not take action in cases where their report will suffice, and any such action should be in all cases temporary, not exceeding suspension from discharge of duty. We consider that any financial change, e.g. suspension of stipend, should be under other authority, and not be exercised by the Missionaries.

The peculiar circumstances of the country may offer important opportunities for carrying on distinct work among Jews within an area already assigned in the Bishop's Licence to a Missionary of C.M.S. In such cases, wherever the Bishop licenses a special Agent or Missionary for this work, we think that the Licence should expressly limit any such Agent's work to this definite duty; and he should be instructed to take no work among resident English or others outside his special function except upon express agreement of the Bishop with the Society's representatives.

All agree that there is need of more workers in the field. The Society cannot increase its staff with due regard to the claims of other places, and we consider it therefore very necessary that in many places not occupied by the Society the Bishop himself should plant, as he proposes, medical missionaries, women workers, and other agents, lay or clerical, and we strongly recommend the development of the Bishop's fund for these important purposes and for the buildings which the Bishop earnestly desires to raise.

3. **MOHAMMEDANISM.**—With regard to the diffusion of Christianity among Mohammedans, the Bishop and the Society appear to be at one in principle. This was and is the primary object of the whole work. It is work difficult and discouraging in the highest degree—partly on account of recognizable merits in the system which has to be displaced, and of the high character of many who sincerely live in its obedience. It is admitted on both sides that final success must be achieved mainly by the employment of well-instructed Natives, able and zealous to represent Christianity with knowledge and intelligence, in outlines free from idolatrous or superstitious practices despised by the Moslem. It is manifest that at present the work has to be carried on indirectly, through the progress of the Native Christians themselves. Some diversities in practice are thus not only unavoidable, but are even desirable. The stage of experiment has not yet been traversed. We think that the Society will do well to give careful consideration to some suggestions of the Bishop in detail.

4. **PROSELYTISM.**—The Bishop has stated "that the C.M.S. engages in systematic aggression on the Churches of the East, in concert with similar efforts of the American Presbyterians . . . and in this view their various agents are appointed."

The C.M.S. has, in reply, clearly stated that if any agents have proceeded

in this manner they were not appointed with this view; and that aggression on other Churches is not part of its system; its ultimate aim is the evangelization of Mohammedans; it believes that any impression to be made on Mohammedans at large must be mainly made by Oriental Christians, who nevertheless have for centuries done nothing for their enlightenment; that to that end reforms are essential, and it has circulated the Holy Scriptures among them as the true basis and hope of such reform. The statement made by the C.M.S. is that "They preach the Gospel according to the doctrines of the Church of England to all who are willing to hear, and admit to the services held by them all who are willing to attend—whether Mohammedans, Jews, or Christians, and give instruction to all inquirers, of whatever religion." "There is no direct, special, controversial teaching in our schools against the errors of the Eastern Churches; our teaching is positive and constructive, not destructive."

The Bishop has now declared himself thankful that the Society thus distinctly repudiates the employment of agents for aggressive purposes, and point by point his Lordship assents to the above principles. The instruction of individuals whose consciences are affected, and their association with the English Church, he regards as inevitable. He informs us "that he has never differed from the C.M.S. as regards the treatment of individuals—and that he does not see how to limit their reception." He thinks it impossible to exclude hearers from our churches. The highest dignitaries not infrequently attend our services.

We find no indication that the Society desires to act in concert with the American Presbyterians, or through agents trained by that body, in aggression upon other Churches. Circumstances which may have given colour to the idea are either of the far past, or are explicable and explained. There is no doubt that the agents are constantly placed in positions of great difficulty owing to the want of education, the peasant rank, and in some cases the low moral standard of the monks and clergy, and that everything which tends to elevate or educate these, or to produce the desire for internal improvement, is not only beneficial to the Churches themselves, and welcome to their leading men, but is also the surest road to the conversion of Moslems.

The Society judges that in the course of the progress which all desire, the formation of small congregations is practically unavoidable, but that such progress would in time to come itself render them unnecessary. The Bishop does not take this view: he thinks that much may be done by frank communication with Ecclesiastical authorities in cases as they occur. But he also considers that the congregations which have long existed could not be disbanded, and would simply become Presbyterian if neglected. He pleads strongly for more and better appointed churches for them and for the English residents in each place. We have not found it necessary to pursue the question of what other provision would be at first possible for converts from Mohammedanism, or for individuals impelled on inquiry to unite themselves to us, or for the families of either. The treatment of the matter will be much in the Bishop's hands, and for the rest we are sure that the Society will give the utmost consideration to the Bishop's suggestions.

We think that personal explanation has smoothed the principal difficulties of the situation. In ground so uncertain and exceptional it is not possible to formulate rules, still less to adhere to them. But we are persuaded that as difficult cases arise, mutual intelligence and good-will promise all needful solutions.

##### 5. CONFIRMATION AND CHRISM.—The question is whether children, brought

up by English Churchmen or by others, who have received in infancy the Chrism of the Greek Church, but have not had the Laying-on of Hands by the Bishop, should be admitted without it to Holy Communion.

While we forbear to assert that those who are held in the Greek Church to have fully received Confirmation, ought nevertheless in all cases to receive the Laying-on of Hands as a condition of being admitted to Holy Communion in our Church, yet we think that the Laying-on of Hands ought not to be refused to any candidates with regard to whom the Bishop himself is satisfied that, however they may have reached it, they truly entertain an intelligent and conscientious desire for it. Nor do we think it would be difficult to explain to the authorities of the Greek Church that, while the English Church acknowledges the right of all churches to determine, within the limits allowed by Scripture, their own ritual, it lays great stress on what it believes to be the Apostolic method of administering Confirmation as recorded in the Scriptures and preserved in our own Church.

We think it desirable to point out, since we observe that the Lambeth Conference, 1888, is frequently cited as having given a decision on this question, that neither the Encyclical Letter nor the Resolutions passed by that Conference make any mention of the subject.

In conclusion we press alike on the Bishop and on the Society the exceeding duty which lies upon them to preserve both the unity and the dignity of their counsels and action in presentment of the true position of the English Church. Our Church has passed without break through the Reform of which she believes Eastern churches to stand in need. Her doctrines, ordinances, and rites, she presents as primitive, apostolical, and Scriptural. She feels intensely that it is her bounden duty, and the duty of other churches, to convert the Jew, the Moslem, and the Heathen to Christ.

In Palestine the situation is one of duty, but it is also one of peculiar and solitary difficulty. In that country, where religious interests cluster thickest, our Church has claimed a right to be represented as an integral part of Christendom. Not only must the long abeyance there of its chief office and overseership have of necessity in some measure deflected the common current of order, but, under any circumstances, Church life is lived, and action taken amid relations elsewhere unknown. We act there in the presence of several ancient Christian churches in which there is much that is impressive, and much wanting; which have been kept in disability for centuries, and which we believe we can aid without arrogance or interference. We act in presence of the power whose oppressions have been and are so effectual, whose religion we desire to change as bearers of the Gospel, and which yet we must and can finally assail only through the clergy and laity of the very churches which it at present contemns. We act among a steadily increasing Jewish population whose past and whose future is bound up in the very soil; to them also we labour to reveal the true meaning of their own history and their own hope.

It is not possible to put in words the strenuousness of the duty of peacefulness.

A community in which varying views did not exist as to the wisest or safest means of carrying out such work in such surroundings would be a body neither Catholic nor human. But we earnestly say that we have heard and seen among those who are alike devotedly engaged in the work no diversities of opinion which to our minds will justify any absence of practical harmony. Our business is with the future rather than with the past, and we believe that the dispassionate explanations and candid listening which either side gave

to the other in our presence will, by the help of the suggestions which in our office we have been enabled to offer, have cleared the way of peace.

EDW : CANTUAR :

F. LONDIN.

B. F. DUNELM.

A. W. WINTON :

H : CARLIOL :

*Lambeth. August 17, 1891.*

Many of our friends have expressed an earnest desire to see the Reply which the Society sent in to the Archbishop and Bishops in reply to Bishop Blyth's indictment. That Reply, with its Appendices, occupies ninety-five foolscap pages. The Appendices chiefly consist of letters and other documents submitted in answer to particular complaints made by the Bishop. Those complaints, as laid before the Five Prelates, have not been published, and therefore it is neither necessary nor desirable to perpetuate uncomfortable controversies by publishing the answers. The Reply proper cannot be given in full, for it is in the form of a rejoinder, sentence by sentence, to the Bishop's "Summary" of his charges, which also has not been published. This Summary, and the Society's Reply, are printed in parallel columns, and the one would not be intelligible without the other. Moreover, the Archbishop, at the hearing, expressed an earnest hope that it might not prove necessary to cause needless friction by making public such portions of the Reply as necessarily dealt with matters of a more or less personal nature. At the same time it seems desirable to let our friends know what the Society actually said respecting its work among the Oriental Christians and Mohammedans; since, without doing so, the full import of the pronouncements of the Archbishop and Bishops upon the subject can scarcely be appreciated. And in accordance with the instructions of the Committee the following parts of the Society's Reply which bear upon the point are published. We extract the parts of the Bishop's Summary of charges necessary to elucidate the Reply.

The first head of the Bishop's Summary was Proselytism. The Bishop charged :—

I. That the C.M.S. (leaving the reception into the Church of England of occasional individuals who may seek admission spontaneously) engages in systematic aggression on the Churches of the East, in concert with similar efforts of the American Presbyterians in Syria, Armenia, Assyria, &c., and in this view their various agents are appointed.

(a) That this is contrary to the Catholic custom of the Churches in Christ, and to the professed object of their own Missionary work.

(b) It is contrary also to the policy of the Bishopric; to the instructions given by the various Archbishops of Canterbury to the Bishops in Jerusalem; to the assurances given by these Archbishops to the Churches of the East; and especially to those forwarded to the Patriarchs of the East by the hand of the present Bishop.

(c) It is contrary also to the Encyclical Letter of the Lambeth Conference of 1888.

In answer to this the Reply stated :—

1. With respect to the first charge :—The object of the Society's Mission in Palestine is the evangelization of the Mohammedans. It was commenced in 1851 at the request of Dr. Gobat, the then Bishop of the Church of England in

Jerusalem, with a view to the evangelization of the population by the enlightenment of the members of the Oriental Churches, which had for centuries done nothing for the conversion of the surrounding Mohammedans, and whose own members, and even their clergy, were for the most part sunk in ignorance and superstition. The Society had long avowed its desire that the Eastern Churches should reform themselves, and had sought, in other parts of the Turkish Empire, to incite them to reform by circulating among them the Holy Scriptures, and setting before them the doctrinal standards of the Church of England, and it had worked for some years in this way without contemplating the secession of individuals from their own Churches. But when the Society went to Palestine in 1851, a spirit of inquiry had been awakened by the efforts of the first two Anglican Bishops in Jerusalem, and the missionaries (from two to four in number) found themselves at once called upon to minister to small congregations composed of individuals who, attracted by the light of the pure Gospel now preached to them, were leaving the darkness in which they had long dwelt. On a very small scale this work was carried on for twenty-five years. The Society has frequently avowed that its ultimate aim was the evangelization of the Mohammedans, but direct work among them was not then possible in Palestine, although after the Crimean War a Mission to the Turks was established in Constantinople and several were baptized. In 1875 the Society formed plans for extending its work among Mohammedans in various parts of both Asia and Africa, and in carrying out those plans the Palestine Mission has shared in the general advance. In 1875 the Society had four missionaries in Palestine. It has now 26. The additions have been made mainly with a view to Mohammedan work, although the Society also feels bound to maintain the charge of congregations formed by its own missionaries in past years, as well as of several stations and congregations formed by Bishop Gobat for the enlightenment of the Christian population, which were handed over by him to the Society in 1876. In short, the small band of Missionaries sent out under the Episcopate of Bishop Gobat, and at his request, had as their primary object the enlightenment of the Oriental Christians, while the evangelization of the Mohammedans was regarded as their ultimate aim. The Missionaries sent in larger numbers to Palestine during the last sixteen years have been sent out, in the main, with a view to more direct work among the Mohammedans. While, therefore, providing for the necessary pastoral supervision of existing congregations, all the Society's agents have in recent years been distinctly instructed to keep work among the Mohammedans in view. But they preach the Gospel according to the doctrines of the Church of England to all who are willing to hear, and admit to the services held by them all who are willing to attend—whether Mohammedans, Jews, or Christians—and give instruction to all inquirers of whatever religion.

A member of another Christian Church in the first instance joins one of the Society's congregations as a "hearer," and it is only after undergoing, by his own desire, a long course of instruction, and at his own wish, that he is presented to the Bishop for Confirmation. If the Bishop declines Confirmation on the ground of his having received the Chrism as an infant,\* he is admitted to Holy

\* The Bishop in his Charge, pp. 49, 50, speaks of the following words as expressing the view adopted by the Lambeth Conference of 1888 on this subject:—"We experience a difficulty as regards the Eastern rule of Confirmation, which we can hardly consider equivalent to ours, inasmuch as it omits the imposition of the Bishop's hands and is usually conferred upon unconscious infants; yet we do not regard this as requiring members of the Orthodox Greek Church to receive our Confirmation." It is to be observed (1) that these words do not occur in the resolutions of the Lambeth Conference or in the Encyclical Letter, but in the Report (No. 11) on Eastern Churches (respecting which and the other Reports there is an official note printed after the Resolutions and before the Reports that "The following Reports must be taken as having the authority only of the Committees by whom they were respectively prepared and presented. The Committees were not in every case unanimous in adopting the Reports.—The Conference as a whole is responsible only for the formal Resolutions agreed to after discussion, and printed above"), and (2) that the words of the Committee refer to not requiring a Greek Christian to receive Confirmation, but afford no warrant for refusing Confirmation to one who desires to receive it.

Communion as a person "ready and desirous to be confirmed," in accordance with the intimation given to the Bishop by the Secretaries of the Society at interviews held in London on October 30th and November 6th, 1889. Since the Bishop has been in Palestine it is believed that there has been no single case of an Eastern Christian having been admitted to Holy Communion in one of the Society's congregations without his name having been previously presented to the Bishop for Confirmation. In 1887 the Bishop himself, after careful inquiry, announced his conviction that the charge of proselytism against the Society could not be sustained. In his "Primary Charge" (pp. 13, 49, 50, 51, 52) the Bishop distinctly recognizes, and even proposes to regulate, the reception of individual converts into the Anglican Communion. He further recognizes (p. 50) that this reception does not take place on becoming a regular hearer or attendant at the services of our Church, but is effected either by Confirmation (which, as he alleges, is regarded by Native converts as making them Protestants) or by his proposed alternative in cases where, owing to Chrism having been administered in infancy, he does not see his way to confirm. The Bishop is, therefore, *particeps criminis* in every case of so-called Proselytism which occurs in his Diocese.

The Society cannot acknowledge that the work above described can be rightly designated "systematic aggression on the Churches of the East." It contends, therefore, that it is not engaged in such "systematic aggression;" and its various agents are not appointed with that view. But by whatever name the work be called, it is abundantly justified, and even necessitated, by the circumstances of the case.

With regard to the American Presbyterian Mission, which is not in the Society's field, but in Northern Syria, the Society's Mission is not working "in concert" with it; but the Society ever desires to carry out the principle embodied in No. 31 of its fundamental Laws and Regulations, which directs that "a friendly intercourse shall be maintained with other Protestant Societies engaged in the same benevolent design of propagating the Gospel of Jesus Christ."

2. The Society is aware that there are members of our Church who look upon the presence of an English Bishop in Palestine equally with any Mission work on Church of England lines in that country, as alike contrary to "Catholic custom;" but the Society maintains that the practice of the Society, as above described, is not contrary to "the Catholic custom of the Churches of Christ," nor to the professed object of the Missionary work of the Society.

3. The Society was not a party to, nor responsible for, the foundation of the Bishopric, or the instructions given by various Primates to successive Bishops, or any assurances given by those Primates to the Churches of the East, nor has it ever been regarded as bound by those instructions and assurances. But the practice above described does not appear to the Society to be contrary to the policy of the Bishopric, or to those instructions and assurances, as explained by the declaration signed by Archbishop Sumner and dated 16th October, 1850.

4. The Lambeth Encyclical Letter of 1888 condemns, as outrages on the Eastern Church and as contrary to Catholic principles, the intrusion by a Western Church of her Bishops into the ancient Dioceses of the East, and the keeping up of a system of active proselytism, and declares that all schemes of proselytizing are to be avoided.\* But the Society denies that its Missionary work in Palestine

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\* The Bishop in his Primary Charge (p. 51) quotes the passage thus:—"The Church of Rome keeps up a system of active proselytism. The Eastern Church is reasonably outraged by these proceedings, wholly contrary as they are to Catholic principles; and it behoves us of the Anglican community to take care that we do not offend in like manner. Individuals craving further light and stronger spiritual life may, by remaining in the Church of their baptism, become centres of enlightenment to their own people. . . . All schemes of proselytizing are to be avoided." But the passage in the original actually runs thus:—"The Church of Rome has always treated her Eastern sister wrongfully. She intrudes her Bishops into the ancient dioceses, and keeps up," &c. (as quoted by the Bishop, as far as "centres of enlightenment to their own people"). "But though all schemes of proselytism are to be avoided, it is only right that our real claims and position as an historical Church should be set before a people who are very distrustful of novelty, especially in religion, and who appreciate the history of Catholic antiquity."

comes within the latter of the practices thus condemned any more than the presence of the Bishop in that country comes within the former.

The Bishop's Summary proceeded as follows :—

II. The Bishop further states that the formation of congregations by proselytism from other Christian Churches is not even accredited by success. That in no station where there is such a congregation is it otherwise than a hindrance to Mohammedan work; nor would such a congregation, being Turkish subjects, if inclined, be permitted to draw Mohammedans to Christianity. That the congregations are generally attracted, not by faith, but by worldly advantage, and maintained by the power of the purse; and would commonly (except perhaps in the case of the children of such converts) revert to their old Churches were this inducement withdrawn.

That these Native congregations are thoroughly disaffected, owing to the oppression of the European superintendents encouraged by the Society's support.

The Society replied :—

5. The formation of congregations by proselytism not being an object of the Society, the question of its success does not arise. So far as the congregations of the Society consist of accessions from other Churches, they are, to a great extent, the work of Bishop Gobat, and were taken over from time to time by the Society.

6. Many of the accessions have been from the Latin Church, which is as much a foreign Church in Palestine as is the Church of England.

7. The presence of Christians in the congregations of the Society, whether as "hearers" or as "members," so far from being a hindrance to Mohammedan work is an almost necessary adjunct to it. Individual Mohammedans can attend the services of such a congregation without exciting the notice of the Government officials. But the formation of a congregation exclusively composed of Mohammedans would not be tolerated by the Turkish officials.

8. A great hindrance in the way of Mohammedans approaching the subject of Christianity is that it has been presented to them by the Eastern Churches in a form which they look upon as idolatrous. This hindrance is removed by the existence of congregations in which worship is conducted according to the pure form of the Church of England.

9. Whatever may have been the case forty years ago when English influence was paramount at Constantinople, and whatever may be the case with a few unworthy individuals, who must exist in all Christian congregations, the Society emphatically denies that the congregations are generally attracted, not by faith, but by worldly advantage. In no single instance are they maintained by the power of the purse.

10. In cases where regular members of the Society's congregations have reverted to their old Churches, it has almost, if not quite, invariably been in order to gain some worldly advantage, or to avoid some worldly disadvantage.

11. It is inevitable from the nature of things that difficulties must arise in the development of a native Church organization; and, owing to special circumstances, this development has been slower in Palestine than elsewhere. The Society has, however, been thankful for the spirit of loyalty which has generally pervaded its native congregations in that country. . . . Any isolated cases of disaffection among cliques which have occurred have not been due to oppressive conduct on the part of the European superintendents, the occurrence of which the Society entirely denies.

The Bishop went on to state :—

III. That this policy of proselytism is not only wrong and ineffective, but it also discredits the Bishop's friendly intercourse with the Churches aggressed on, and that of Associations working elsewhere in the East, with the common hope of promoting the internal renovation and revival of these Churches.

Not only is their revival the duty of the Church of Christ, in the recovery of even one of the pieces of Our Lord's mintage; and against their own alleged



hope that in Jerusalem the Will of Christ, in the re-union of His Churches, should have place in our work and prayer; but the Bishop believes that the revival of these Churches is an absolute necessity for the full prosecution of Missionary work both amongst Jews and Mohammedans; that the sons of Israel, Ismael, and Esau, being Orientals, can best be won by the influence of the Churches of the East. Their liturgies and theology are generally free from errors of faith, and their mind is open to the need of revival; they will accept from us aid without interference; and they have been preserved for this high destiny through centuries of oppression, not to be absorbed into Western Protestantism in the 19th century.

The election of the new Patriarch at Jerusalem gives prominence to this hope. And should any change of Government in Palestine set free these Churches, they will speedily be in a position to turn to such Missionary work as their ancient history, and their present work in other lands, shows them capable of.

Beyond this, the extraordinary movements amongst the Jews might alone justify the Bishop in calling on the Church to disavow a policy which is contrary to every true claim of the work of Christ in Palestine, as well as wrong in principle.

To this the Society replied as follows:—

12. The Society fully recognizes that the promotion of the revival of the Eastern Churches, coupled with their reformation, is a duty of the Christian Church, and is of vast importance for the complete prosecution of Missionary work both among Jews and among Mohammedans. Under existing circumstances the only practical steps which can be taken in that direction is by the enlightenment of individuals. The influence of those Churches, so long as they are unrevived and unreformed, will be a hindrance rather than a help to the conversion of Jews and Mohammedans. The Society is entirely at issue with the Bishop as to their liturgies or theology being generally free from errors of faith, or their minds being as yet generally open to the need of revival. For instance, the Orthodox Greek Church maintains, in its liturgical works, and in confessions of its faith published under high authority:—

- (a) The adoration of the Virgin Mary, angels and saints.
- (b) The worship of the material cross and of pictures.
- (c) Prayers and offerings for the deliverance of the dead from punishment.
- (d) Auricular confession and priestly absolution as indispensably necessary for salvation.
- (e) A doctrine essentially that of transubstantiation; and various other errors and superstitions.

The Bishop himself does not suggest that the Eastern Churches are free from superstition or error in matters of practice.

The second head of the Bishop's Summary was Mohammedan Missions. His language on this subject was as follows:—

The Bishop asserts that the C.M.S. in Palestine further neglects, in favour of proselytism amongst Eastern Churches, her primary duty to Mohammedans.

I. She does not train or appoint agents distinctively for this work, nor do her agents engage in it as a primary aim. It is an aspiration with the C.M.S. rather than an aim accompanied by effort.

II. She generally neglects ways of suitable access, for instance by Medical work and by trained and organized women's work.

III. Her schools also have other primary aims, and are closed by the Government, not because of success in Mohammedan work, but mainly by reason of the disputes raised by aggression on the Churches through their pupils.

IV. She provides no literature suitable for educational or religious purposes, or for the elevation and civilization of Arabic-speaking people.

V. She has no suitable training institutions, but uses agents trained by the Presbyterians for aggression on Eastern Churches and their literature.

VI. The C.M.S. has made little real or tangible impression on the Arabs of Palestine, nor can their present system make such impression.

The Society replied :—

1. The Society emphatically denies that it neglects, in favour of proselytism among Eastern Churches, its duty to Mohammedans. The Society trains and appoints its agents distinctively for this work, and its agents are instructed to make it their chief aim. Missionary work among Mohammedans in a country where the Government is Mohammedan is necessarily carried on under very great difficulties; but, apparently, the Bishop is not fully aware of the work which is being actually prosecuted by the Society (although he has himself borne some testimony to it), or of the developments in this direction which have taken place during the last few years. The Society's efforts are unhappily in this as in other fields proportioned not to its aspirations but to its resources.

2. Medical work and trained and organized women's work have, until recent years, been too little employed by any Missionary organization in any Mission-field; but during the last ten years the Society has been using and developing them in Palestine as far as its resources would permit. The number of its medical and female agents in Palestine and Egypt bears a larger proportion to the total number of its European agents than in any other part of the world, except China as regards medical, and Japan as regards female agents.

3. The chief object of the Society's schools is Mohammedan work; but, having regard to the obstacles thrown by the Government in the way of this, they are also used in helping towards the revival and reformation of the Eastern Churches. Where they have been permanently closed by the Government, it has been invariably through jealousy of the work carried on by them among Mohammedans, and in no case owing to any dispute raised by aggression on the Eastern Churches. The Bishop probably alludes to the recent temporary closing of the school at Medeba, and one or two instances of a similar character, where a subordinate local official closed the school at the instance of a Greek or Latin priest who was jealous of its influence, but not because of any quarrel between these priests and the Missionaries leading the authorities to fear that trouble might arise. In all of these instances the school was shortly afterwards re-opened.

4. In 1875 one of the ablest Arabic Missionaries of the Society was specially designated to the work of providing books in Arabic suited to the Mohammedan mind, and a printing press was sent out to Jerusalem for the purpose. But the question is essentially one of money, and the Society, not being primarily a publishing or educational institution, is unable to devote more than a limited amount to the object.

5. The Society has an institution at Jerusalem, known as the Preparandi Institution, for the training of schoolmasters and catechists. Eight years ago the Society recognized the necessity of extending and developing this institution, and including in it a theological class as a preparation for the Ministry, and sent out the Rev. C. T. Wilson for this specific work. They have also recognized the importance of establishing an institution for the training of female teachers, and they have lately sent out a suitable and experienced lady for this purpose. With regard to the Bishop's complaint of the use by the Society of agents trained by the Presbyterians, the Society would gladly have none but agents of their own training. As a matter of fact, out of forty-eight Native agents on the Society's list at the beginning of the year, only eight were from this source (all of whom are now Communicant members of the Church of England), and the proportion is steadily diminishing. The Society is very glad to avail itself of Bibles and educational works on secular subjects from the American Mission Press.

6. If by Arabs the Bishop means the population of Palestine generally, the Society claims to have made a very real impression upon them, largely through the religious teaching given in the schools, and doubts whether any available system would be more effective under existing circumstances. If, however, he means the Bedouin, the Society admits that, owing to their wandering habits, the efforts which it has made have not produced any considerable impression.

The third section of the Bishop's Summary deals principally with the Bishop's personal relations to the Society, the charges and replies with respect to which need not be published. In it, however, he made the assertion that "Questions of ritual are special in Palestine," to which the Society made the following reply :—

The Society agrees that, in a certain sense, questions of ritual are special in Palestine. In the presence of the superstitious ritual of the Oriental Churches, it is of peculiar importance that the services of the Church of England should be simple, as well as orderly and reverent. In the matter of Confirmation its Missionaries are anxious to keep this in view. The refusal of the Bishop to confirm any persons who have received Chrism appears to be opposed to the principles of the Church of England, which requires an intelligent confession of faith as a general rule in all that are admitted to her communion. It is calculated to produce one of two results; either (a) the exclusion from the Communion of the Church of England of all persons born in a Church in which Chrism is practised; or (b) the admission of a body of communicants without the privilege of Confirmation.

It should be mentioned that in the Appendix to the Reply there is reprinted among other documents the Committee's Memorandum of July 8th, 1890, which has already been published in our February number, page 87, and may be referred to by friends who desire to see more of the Society's view of the matter.

With reference to the "Advice" now kindly given by the Five Prelates, we do not think it necessary to comment upon it ourselves in detail, as this is done in the article next following, contributed by Mr. Philip Vernon Smith, who was one of the Society's representatives at the Lambeth meeting. Two remarks only we desire to make.

(1) With regard to the "heartly concurrence of the C.M.S. Committee" which the Five Prelates mention as given to the suggestion of a Diocesan Synod for Palestine under the presidency of the Bishop, we must observe that it is nowhere expressed in the Society's Reply. The reference is, no doubt, to a Minute of the General Committee of February, 1889, which is printed in the Appendix, and which Mr. P. V. Smith cites in his article. The C.M.S. representatives at the Lambeth meeting on July 25th reiterated verbally the opinion of this Minute.

(2) The Five Prelates have in the quietest and most reasonable and dignified way pronounced what amounts to an absolute acquittal of the Society from all the charges brought against it; and not only so, but they have virtually settled in the Society's favour some important questions which we scarcely expected to see settled at all, and which certainly the Society could not have hoped to see settled in its favour in any other way. No one who has followed the controversy throughout can fail to see that the Society comes out of the Inquiry in a stronger position than it appeared to occupy when the Archbishop invited the co-operation of the Committee in his proposed investigation. It is distinctly the gainer, and not the loser, by its frank acceptance of the Archbishop's kind offer to inquire into the difficulties which had arisen.

We unfeignedly thank God for the result, and sincerely trust that by His blessing the Mission may now be carried on without let or hindrance, and increased vigour in every department. The Society will not fail for one moment in the due courtesy and consideration to which the Bishop is entitled. It desires fully to recognize his rightful position, and only claims liberty to carry on its work of evangelization on the same Evangelical lines as characterize its Missions all over the world.

E. S.

## THE FIVE PRELATES AND THE PALESTINE MISSION.



HE present number of the *Intelligencer* contains a full print of the opinion and advice of the Archbishop of Canterbury and the Bishops of London, Durham, Winchester and Carlisle on the questions raised by the accusations which Bishop Blyth made against the Church Missionary Society in the document entitled his "Primary Charge," and addressed to "The Clergy and Laity under the Bishop's superintendence, and (as a Report) to the Church which the Bishop represents." This document, it will be remembered, was never delivered as a charge to any of the Bishop's clergy, and was published in England early in December of last year, before it came into their hands. It contained very serious charges and complaints against the Society and its European missionaries in Palestine, to which an immediate reply was felt to be necessary, and was put forth in a pamphlet entitled "C.M.S. in Palestine." The Bishop commented on this pamphlet in a letter which, as requested by him, was published in the April *Intelligencer*. But meanwhile the controversy had attracted the attention of the Church at large, and on February 6th the Lower House of the Canterbury Convocation resolved that the Archbishop and Bishops of the Upper House be respectfully and earnestly requested to consider the statements contained in Bishop Blyth's Charge and the reply of the Church Missionary Society, and to take such steps as they may deem best for removing existing difficulties, strengthening the Catholic relations of the Church of England with the Orthodox churches of the East, and rendering renewed and vigorous support to the Missions among the Mohammedans in Palestine. Upon this *articulus cleri* being presented to the Upper House, they referred it to the Archbishop to be dealt with at his discretion. The action of the Primate on this reference is stated in the preamble to the "Advice." The hearing of the case was postponed until the end of July, owing to the attack of influenza from which his Grace suffered in the preceding month; and the lamented death of Archbishop Magee led to the Bishop of Carlisle being invited to take part in the inquiry in his place. During the whole of the preparation of their case, the Society was under the disadvantage of being deprived of the valuable services of the Rev. R. Lang, the Secretary specially charged with the correspondence from Palestine, owing to his protracted indisposition; and, when the investigation actually took place, the Rev. J. R. Longley Hall, the Secretary of the Mission in Palestine itself, who had returned home to assist in it, was prevented by illness from attending at Lambeth. We may be thankful that, in spite of these disadvantages, the Society was enabled amply to vindicate its position, and that the Advice of the Archbishop and his assessors is throughout an entire refutation of the charges brought by Bishop Blyth against its action in Palestine.

The mode in which these charges were advanced rendered the reply to them somewhat intricate and difficult. The accusation of aggression on the Eastern Churches and of proselytism among their members was undoubtedly that which chiefly attracted public atten-

tion and led to the action of the Lower House of the Canterbury Convocation. But when Bishop Blyth first went to his see in 1887, he carefully inquired into the conduct of the Society's missionaries in this respect, and twice during that year—first by letters published in the *Guardian* of July 6th, and then in his speech on October 6th at the Wolverhampton Church Congress—he emphatically declared that the charge of proselytism against our missionaries was entirely unfounded. In his subsequent correspondence, whether with the Society's missionaries in the field or with the Secretaries at home, he made no complaint on the subject until the publication of his Primary Charge; and it was from that document that we, for the first time, heard that he regarded the Society as engaged in a system of active proselytism. That document, too, contained the Bishop's first expression of dissatisfaction with our work among the Mohammedans. Two years before, in a letter to the Rev. R. Lang, dated January 3rd, 1889, he had admitted that though its visible work was chiefly with others, the Society was nominally working among Mohammedans, and that its Missions had in some ways been more successful among them than could be safely pointed out. But, besides these complaints against the Society's general policy, the Primary Charge animadverted upon the recent severance of the Bishop from official connection with the Palestine Missionary Conference against his remonstrance and warning; upon aggressions made simultaneously with that severance by European missionaries upon the position of the Native clergy protected by the Bishop's licence; upon the neglect of provision of places and decencies of divine service, and of the week-day services and holy-days of the Church; and upon the insufficient administration of Holy Communion. Our missionaries were also reproved for the tenacity with which they held that Greek converts to our Church who had received the Chrism at baptism should nevertheless be presented to the Bishop for Confirmation, and it was uncompromisingly maintained that where the Chrism had been administered to an individual in infancy, it was not proper that the laying-on of the hands of the Bishop should be superadded on his arriving at years of discretion. These accusations, however, scattered as they were through the seventy-nine pages of the "Charge," were scarcely presented in a form in which they could be judicially investigated; and, at the request of the Archbishop and the Society, Bishop Blyth submitted a collection of "Facts and Correspondence" in support of his charges, and afterwards a "Summary" of the charges themselves. These documents, and the Reply with Appendices, which was put in by the Society, together with the facts elicited at the interview in the Guard-room of Lambeth Palace, formed the materials on which the Advice which has just been published was given.

It will be observed that in this utterance the question of Bishop Blyth's seat on the Missionary Conference occupies the first place. The Bishop himself in his Summary of Charges had placed Proselytism and neglect of Mohammedan work in the forefront; but the Archbishop and his assessors exercised a true discernment in reversing the order. To any one who impartially and carefully studied the

facts and documents in the case, it was evident that the withholding from the Bishop of his seat on the Conference was at the root of his whole attitude towards the Society, and that, if this had not occurred, in all probability none of his complaints would ever have been made. It is, therefore, especially satisfactory that the Society's position on this point is entirely vindicated in the Advice. It is true that up to June, 1888, Bishop Blyth had, like his two predecessors, attended some, though not all, of the meetings of the Conference, and had, when present, naturally taken the chair. Circumstances, however, led to the missionaries sending home an inquiry as to whether he was in fact *ex officio* chairman of the body; and when the matter was thus formally brought to the attention of the Committee, it was apparent that, so far from this being the case, he had not even a right to a seat on the Conference. After a review of all the circumstances, the Committee came to the conclusion that it would be better that the arrangement which had worked well in the diocese of Colombo, should be maintained in Palestine, namely, that the Bishop should not sit on the Conference, but that the local C.M.S. Secretary should keep him fully and immediately informed of all matters connected with the Mission. In reply to the remonstrances of the Bishop, to whom this arrangement was by no means acceptable, the Committee in February, 1889, passed the following important resolution, declaratory of the Society's policy:—

That Bishop Blyth be informed that the Committee have always desired fully to recognize the ecclesiastical position of a Bishop in relation to any Mission of the Society established in his Diocese, as well as the ecclesiastical relation in which the Society's ordained missionaries and Native clergymen stand to the Bishop, and that as a lay body they do not themselves assume any ecclesiastical function; but they would respectfully remind the Bishop that in the administration of the Missions there are many points in which it is necessary that they should maintain an independent position in the direction of the work, and it is through their local bodies (in the Palestine Mission, a Missionary Conference and a Finance Committee) that they carry on their administrative functions; that these bodies, even though they may in some cases be composed entirely, or almost entirely, of ordained missionaries, are, inasmuch as they are constituted by a Lay Committee, themselves distinctly lay bodies, exercising only lay functions, and that in these bodies the Bishop, as Bishop, has no position, except such position as may be assigned to him directly by the Committee; that the statements in the Committee's letter of December 14th, 1888, do not therefore constitute an exclusion of the Bishop from his rightful position with regard to any of his clergy, but simply call attention to the fact above explained, that in the administrative body representing the Parent Committee in the field, constituted simply to exercise on its behalf the lay functions pertaining to itself, the Bishop, as such, has no place. The Committee cannot but feel assured that the Bishop will recognize the distinction here defined. Should the Bishop decide to establish Diocesan Councils, on which he may invite the Society's missionaries, or any of them, to accept seats, the Committee believe that such Councils will have distinct ecclesiastical functions of considerable importance to fulfil, which need in no way conflict with the administrative functions pertaining to the Society's own local bodies.

The Archbishop and Bishops indicate in their Advice that they entirely approve of the principles laid down in this Resolution; but they go much further in pointing out the positive mischief which is likely to result, and in their opinion has resulted, from the Bishop

sitting upon the Palestine Missionary Conference. They observe that it places both the Bishop and the Conference in a false position. It is derogatory to the former to be summoned, as Bishop, by one of his clergy, to the meetings of a body whose discussions are limited and controlled by an external Society, and whose constitution admits of another member of the body being elected chairman over his head. On the other hand, the presence of the Bishop on the Conference has conduced to its exercising functions beyond its legitimate sphere. One of the Bishop's complaints had reference to certain resolutions on mixed marriages passed by the Conference last year after he had ceased to sit upon it, and which he considered to indicate a design to legislate on the subject. The missionaries unquestionably intended that these resolutions should merely be taken as suggestions; but unfortunately the form in which they were drawn up was somewhat equivocal. The Committee at home promptly repudiated all claim on the part of the Society that its missionaries should deal with the matter in the way of legislation, and the Archbishop and his assessors fully accepted the disclaimer. They recognized, however, that a tendency on the part of the Conference to deal with matters outside its proper limits might naturally have been fostered in part by the long period during which there had been no English Bishop in Palestine, and in part by the fact of the Bishop, when there was one, having for so many years had a seat upon it, and having thereby imparted to it a quasi-episcopal character. It will be seen that Bishop Blyth is strongly recommended in the Advice to summon a general diocesan Council of clergy, or of clergy and laity combined, in accordance with the suggestion contained in the concluding paragraph of the Resolution of the C.M.S. Committee which has been quoted above.

The Archbishop and Bishops did not think it necessary to enter into the details of Bishop's Blyth's complaints of the treatment of certain Native clergymen by the Society's European missionaries. The two specific instances, in which the Bishop considered that errors had been committed, occurred eighteen months ago, and were adjusted with his concurrence, long before the date of his Primary Charge. The purport of the Advice on the subject is entirely in accord with what have always been the recognized principles of the Society; and where its missionaries have in any case unwittingly deviated from those principles, their mistake has at once been pointed out to them on being brought to the notice of the Committee. On the other hand, however, the Advice contains an important paragraph expressing the opinion that wherever the Bishop licenses a special missionary or other agent for Jewish work within an area already assigned in the Bishop's licence to a C.M.S. missionary, the licence to the special agent should expressly limit his work to this definite duty, and that he should be instructed to take no work among resident English or others outside his special function except under an express agreement of the Bishop with the Society's representatives. This paragraph was called for by the Bishop's recent action at Haifa, by which the Society felt aggrieved, and which was brought to the notice of the Archbishop and his assessors. They recognized the justice of the Society's

complaint, and at the investigation in July it was verbally agreed that the Bishop should license a fresh C.M.S. Native pastor for that place, which he had previously declined to do on the ground of his having granted a licence there to a missionary of the Society for Parochial Missions to the Jews.

From their silence on the subject, it may be taken that the Archbishop and Bishops do not consider that Bishop Blyth has made out any such remissness in the conduct of divine service by the Society's missionaries as called for advice or remark; and, the ground on other points having been cleared in the manner already mentioned, they have proceeded to express their opinion on the crucial questions of Proselytism, and the Mohammedan work of the Society.

Here, again, they find that the Bishop's sweeping charges are entirely unfounded. In order to estimate the importance and value of the Lambeth Advice on these points, it is necessary carefully to compare its language with those portions of the Society's Reply to the Bishop's charges on the subject which are published in the foregoing article. It will then be seen that the Archbishop and his assessors recognize the perfect propriety of the practice adopted by the Society's missionaries—of preaching the Gospel as taught by our Church to all who are willing to hear, of admitting to the services held by them all who are willing to attend, whether Mohammedans, Jews, or Christians, and of giving instruction to all inquirers, of whatever religion. The Archbishop and his assessors have, moreover, no word of condemnation for the Society's further practice of gathering into congregations those Oriental Christians who have become so enlightened as to be unable any longer to take part in the superstitious and erroneous ceremonies of the Church of their baptism. They further recognize the necessity of Christianity being presented to the Moslem in outlines free from the idolatrous and superstitious practices which he despises. The Society's principles and conduct are, in short, completely vindicated.

The last pronouncement in the Advice is on the subject of Confirmation and Chrism. This was a point on which the Bishop laid great stress in his Primary Charge. He is now shown to have been entirely wrong in the view which he took of it, and to have committed a serious mistake in alleging the authority of the Lambeth Conference of 1888 in support of his view, when in fact that assembly expressed no opinion whatever upon the subject. The Bishop's position was briefly this. The Greek Church administers to infants, immediately after baptism, the rite of Chrism, or anointing with a specially consecrated oil, and reckons that rite as one of its Seven Sacraments, substituting it for the rite of Confirmation, which has been practised from Apostolic times in Western Christendom, but has been discarded by the Greek Church. When members of this Church have been desirous of joining our own Church in connection with the Society's Palestine Mission, they have been presented by our missionaries to the Bishop for Confirmation previously to receiving Holy Communion, in accordance with their own desire, formed, no doubt, under the instruction of our missionaries, who have taught them that the laying-on of the



Bishop's hands is an Apostolic institution, and is prescribed by our Church as an antecedent to admission to the Lord's Table. Previous Anglican Bishops in Jerusalem have, as a matter of course, administered Confirmation in such cases. But Bishop Blyth has refused to do so, on the ground that, in the opinion of Oriental Christians as well as of some members of our own Church, Chrism is an equivalent for Confirmation, and, therefore, that compliance with the request of the missionaries and the desire of the candidates would entail re-Confirmation, which is contrary to all Catholic custom and propriety.

Hitherto the Society, having no power to compel the Bishop, by *mandamus* or otherwise, to grant Confirmation, has been obliged unwillingly to acquiesce in his decision and to admit the rejected candidates to Holy Communion, in accordance with the rubric, as persons "ready and desirous to be confirmed." But the prominence given to the subject by Bishop Blyth in his Primary Charge and his mistake in appealing to the Lambeth Conference for a justification of his position, have brought the question to an issue. "The view," he said (Charge, pp. 49, 50), "adopted by the Lambeth Conference of 1888 is expressed in these charitable terms: 'We experience a difficulty as regards the Eastern rite of Confirmation, which we can hardly consider equivalent to ours, inasmuch as it omits the imposition of the Bishop's hands, and is usually conferred upon unconscious infants; yet we do not regard this as requiring members of the Orthodox Greek Church to receive our Confirmation.'" Considering that Bishop Blyth was not only a member of the Lambeth Conference of 1888, but also of the Committee of the Conference in whose Report these words occur, it would have been incredible, were it not the fact, that he should have stated that the view thus expressed was adopted by that Conference, when neither the Encyclical Letter nor the Resolutions of the Conference contain a word on the subject, and the Reports of the Committees, as officially published, are prefaced with the following cautionary note: "The following Reports must be taken as having the authority only of the Committees by whom they were respectively prepared and presented. The Committees were not in every case unanimous in adopting the Reports. The Conference as a whole is responsible only for the formal Resolutions agreed to after discussion and printed above." It is to be observed further that even the words of the Committee of the Conference do not justify Bishop Blyth's position. They intimate, it is true, the opinion that Oriental Christians ought not to be required to receive our Confirmation. But this is a very different thing from affirming, as the Bishop has done, that, if they desire to receive it, they shall not be permitted to do so. The Archbishop and his assessors have now given an authoritative opinion on the matter. They forbear to assert that those who are held in the Greek Church to have fully received Confirmation, ought, nevertheless, in all cases, to receive the Laying-on of hands as a condition of being admitted to Holy Communion in our Church, but they think that the Laying-on of hands ought not to be refused to any candidates with regard to whom the Bishop himself is satisfied that, however they may

have reached it, they truly entertain an intelligent and conscientious desire for it.

The Advice concludes by urging on the Bishop and the Society alike the duty of maintaining peace and of preserving both the unity and dignity of their counsels in presenting the true position of the English Church before the people of the East. The Committee of the Society have never shown that they were otherwise than fully alive to the imperative nature of this duty. It was not they who provoked the discussion which has led to the intervention of the Archbishop. The wide difference of opinion between them and Bishop Blyth is a fact which unhappily exists, and will, it is to be feared, continue to exist. The Committee will not change their views, and, except in the points on which the Lambeth Advice has pronounced him to be wrong, it is not to be expected that the Bishop will alter his. But this divergence of opinion ought not, and the experience of other dioceses in the mission-field has shown that it need not, interfere with harmonious co-operation in advancing the Kingdom of Christ. That the Advice which has just been given may result in the more rapid and lasting diffusion of pure and spiritual religion among the population of Palestine, whether Christian, Jewish, or Moslem, must be the earnest prayer of all who have at heart the evangelization of the world and the gathering of souls into the fold of the Redeemer.

P. V. SMITH.

#### WHAT IS PROSELYTISM?



PROSELYTISM is a word that has been much in use of late, in connection with the Church Missionary Society's work in Palestine; but it appears to us to be used in very various senses by different writers. The "Advice" of the Archbishop of Canterbury and the four Bishops associated with him in the recent Inquiry acquits the Society of Proselytism; but it is not quite clear what the crime exactly is of which the Society is found to be not guilty. The *Guardian*, in its very acute leading articles upon the "Advice," expresses "some doubt whether either the C.M.S., or Bishop Blyth, or the Archbishop and the Bishops whom he associated with himself, have ever clearly defined what they mean by proselytism." So far as the C.M.S. is concerned, we do not know that the word has ever been "defined;" but the Society's actual practice in the East is clearly explained in its Reply to Bishop Blyth's charges, and was explained even more clearly *civâ voce*, so the Archbishop and Bishops must have been quite aware of what they were doing when they said "Not guilty." The *Guardian*, which, of course, had not seen the Reply, gathers from the "Advice" that the Society "repudiates the charge" of Proselytism. That is quite true; but we do not repudiate what we fully believe the *Guardian* means by the word. Rather do we glory in the work which we have acknowledged and vindicated before the Archbishop and Bishops. We do not presume to conjecture how the Five Prelates would have defined "Proselytism," had they girded themselves to the task of doing so;

but the question is one, not of words, but of deeds ; and the essential point is that the Prelates do not suggest any modification of the Society's actual and avowed practice.

Let us, however, consider what the Proselytism which the Society disavows is, and what the Society actually does. And to guide our inquiry aright, let us illustrate the matter by the relations between a parish clergyman in England and a Dissenting minister in his parish.

Let us first suppose the case of a long-neglected parish, in which there has gradually grown up a considerable body of Dissenters. Let us suppose the Rector, one of the old school, kind to his people, but doing little or nothing for their spiritual interests ; and let us suppose the Dissenting minister to be an active and godly man, setting forth Christ in His fulness. Suppose the Dissenting minister and his helpers go in and out among the people, and say to them, "Come out of the Church and join us: the temple of the Lord are we," that is Proselytism. But suppose they never say, "Come and join us," but only "Come to Christ and be saved,"—and suppose, on the question being put to them, "Must I leave the Church and come to you if I am converted?" they reply, "That is a matter for your own conscience: yield yourself to Christ, and then worship either in the Church or with us, as you find profitable to your soul,"—and suppose the newly-converted soul, after continuing to go to church for a time, finds itself impelled to join the chapel, that is not Proselytism. Let us not be misunderstood. We do not mean for one moment that the newly-converted soul could not remain in the Church of England. But we say that if the case is as just described, it is not a case of Proselytism.

Let us now take the converse. Let us suppose a spiritless and latitudinarian Dissenting minister, and a faithful Christ-loving and Christ-exalting Rector. If the Rector and his curates and district visitors set deliberately to work to persuade the chapel people to give up chapel and come to church, that is Proselytism. But if, in season and out of season, not in the church only, but in the cottage and on the village green, the clergy preach Christ, and if the result is the drifting of hungry souls from chapel to church, that is not Proselytism.

Of course we are quite aware that High Churchmen will not admit that our two cases are parallel. What they would brand as "Proselytism" in a Dissenter they would think highly praiseworthy in a clergyman. And the converse is true of some Dissenters. They will draw away Church people if they can, but they object to the "proselytizing" effect of the Rector's influence in the National School. But we contend that for the purpose of ascertaining what Proselytism is, and what it is not, the illustration is a true one both ways.

We may now see exactly how the Church Missionary Society does act, and does not act, in Palestine, and in other Oriental countries where there are ancient Christian Churches. Its purpose is not the aggrandizement of the Church of England, but the salvation of souls. It does not go to a Greek or Syrian Christian and say, "Your Church is a bad one, and our Church is a good one: leave yours and join ours." But

it does say to him, "Salvation is by Christ alone: it consists, not in membership of a particular Church, but in union with the crucified and living Saviour; take His sacred Word, and read it for yourself: you need no priestly mediation: come to Him direct." The Greek Christian, let us suppose, does read the Word of God, and does come to Christ; having done so, he finds the superstitions of His own Church hateful to him; he comes out—sometimes he is driven out; and he finds the truth of God and rest for his soul in the Church of England—the Church which, as the Archbishop and Bishops say, has had the blessing of that reform of which the Eastern Churches still stand in need. And in accordance with our illustration, we submit that what we have said the Society does not do would be "Proselytism," but that what it actually does is not "Proselytism." To the former we plead, Not guilty. The latter we avow, and affirm to be not only legitimate, but the solemn duty of every society or individual that labours for Christ in Palestine.

And here we must add that in so far as the American Presbyterians or any other body of Christians, are doing the same work, we wish them a hearty God-speed. It is quite true that we are not working in association with them; our spheres of influence are different; neither our standpoints nor our methods are identical; but we regard them as fellow-labourers who are doing a grand work for God in the East, especially by means of their great Mission Press at Beyrout.

Now the above statement is no after-thought, to explain away what the Society has been doing in the East. In the Report for 1851-52, the year in which the Palestine Mission was begun, the Committee referred to the charges then made against the Society of "seeking to proselyte the members of other Christian communities," and used the following important words:—

The Society aims at a far higher object, from the pursuit of which it cannot desist, even though proselytism should be a consequence. Its aim is to give the Bible to Oriental Christians—to help them to "read, mark, learn, and inwardly digest" its pure doctrines, and to lead each humble inquirer to the Saviour of sinners. Compared with this object, proselytism to any particular ecclesiastical communion sinks into secondary importance.

No turn of affairs would afford [the Society] greater satisfaction, than for the rulers and priests of the Oriental Churches to become themselves the leaders of an enlightened movement, and to take in hand such modifications of their system as a thorough reformation may require.

In the same year, 1851, Mr. Venn wrote to Bishop Blomfield that the Society had "no intention of forming settled congregations," and would rejoice if ever a Greek priest could be found "to supply his people with Scriptural instruction and pastoral care." But hopes like these proved utterly futile; and in 1854 the Committee said,—

The experience of another year in Syria has confirmed the Committee in the views and principles maintained by this Society, that the best hope of reviving the ancient Churches of the East is to preach and to teach the Word of God to the people generally, and to provide the means of grace for those who cannot, with a safe conscience, continue in their own communions. If this be called proselytism, the Society will not refuse the name.

So say we now; but there is a Proselytism which we do disavow,

and that, as we have above explained, is the mere winning of adherents from one Church to another. It is scarcely necessary to add that the Proselytism which consists in bribing people, directly or indirectly, to join our Communion—a form of Proselytism not unknown in Palestine among the Eastern Churches themselves—is entirely repudiated by the Church Missionary Society.

There are, however, two features of the work in Palestine to which our illustration of an English parish affords no parallel.

In the first place, whatever the Rector and the Dissenting Minister may think of each other, and of chapel and church respectively, neither can (in ordinary cases at least) accuse the other of the grievous doctrinal error and superstitious usages that characterize the Eastern Churches. Of course we here part company even with many a High Churchman who may possibly have agreed with us so far. He considers the defects of non-episcopal communions much worse than the defects of the Greek Church. The latter is, he thinks, a branch of the Church Catholic; the former, he thinks, are not; and that is enough for him. He declines even to inquire whether the former teach a purer, more Scriptural, and more primitive Christianity than the latter. We quite understand his position, but we entirely differ from it; and the Church Missionary Society cannot possibly be guided by his opinion in this respect. As a matter of fact, secession from the Greek Church has been almost a necessity for any of its members who desire purity of doctrine and simplicity of worship. Hence the Protestant congregations that actually exist. The Five Prelates carefully avoid giving any opinion of their own on this point. But they cite the Society's opinion, and note the Society's practice, without a word of disapproval. Moreover, they evidently contemplate the continued reception of individuals, which necessarily means the growth of the congregations. With this we may well be content.

In the second place, the presence and dominance of Mohammedanism in Palestine find, of course, no parallel in an English parish. But they are an important feature in the actual case. Whether the Society would ever have been in Palestine at all had it not been a Mohammedan country, is a historical question upon which leading men in the Society are not quite agreed. For our own part, a careful study of the past history confirms our opinion that in all probability the early "Mediterranean Mission," out of which grew the various Missions in these Eastern lands, would not have been undertaken had those lands been entirely peopled by members of corrupt Christian Churches. Spain and Italy need the Gospel almost as much as India and China, and there is nothing in the Society's Laws and Regulations to prevent its having a Spanish and an Italian Mission; but no one has ever suggested that we should undertake such a thing. It is therefore strictly correct to say that "the object of the Society's Mission in Palestine is the evangelization of the Mohammedans." But, being in Palestine, the Society preaches the Gospel to all who are willing to hear, whether Mohammedans, Jews, or Christians. We earnestly hope, and we frankly express the hope, that conversions—true conversions to Christ—may yet bring many members of the corrupt Eastern Churches

into our purer Communion; and if this should hereafter result in such internal reforms, both of doctrine and of practice, in those Churches as should make it possible for true converts to remain in them, none would rejoice more than we of the Church Missionary Society.

E. S.

### THE LATE REV. GEORGE KNOX.



ONE of the Society's ablest advocates and staunchest friends has been removed by the lamented death of the Rev. George Knox, Vicar of Exton, and for several years Editor of the *C.M. Intelligencer*. His connection with C.M.S. was, indeed, not confined to his tenure of that office. He was for a considerable period a Government chaplain at Madras, and thus obtained that mastery of Indian affairs which he afterwards employed with such telling effect in his advocacy of Missions. He was afterwards for twelve or thirteen years an Association Secretary of the Society, in which capacity he was a most able preacher and speaker. But it was by his writings in the *Intelligencer* that he exercised his widest and most important influence.

The *Church Missionary Intelligencer* was started in 1849 by the late Rev. J. Ridgeway, who was its editor for twenty-one years. From the first it took a position in the front rank of missionary periodicals, and it has always met with the kindest appreciation of the more intelligent students of Missions both in Europe and in America. In 1871, Mr. Ridgeway died, and the magazine was carried on for a few months under the supervision of the Rev. J. Barton, who was then one of the Secretaries of the Society. But the labouring oar fell to Mr. Knox, who, being then Metropolitan Association Secretary, had a room in Salisbury Square. He soon took entire charge, and although he shortly afterwards became Vicar of Exton, in Rutland, he continued sole editor for some years. At the end of 1875, it was determined to combine the then separate magazines, the *C.M. Intelligencer* and the *C.M. Record*, into one comprehensive periodical to be called the *Church Missionary Intelligencer and Record*, the first number of which appeared in January, 1876. Although under one cover, however, the two sections of the magazine remained distinct, and Mr. Knox continued for three years to edit the portion corresponding to the old separate *Intelligencer*. After that period, a modified arrangement was made, and from January, 1879, Mr. Knox was responsible only for his own contributions. Up to that time they had been unsigned, although to a large circle of the Society's friends the authorship had been no secret; but from 1879 onwards the familiar initial "K." appeared.

The total number of articles contributed by Mr. Knox to the *Intelligencer* during eighteen years was about one hundred and eighty. This reckoning does not include short editorial introductions to the contributions of others, or to missionary letters, which were frequent in the earlier years of the period; and the great majority were important articles of from twelve to five-and-twenty pages.

We believe that the first of these larger contributions appeared in October, 1871, and was entitled "Are Missions in Wrong Places, to Wrong Places, and in Wrong Hands?" being a review of a book by a Presbyterian minister in Australia, which suggested an affirmative answer to that question. Among early articles of note may be mentioned one on "The Negro," in August, 1873, and one on "Mohammed and Mohammedanism," in August, 1874, reviewing certain publications of that period, and anticipating much that has more recently been said in reply to Canon Taylor, Dr. Blyden, and other apologists of Islam in Africa. The Ceylon controversy of 1876 produced a series of important articles; and from time to time other ecclesiastical questions, such as the relations of the Society to Colonial Bishops and to Native Churches, were vigorously treated. In 1876, also, the Opium Question was elaborately reviewed in another series, and also in 1880 and 1882. But it was into Indian topics that Mr. Knox threw his strength. The whole subject of Indian Education was again and again expounded. The evils of Caste were repeatedly and unsparingly denounced. Perhaps most remarkable of all was the series of articles, extending over six years, in which Brahmoism, Theosophism, and other strange developments of misguided speculation in India were exposed. In 1881 appeared "Miserable Comforters," "Theosophism," and "Unsettlement;" in 1882, "Doctrines of Vanities," and "Men as Trees Walking;" in 1883, "Brahmoism" and "Theosophism;" in 1885, "The Collapse of Koot Hoomi," and "The Theosophists;" in 1886, "Unrest and Error." The masterly paper on "The Collapse of Koot Hoomi" should be read again now by those who wish to know the truth concerning the late Madame Blavatsky. The replies to Canon Taylor in 1887 and 1888 will be fresh in the memories of many of our readers.

It would be impertinent in any other writer in the *Intelligencer* to praise such articles as these, which were for eighteen years without question the leading feature of its pages. But the friends of the Society should be reminded of the unique service to the cause of Missions which in the aggregate they rendered. Of course they did not always command universal assent. That was not to be expected. Vigorous and powerful writing is certain to be unwelcome to some who read it. But abundant evidence came before us of the widespread interest "K.'s" articles aroused; and we know that very many appreciated heartily, not only their literary merits, but their unswerving loyalty to Evangelical Truth, and to the great fundamental missionary principles on which the Society has always endeavoured to conduct its world-wide operations. A periodical is not expected to suggest any decadence in the character of its contributions; but it is no slight to our present kind and able contributors to say that Mr. Knox's retirement in 1889 involved a loss quite irreparable.

Mr. Knox's literary work was not confined to the *Intelligencer*. He was Mr. Venn's chief assistant during the former's editorship of the *Christian Observer*; and he succeeded him in that post. He also wrote frequently for the *Record*, in the later days of its old form. Of

course his articles in its pages were unsigned; but they were easily recognizable. One of his last and most important contributions to that paper was an elaborate review of the *Biography of Bishop Barclay*, which practically killed that amazing and now forgotten book.

It is a matter of sincere satisfaction that the name of Knox still stands on the list of the Society's staff, the Director of the C.M. Children's Home being one of the sons of our lamented friend; while both in England and in India other sons are doing valuable volunteer work for the Church Missionary cause. In particular, the Hon. G. E. Knox, Judge of the Supreme Court of Allahabad, is doing unique service by his treasurership—no easy office—of the Native Church Council for the North-West Provinces.

E. S.

## A VISIT TO THE HOK-CHIANG DISTRICT, FUH-KIEN.

BY THE VEN. ARCHDEACON WOLFE.

**F**RIDAY, Jan. 16th.—Started on board the Mission boat for the village of Kang Cheng by way of Pagoda Anchorage, and arrived about daylight the following morning, Saturday, the 17th. After breakfast on the boat, we started from the filthy, opium-stricken town of Kang Cheng, where the American Board Mission held a Mission station for twenty years or more, without, I believe, a single convert, and which they have just abandoned, and I think very properly, as an opium-smoking population is the last place which one would expect to be influenced by the blessed and holy doctrines of Christianity, and yet one hesitates to abandon any place, however deeply degraded, and deprive it of the only means of its salvation; but the degradation of an opium-smoking town is of that peculiar and intensely low and hardened type that, humanly speaking, it seems almost impossible to make any impression of a moral or spiritual nature upon the inhabitants of a place given up to the degrading vice of opium-smoking.

The morning was beautifully bright, and invited a walk through the charming valley and over the foliage-covered mountain in front of us. We had, however, hanging over us the anxiety of a sharp look-out, on account of the many robbers which infest every inch of this road at this season of the year, when people are returning home from their various places of voluntary exile, with the results of their toil and labour during the year, now drawing to a

close, in order to spend the New Year festival in the midst of their families and friends. A couple of days after we passed over this road, three men returning from Foochow with the price of their goods were attacked and robbed of their money, and they themselves taken into the mountains and tied fast to the trunk of a tree, where they were found the following morning, half-perished with cold. These robbers had not only taken from them their money, they also deprived the poor men of their clothing, which was the worst of all. The road from Kang Cheng to Hok Chiang city after we pass over this mountain, which forms the boundary-line between Tiong-Loh hien and that of Hok Chiang, winds through a long, extensive valley with mountains rising on both sides.

We arrived at the city early in the evening. There is nothing to be seen in a Chinese city, at least in these parts, but a great deal of dirt and squalor, and narrow streets crowded with a busy and industrious population. There are loathsome smells, of course, of which, however the Native population seem to have no perception, and appear to have no objection against them. It is only reserved for the Western red-haired barbarian to express disapproval of these and other abominations which he has to encounter. For example, a dead man may be seen in these narrow streets, and the corpse thrown on one side on a heap of rubbish, and allowed to remain there perhaps more than a day or two, while hundreds



of people pass by with no concern, apparently, about so unseemly an object. And yet these people think themselves highly civilized, while they allow such things to exist in their public streets, and call Englishmen and Americans the outward barbarians.

Though it is difficult to estimate properly the population of any Chinese city, this of Hok Chiang in all probability contains about 50,000 people. The streets are very narrow and the houses packed close together, and every room is crowded to suffocation. There is no system of drainage or other sanitary regulation existing in these cities, and one wonders how, under such conditions, human beings can survive, especially when a plague or pestilence breaks out; and yet, though the mortality is great, it does not seem to be much in excess of what one reads to be the case in a well-regulated European city. The disgusting sights and smells and filthy abominations in a Chinese city are all on the surface and exposed to the fresh air of heaven, while in Western cities they are all hidden under ground, and create a polluted and poisonous atmosphere, liable at any time to break forth and spread death and destruction all round.

Hok Chiang city, like all cities in China, is surrounded by a high, substantial granite wall with four solid iron-plated gates, which in troublous times are closed at sundown, but in ordinary quiet times are kept open till midnight, and frequently not shut at all. The lawless character of the people in this district necessitates a larger number of soldiers and police being kept in this city than in any other of the hiens with which I am acquainted. The result, is of course, according to true Chinese custom, a greater amount of oppression to be borne by the people.

After our arrival on Saturday, the Christians came together for the usual Saturday evening prayer-meeting. There were not very many present, but I trust the promise of the Master's presence was realized by the little flock which gathered together in His own Name.

On Sunday there were between thirty and forty present at morning service, when I preached to them from James i. 5, 6. There were also afternoon and

evening services and preaching to the heathen. Public preaching is not so popular here as in Foochow and other cities that I have visited; and the literary element is strong in this city, which boasts of a long line of men in ancient times famous for their learning, and service to the State. Decent missionary premises are much needed in this important city, especially now that the number of Christians has so largely increased all over the district in the various stations.

On Monday morning I visited the large village of Siong Siek, which is about nine or ten English miles south of the city, on the way to Keng Tau. It has been and is still notorious for the lawlessness and wickedness of its inhabitants. About two years ago they had a serious clan-fight, in which several men were killed. It became dangerous for travellers to pass by the place, and at length the state of things became so intolerable that the Government was induced to send an army to reduce them to some sort of order. In this process most of their houses were either partially or wholly destroyed, and for months nearly the entire population abandoned their homes to the tender mercies of a barbarous soldiery. At length several of the men supposed to have committed the murders were apprehended, and those of them who were not able to pay a heavy bribe were cast into prison, where they remained for a considerable time till their relatives were able to procure the necessary amount of silver to buy them out. It was at this crisis we went to the village, at the invitation of one of the villagers who had attended our services at a neighbouring town. We opened a small school in this man's house, and carried on a Christian service there. Before the end of the year I was able to baptize this man, his wife, his mother and little daughter. Very soon a few others joined, and now there are about seventy, old and young, in the village who profess the Name of Christ, and attend the Sunday service in the little schoolroom. These people have recently purchased a small house to serve as meeting-place and prayer-house on Sundays.

This village is surrounded by a very fertile valley, but this, as well as the entire region and district, is sadly overcrowded, and the fight for existence is painful and intense. In consequence,

many of the people have been compelled to emigrate to Japan, and to the British and Dutch settlements in the Straits, where some of them accumulate great wealth, and send help to their friends and relations at home. These emigrants, being cut off from their home associations and customs, and free to follow their own inclinations with regard to religion, are consequently more easily influenced in favour of Christianity than their compatriots at home, and numbers of them have joined the Roman Catholic Church, which, whatever her defects and corruptions may be, and they are serious, is at all events alive to the advantages to her proselytism offered by the circumstances of these immigrants whom she meets in the lands of their exile, and offers them the consolations of her religion, and, it must be admitted, with astounding success. The various Protestant denominations and non-denominations, and their name is legion, have never thought it worth their while to cultivate so rich a field; and even the Church Missionary Society, usually so ready to respond to the missionary call, has turned a deaf ear to pleadings on behalf of these immigrants throughout the Straits. The venerable Society for the Propagation of the Gospel in Foreign Parts, it is true, has a Mission station at Singapore, but it is prosecuted on the part of the Society with such half-hearted support, that its success among the Chinese exiles is comparatively nil.

Leaving Siong Siek, I came to the busy town of Ngu Cheng, where the American Methodist Mission has a station. This town is the market-place for the large population of the surrounding region. It is also a military station at present, but I regret to say very little success has been given to our American brethren among the inhabitants of this town. It is a striking feature of all these busy towns and cities that an utter indifference is manifested towards the blessed message of the Gospel, and the people seem absolutely dead to any impressions of a spiritual religion. They are so thoroughly absorbed in the things of this world that they have no room or thought for higher matters, though they pay much attention to the ceremonies of their own superstitions, which, however, they take care to make sub-

servient to their worldly interests. One longs to see these cities shaken out of this death-like stupor by some earnest, enthusiastic, powerful Christian Native apostle, but such an one has not yet arisen amongst us. We must only wait and pray to God, Who works by means, to raise up such an one in Fuh-Kien.

The country between Ngu Cheng and Keng Tau, the next large village, is of a flat, uninteresting nature, with scarcely a tree or a hill to break the monotony of the scenery. An arm of the sea, however, stretches along the pathway, which in the sultry summer days sends its refreshing breezes all over the valley, but in the winter season blows its strong, piercing, cold currents up from the ocean, and adds to the misery of this poorly-clad population, which winter always is sure to bring. It really makes one miserable to witness almost the entire population bending, shivering from the cold, with their little baskets of charcoal-fire carried beneath their clothing, which suggests to the stranger the apprehension of an immediate conflagration, on a small scale, of the garments as well as the individual himself. Occasionally, but very rarely, such a catastrophe has occurred, at least as far as the garments are concerned, but on the whole they are a source of warmth and comfort to a population who have no fires or fireplaces in their cheerless and comfortless houses.

The large village of Keng Tau contains probably about 1500 or 2000 families. This place is notorious all over the hien of Hok Chiang for its piratical and murderous practices. On this occasion I found it occupied by about 1600 soldiers with their officers and the mandarin of the district. The entire able-bodied portion of the population had abandoned their homes, with the exception of the Christians, of whom there are about fifty families in the town. These latter were in a great state of alarm, and were all assembled in the church when I arrived. The magistrate, however, had sent to inform them that they had nothing to fear; that he knew Christians were good people, and that their religion prevented them from taking part in the crime which was recently committed in the village—this was an act of highway robbery committed on three men returning from Singapore and the Straits Settlements with about

\$5000, the result of their earnings for years, and which members of this village had robbed them of a few days before my advent to the place. A great many of the houses of individuals supposed to be relatives of the criminals were dismantled, as well as the houses of those who committed the robbery. By this indiscriminate destruction of property the Chinese authorities strike terror into the population, so that all are interested in the apprehension of the real criminal, and as a rule it proves effectual, though it entails ruin upon the innocent and guilty alike, and of course its injustice is intolerable; but it is the way of the Chinese Government and not to be called in question in this country. The Christians were comforted by my presence, and no doubt the soldiers would feel somewhat restrained from injuring them by knowing that I was there, and especially as the chief magistrate was averse to troubling the Christians.

There was a wedding in the evening among the Christians, which showed, of course, they had confidence in the promise of the mandarin. I was unable to attend the wedding, first because of the intense cold and draughts to which one is exposed in a Chinese house, without fires to warm the rooms, without doors and windows to keep out the cold, piercing wind of this season of the year; and secondly, because I could not eat the disgusting messes which I knew from sad experience would render me unfit for any sort of work for several days, and which I would be compelled to eat had I attended. I told them I would remain and pray for them, but could not eat after the dinner which I already had had in my own room. So after prayers and a sermon on Rev. iv. 9-12, I dismissed them to their wedding feast, which I have no doubt they enjoyed to the full.

The next place I visited was the village of Tiang Pieng, about eight miles from Keng Tau, over a sandy, barren-looking tract of country, with nothing to relieve the eye except the wild sea stretching away in the horizon towards the south, and the Hai Tang island rising up in the narrow channel in the east. I first visited this village about three or four years ago, when we had not a solitary baptized Christian, and only two men who were then catechumens. There are now nearly

thirty families in the village who profess Christianity, keep the Sabbath, and attend church. There are besides several families in a neighbouring village who attend this church, and who are visited by the catechist of Tiang Pieng more or less regularly.

The church and parsonage at this village are quite objects of interest to the inhabitants, and a boys' and girls' day-school is carried on in connection with this congregation. This was one of the churches which a grant of \$200 from the W. C. Jones Fund assisted to erect, and I am glad to bear testimony to the enormous help this fund is giving us in our missionary work. The name of the liberal founder of this fund will long be remembered and perpetuated in this Mission by the many houses of God he has, by means of this fund, helped to raise all over this Fuh-Kien Mission.

There is nothing very interesting to notice in reference to the surrounding country, except the many small villages scattered among the sand-hills, and the amazing industry of the people, who manage to force subsistence from this ungenial soil. Their wants are, however, small, they live principally upon the sweet potato which grows luxuriantly in ordinary years in this sandy soil. Though they are living close by the sea they derive very little advantage from the abundance of the food in the form of fish which abound in these waters. They are adepts, however, like all their countrymen, in raising or breeding fish in their artificial ponds. The Chinese value the fish thus procured more than any other sort, and it is in great demand on and about their New Year's Day. This fish has a very insipid and unpleasant flavour, bred as it is in stagnant waters and fed on the most disgusting matter. It entirely agrees with the peculiar taste of the Chinese, who can relish such unsavoury things as rotten fish and rotten eggs.

On the way to this village from Keng Tau, I visited some Christians at a place called Lau-A, where there are about thirty members, and met an old man over eighty years of age, recently brought into the Church. His sons for years have been Christians, but the old father persistently resisted all appeals and arguments. A few months ago he fell sick and was thought to be dying, but prayer having been offered for him by

the Christians he immediately recovered, which he attributed to the efficacy of these prayers, and at once made up his mind to be a Christian. The poor old man hardly knows the meaning of the step he has taken, but if he has only touched the hem of His garment, Who when amongst us would never break the bruised reed and quench the smoking flax, we may be sure that even this imperfect faith and this scanty knowledge will not be despised by the merciful Son of David, and that this weak old man will be admitted even at the eleventh hour into the Kingdom.

The next place after leaving Tiang Pieng that we came to, was the little Mission station of Ko-Sang-Che. In getting to it we had to cross over an extensive flat, from which the tide had just retired. This is a very busy and central market town for the surrounding village. Though not a very large place, it is of considerable importance, and I hope before very long will become the centre of the Mission work in this extreme but interesting part of the hien. There are about seventy or eighty Christians in the town, and I am anxious that they should have a church and parsonage erected here as soon as possible, as it is most desirable that a catechist should be stationed here who would have charge of the entire region; but the members are not able to meet half the expense which as a rule we require of the Christians of any particular place before we can promise them any help on our part towards the building. The church and parsonage would cost about 120*l*. One of the members has contributed about 13*l*., and altogether they have raised about 30*l*. between them. We want still about 100*l*. before we can begin to build. At present the members meet in a small rented room, the back part of which during service was occupied by a cow, in full view of the congregation.

The people of this region are extremely superstitious, and intensely afraid of death and evil spirits. To mention death in their presence, especially at this season of the year (New Year's time) is tantamount to a gross insult, and is considered by them as an evil omen. They avoid, if possible, the mention of death at any time, and have invented a variety of euphemisms to designate this king of terrors. The word for the dreaded fact is Si, but there are twelve periphrases by

which they avoid pronouncing it:—(1) Kwo = To pass away; (2) Kwo haiu = To pass behind; (3) Kwo sie = To pass over this life; (4) Sie Sie = to leave the world; (5) Hong kwo = Passed and gone; (6) Law = Flowed away like water; (7) 'Chaw = Flown away like a bird; (8) Pah-Mo-ko = Lost; (9) Seng tieng = Passeth on to heaven; (10) Kiu tieng = Returned to heaven; (11) Tiong chu = Returned to your original ancestor; (12) Yen Tiu = Fell on sleep.

The practice of female infanticide and the destruction of illegitimate children are common in this place; and a deep well dug for the purpose exists very close to this crowded market town. In Christian countries when these crimes are practised, the criminals are ashamed of their sin, and try to conceal it from the public; but here there is no shame, and the criminal can hold up his or her head, and no stigma attaches to such offences. Stealing is the only crime which is visited in this country with public reprobation, and to be called a thief is one of the greatest insults that could be offered to a man. A thief is pointed at with the finger of scorn. It is the only crime of which a man would be at all ashamed. And this no doubt arises from the extreme selfishness of the people. Adultery and murder and other gross sins are condoned and thought lightly of; but the crime which robs one of his material property, however insignificant, is visited with condign punishment, and woe to the thief that is caught in the act. To kill him under these circumstances is considered no crime to be punished by the judge.

My next visit was to the old station of Tong Kang. The Christians here have not shown as much zeal and spiritual life as one would desire. On the evening of my visit there was a fair congregation of men, and two who have been catechumens for years were baptized on this occasion. Two or three females also have joined the catechumen class, and two or three other members of this congregation have, as we trust, during the year joined the company above which no man can number! One of these lay dead this evening in the village. She was the mother of one of our catechists, and was close upon a hundred years old when she died.

The little church was built here about six or seven years ago to hold three

hundred people, principally at the expense of the Natives. I regret to say it is not yet more than one-third filled. Soon after its erection, when the Bishop made his first visit to Hok Chiang for confirmations, it was overcrowded with those who came to meet him from the outlying stations of the pastorate. The Chinese people are intensely clannish, and I regret to say they carry their clannishness with them into the church. Every village as soon as the number of Christians approaches a hundred, at once begins to ask and plan for a church building for themselves, though a building large enough stands open to receive them at the distance of an English mile or two. Every village of any size has its own heathen temple, and every clan in a village has its own ancestral temple or hall. This custom has grown with their growth as a nation, and has fostered this spirit of clannishness, which has come to be, as it were, part of the natural constitution of the people, and it seems almost impossible at present to eradicate it. This natural tendency the Christians inherit and bring with them, and though it may at times, in reference to their desire to have their own church building, be somewhat inconvenient, I would rather be inclined to tolerate and guide it, than oppose it too strongly. And after all the Christians have a good excuse for their wish to have a church in their own village, when they urge that their women cannot walk any distance to church on account of their crippled feet, and also that it would not be convenient or expedient at present to have women attend a public place of worship any distance from their own homes, even if they could walk without pain or discomfort. The time will come, no doubt, when all these difficulties and hindrances will be removed in the good providence of God, but our wisdom is at present to act according as circumstances will allow, when there is no vital principle or truth involved in the concession that we may make.

The village of Tong Kang (long or deep abyss), so called from the low depression of the site on which it stands on an arm of the sea, and the ravines which abound in the neighbourhood, is not a very large one, though a very considerable population surrounds it on all sides. The inhabitants are principally agriculturists, though occasionally they indulge in a little fishing in the creeks

and arms of the ocean which stretch up close to their houses.

The chief products of this part of the country are sweet potatoes, beans and ground-nuts. Very little rice is grown owing to the unsuitability of the soil for this cereal. A little wheat also is produced, but of very poor quality. The principal food of the people are the bean and sweet potato. The latter is cut into slices, which are then dried in the sun and stored carefully away as food for the coming year; it is called *hwang su chieng*, or "potato money," from the circular form of these slices. Sometimes this sweet potato is cut up into long, slender strips through an iron grater and dried in the sun. In this form it is called *hwang su mi*, or "potato rice." The potato thus preserved is sold for about half a dollar, or 1s. 6d., a hundredweight of 130 pounds, and this quantity is sufficient for the support of one individual for one month. I have known families of four using this food to live upon less than \$2 a month, i.e. about 6s. sterling. If missionaries could be found who would be willing to live on this food, what a great saving it would make in missionary expenditure! and our friends at home who are calling out for cheap missionaries would no doubt be satisfied to their hearts' content. It is really good and wholesome food, and supports a vast population, which increases every year to such an extent that the land can hardly contain them. I, personally, should like to see Canon Taylor or some others of our enthusiastic friends try this sort of living for a year or two. I am sure they would thrive on it, and it would enable them to spare large sums of money, by which they could largely increase the funds for carrying on the blessed missionary work in which they profess so deep an interest, and for which they manifest, in words at least, and I have no doubt in truth also, such burning zeal!

One of the families above mentioned as having joined the class of catechumens in connection with the Tong Kang congregation was previously for years most devoted to the worship of the idols in Hok Chiang. One of the sons of this family was taken ill, and notwithstanding all the money spent by his father in offerings to these numerous idols for the recovery of this son, he suddenly died. At this crisis

he was spoken to by one of the Christians as to the folly of idolatry, who also told him about the Saviour. His mind being already disposed to distrust the idols, he listened, and decided at once to have no more to do with them; and in a few days after this, destroyed all his household gods and placed himself and his family under the teaching of the catechist, and attended the Sunday services. I hope and trust he may remain faithful. So many, in the years that are passed, have joined us under similar circumstances, and again went back to their idols as easily as they left them, which makes one cautious in such cases, and fear with trembling as to their constancy in the faith of Christ; but the opportunity is thus given to the servants of Christ to instil into their minds Christian truth, and it may be, under the power and influence of the blessed Spirit of God, the means of opening the eyes of their understanding and the conversion of their souls.

I left Tong Kang early in the morning, accompanied by the Rev. Lau and the Tong Kang catechist, and came to the large village or town of Siek Keng. Here we gathered a fairly large audience around us, and delivered three short addresses to them on the way of salvation. My text was John iii. 16; Lau's was James i. 17; Yiek's was John iii. 19-21. They listened attentively, and a few seemed interested and asked questions. Some of them had often heard the message before.

Many years ago, on my first visit to Hok Chiang, a very interesting work had commenced here, and a congregation of forty or fifty attended the Sunday services that were then held in the house of one of the Christians. This was at the time when the faithful old catechist, Li Cheng Mi, lived in the district. Most of the congregation that then attended belonged to other villages, which soon after were occupied as out-stations, and had a church and services of their own. The result was, of course, that the congregation at Siek Keng became smaller, and the interest seemed to die away. A few families, however, held on, and a small house was purchased and still continues to be the place where the Sunday services are conducted, either by one of the few who attend or by a catechist who occasionally pays them a visit. Recently an old man and his wife, who were the

life of this little company, died, and all life and interest seem to have died with them. It is a sad instance of a place once full of hope and encouragement becoming cold and dead, and losing all interest in Christianity.

I must say I left this place this morning with a sad heart and much cast down, till we crossed the extensive mud flat in front of it and left it out of sight, and entered another village on the road-side and addressed the crowd of men who seemed loitering about the place. Others who were passing by remained to listen, and before very long we had a tolerably fair and attentive audience. After this we made our way on to the Teng Aing station, where a somewhat interesting work has recently sprung up. Here I met some of the Christians, visited the houses of others, and was cheered to hear from the catechist that several families had recently joined us. The opposition of the gentry and others in this town for several years now has been most troublesome and persistent, but which the present chief magistrate has at length tried to stop, and has to a very large extent succeeded. Still some of the members who live a short distance from the town dare not come to church by the ordinary highway, but have to steal along through byways behind the mountain in order to attend. They have to do the same in leaving the precincts of their own village to go to market or elsewhere from home, lest they should be seized and beaten by their persecutors. All this is very trying, and there is nothing that can be done which can absolutely put a stop to all persecution that the Christians from time to time have to endure: they must learn patiently to bear it.

The people of this town, as, indeed, all over the district, have an intense fear and dread of evil spirits and ghosts. They will do anything almost, and go to any expense, if perchance they may thereby propitiate the anger or gain the goodwill of the dreaded spiritual beings. Every sickness that comes upon them, every calamity that happens to them, every scarcity approaching famine that occurs, every conceivable circumstance of an injurious nature, either to themselves or their belongings, is attributed to the supposed anger of some evil demon who takes delight in afflicting the children of men. Truly, they are all their

lifetime subject to bondage—to the bondage of the devil—and they have not the moral courage to throw off this fear, which enslaves them by night and by day. Truly they do not love their deities, and one of the most difficult tasks which the missionary has to do, though the one which he should most constantly strive to accomplish, is to convince them that there is a God who can love and does love them; whose very nature is love, and that His Father-heart yearns for their salvation and eternal welfare. It is hard to make them understand this. And am I not right when I say that many who profess the Christian name from their very infancy, and have had the advantages which these poor people never had, are well-nigh as difficult as these Chinese to convince that "God is love"? <sup>p</sup>

These poor people have recourse to many curious expedients to appease or ward off the wrathful vengeance of their gods. They supply them with an abundance of wine and food of all sorts, which they place on tables, either in their houses or in the open-air, and then invite them to come and refresh themselves. On the occasion of a burial, one of them runs before the coffin with a quantity of mock paper-money in order to pacify or allay the anger of the evil spirit which this unhappy people imagine the soul of their departed has become. It would be wearisome to recount the many expedients, foolish and curious, to which they resort in order, if possible, to escape the evils which they suppose these fiendish ghosts have the power to inflict. Several whom I know have attended the Christian service and placed their names as inquirers on the church roll from no other motive but the hope of escaping the supposed vengeance of these enraged evil spirits, but who found, under the influence of the truth which they heard Sunday after Sunday, and at other times, the power which enabled them to throw off this terrible fear, and found the peace of God flowing through their souls. Who can measure the joy of these poor people thus suddenly delivered from so dreadful a state and condition? I know many of them who fail for words to express this joy, and it can only express itself in tears. I know others of them, thanks be to God, who can and do express this joy in words sufficient at least to move other

souls to long for the experience of the same joy.

The next place I visited during this journey was the deeply interesting station of *Ting Chong*. This place was opened about eight or nine years ago, a catechist placed there, and a small house purchased without any expense to the C.M.S. It very soon increased in interest, the surrounding villages were visited by the catechist, and a goodly number (at present, indeed, more than the little church can hold) attended the Sunday services. On my arrival, I was at once taken by the Christians to see and approve of the ground which they intend to purchase as the site of their contemplated new church. This building is now sadly needed, and I sincerely hope no obstacle will occur to hinder so desirable an undertaking. My approval was given to the site, and it was at once purchased by the Christians for \$28 or about 5*l.* sterling.

The village of *Ting Chong* is a very small one, but it is the centre of a very large number of scattered villages, large and small. There are Christians in sixteen or more of these places who come to the Sunday services at the *Ting Chong Church*. The distances are too long and the roads are too rough to allow the women and old men to attend this church, but the catechist occasionally visits each place and holds religious meetings in the houses of the Christians.

The aspect of the country all over this part of the district is extremely uninteresting. There is scarcely a tree to be seen all over the region, and nothing but one mass of black boulders, profusely scattered in all directions, meets the eye of the beholder. One really wonders what can be produced in apparently so barren and forlorn a situation, to feed such a large population as is found here. It is amazing, however, what energy and industry can do under the most unfavourable circumstances: every crevice and corner between these massive boulders is utilized and abundant crops of the sweet potato are produced, almost in defiance of Nature, by the sheer energy and perseverance of man.

The want of fuel is severely felt all over this region, but they have of late taken to the use of coal which is brought from Formosa. They have also commenced to plant the fir-tree between the boulders in places, where nothing

else can be produced and the result will be in a few years, if the trees are allowed to grow for any length of time without being cut down, that there will be an abundance of wood for fuel, while the country will be improved in appearance as well as benefited in other ways, by the presence of green, umbrageous forests. Unfortunately, however, they will not be allowed to grow more than three or four years, but will be cut down for firewood. The Chinese, as a rule, even the richer classes among them, have little or no idea of cleanliness or comfort in their dwellings; but here in this part of the country, cleanliness and comfort in their houses are luxuries that one may look for, but should never expect to find. The bad and the unwholesome smells inside the houses, as well as outside in the villages, are oftentimes intolerable and at all times abominable, and are a great trial to all Europeans, especially to those who are debilitated by long residence in a climate such as this.

The village of A-Hai is situated in this pastorate and about six miles distant, over as rough a road as can well be imagined. I passed by a few hamlets built between the huge black rocks which cover the surface of this locality, and which assume oftentimes the most grotesque forms. The inhabitants believe that these rocks were formed and placed in their present position by some spiritual beings who still hover around them, and who control the elements as well as the fortunes of men. Consequently these grotesque rocks are held in great veneration, and as possessing in a higher degree that occult influence which goes by the name of "fung chui." The village of A-Hai is situated on an arm of the sea, and built amongst a mass of these enormous rocks, some of which are heaped one on top of another, and rise high behind the houses on the land side, and seem to threaten every moment to tumble down and crush the little village to atoms. The substantial little church with galleries, recently built by the Christians, stands at the lower end of the village, facing the sea. After supper the service was held, to which the people were summoned by the loud blowing of an enormous sea-shell, which was heard all over the village. Very nearly one hundred came together, besides a few of the heathen who attended. I preached the sermon and the Rev. Lau read

evening prayers. I was greatly pleased with this little congregation, and I have great hopes that it will grow in numbers as well as in grace, and in knowledge of divine things.

We next day visited some of the neighbouring villages, and preached and conversed with groups of men in each. At one place the great man of the clan received us courteously, and listened, apparently very attentively, to what we had to say; but I noticed that he made signs to the women and young people, who at once retired into their houses. I found out afterwards that he was afraid I possessed some secret power by which I could influence weak women and young people to forsake the idols and become Christians.

The patriarch or head-man of the next village we came to received us with great kindness, invited us into his house, and wanted to provide us with refreshments. I spoke to him and to others who gathered round us of the salvation through Jesus the Saviour of Sinners. He seemed deeply interested, and when we were leaving conducted us on our way. After we had gone some way from the village, we saw the old man in the distance on an eminence waving his hand towards us, wishing us God-speed.

We next came to the little church at Sang Teng, still amongst the boulders, and visited some of the Christians in their homes, and had prayers with them. The history connected with the founding of this church is somewhat interesting. Not many years ago, on one of my visits to a neighbouring hamlet, where I had a small congregation, a man happened to be present who had recently returned from one of the Dutch settlements in the Straits beyond Singapore. His eldest son had long been deranged in mind, a lunatic in fact, which was attributed to demoniacal possession by the father and by the neighbours. He had heard, he said, of the power of the missionaries' prayers to expel the demon, and begged me to pray for his son, whom he had brought with him to the church. The young man appeared quite out of his mind, and seemed in agonies of terror on seeing me. His appearance was indeed wild; he threw himself on the ground. I explained to the distressed father that God, the God of the Christians, alone had power to heal men and expel demons; that He heard prayer, that He



was the living God, that all I could do was to pray to God for the young man, and this I would gladly do. I then asked all the brethren present to kneel and join in special prayer for this poor demoniac. We all knelt; the young man lay on the floor apparently in great terror, the father knelt by my side. I prayed if it were God's will to restore the young man to health and deliver his soul and body from the power of the devil. The sick man then arose and was led to his home in Sang Teng. The following morning the father said his son rose from his bed perfectly sensible and well, and in consequence of this perfect restoration to health, the entire family declared their faith in God, and destroyed their idols and attended the Sunday services. This happened seven or eight years ago, and the young man has never had a return of his lunacy, or any illness since then, though before this for years he was grievously afflicted with this disease, call it what you will. I had the great pleasure of receiving this young man and his father and the entire family into the Church by baptism, and in a short time after, in their own village, and in the little church provided by their energy, they were confirmed by the Bishop, and are now leading useful and exemplary Christian lives. The father remained in his Native village for three years after the circumstance I have related, became one of the delegates to the Hok Chiang Church Council, created a great interest in favour of Christianity in his neighbourhood, and got up subscriptions towards buying and repairing the house which is now the place of worship in the village of Sang Teng. Two years ago, this man determined to return to the Straits, and took with him a stock of Christian Scriptures and books, Prayer-books and hymn-books, with the intention, if possible, to influence the thousands of his fellow-countrymen in the part of the Straits where he sojourned. I gave him letters of recommendation to the clergyman of the place in connection with the Dutch Church. I hear from him occasionally. He has been appointed a delegate and voluntary helper in connection with missionary work carried on by this Dutch clergyman, and also made head or overseer, as I understand, of some large business, through the influence of this clergyman or his

friend in the Straits. Recently his son joined him, and during this visit his wife showed me some letters from him and photographs of himself and his son and a group of Native Christians belonging to Hok Chiang, who are living in his neighbourhood.

The attendance at the Sang Teng church is over 100, called out from the various villages and hamlets in the neighbourhood.

The Mission station in the important village of Tai Ku, where at one time we had a fair congregation of Christian adherents, has for the last year or more been abandoned, though the little house once used as the church still remains and belongs to the Mission. Tai Ku is one of the largest villages in this boulder region, and stands at the head of a narrow channel which leads into the Haitan Straits. It was of old, and is still, whenever opportunity offers, a nest for pirates and highway robbers. Over a year ago the Tai Ku people attacked a distressed junk, and took away her valuable cargo of wood. The owners of the junk escaped with their lives and complained to the high authorities at Foo-chow, who sent a deputy-officer to inquire into the matter and report. He behaved like most of such officers, very arbitrarily, and demanded money of the villagers, and the few soldiers that were with him insulted the women, and some of them were killed by the infuriated villagers. The officer himself barely escaped with his life. His sedan-chair was broken and his clothes taken away, and he was driven ignominiously out of the village. This conduct, of course, on the part of the people could not be tolerated by the authorities, and an army of 1000 soldiers and several high mandarins with the chief magistrate of the district, were sent to inflict condign punishment on the villagers. A few of them were caught and beheaded without trial or ceremony, and the remainder, men, women and children, abandoned their homes, and for months wandered about the country, hiding themselves amongst their friends and in the mountains. Many of the poor people lost their lives from starvation, scores of them were drowned in the water trying to escape, and every house in the village and neighbourhood, including the little Mission church, was wrecked by the savage soldiery. The magistrate, how-

ever, gave us compensation for damages, and the church has been repaired, but the Mission has been destroyed, and for the present, at least, we have given it up. The Christians in the vicinity attend the Sang Teng place of worship.

The next day I visited the Tiang Taing station. The greater part of the country between Tai Ku and Tiang Taing is of a most barren and uninteresting character, and at this season of the year intensely cold and dreary-looking. Mostly hills without an atom of green, and incapable of producing anything for the support and well-being of man, the sharp, cutting winds from the sea blow fiercely over them and prevent a tree or a plant of any profitable description raising its head into existence. In the secluded nooks and valleys amongst these desolate mountains, fir-trees are planted here and there, and every available spot of sheltered ground is brought under cultivation by this wonderfully industrious people; but Nature, though so earnestly courted, and everything that the human energy of this poor people can do, is tried to draw out her resources, is too unkind in these parts to confer more than a miserable pittance as the reward for all this hard and laborious toil. As we move up, however, further from the sea, the land is richer and warmer, and opens out into rich, extensive valleys crowded with hamlets and villages, too many indeed to be sufficiently fed and supported by the crops of potatoes and other vegetables and roots which the land abundantly yields. The result from this congested state of the district is what might be expected: the people as a rule are very poor, though there is no absolute want of food, except when the crops fail in seasons of drought, as is often the case throughout this treeless region. Another result is that money is very scarce; people live upon what the soil produces, and very seldom have anything to send to market.

It was approaching dark when I arrived at Tiang Taing Church. I was met a little way from the place by a large body of men, most of whom had recently joined the catechumenate. The little church, lately built, was soon crowded, and after supper we had divine service and then preaching far into the night. Several presented themselves for baptism, but as I had already fixed a time at which to hold

baptisms all over the district, I exhorted them to wait till then, and in the meanwhile to endeavour, by prayers and attendance at the various meetings and services, to prepare themselves more fully for this very solemn rite of entrance into the visible Church of Christ. This place is now already too small for the numbers who attend, and I am earnestly hoping to be able to enlarge the church to hold 100 more; at present about 200 can be squeezed into it.

There appears to be quite an awakening among the people all over this region, but I am sorry to say we are not able to take full advantage of this movement, owing to the dearth of capable men to help. People in England, I fear, have very little idea of the deep ignorance which prevails in these parts. Spiritual and moral darkness, deep and dark, one of course expects to find amongst a people who for a thousand years and more have been under the complete dominion of the devil, and sunk down in the most gross and grovelling superstitions, and immoral, degrading practices; they are, however, equally destitute of any sort of education. Very few of them can read a book of any kind. It is a great mistake to imagine, as some people do, that China is a nation of scholars. Her scholars, such as she can boast of, are comparatively few, while the great masses are wrapt in the thicker darkness intellectually, while all classes are equally destitute of any spiritual light. It is so here, certainly, but, thank God, a great light has come into this district, destined, I am confident, to chase away all this ignorance and darkness, just as the rising sun dissipates and drives away the blackest darkness of the longest night. May our God hasten it in His time!

We next visited the little station of *Kang Pieng* on our way to *Hong-A*. Here at *Kang Pieng* there are about thirty Christians, and as they are very rarely visited by the catechist, their progress in spiritual things, I fear, is very slow. Neither have they increased in numbers, nor yet in zeal of late, rather indeed, I grieve to say, have they declined in every respect; but no wonder, scarcely any of them can read the Word of God for themselves, and the temptations to coldness and indifference to the spiritual life are great. I called all that could be got

together to the little house of prayer and held a short service, and exhorted them to steadfastness of faith in the Saviour, and earnestness of purpose in serving Him, and pointed them to the final reward. The country all round this neighbourhood is fertile, and produces abundant crops of the sweet potato and other roots, beans, and various vegetables, but very little rice. The country on towards *Hong-A* is for the most part a sandy, barren soil. Of late years a part of it has been planted with the fir-tree, which has completely changed the aspect of the journey, giving it a cheerful and civilized appearance, instead of the cold, wild, and desolate view which at one time it presented to the eye of the weary stranger. Where these plantations are laid out, birds of various kinds are attracted thither, and it is pleasant as one passes along to listen to their songs and warblings amongst the branches. As we get over this sandy elevation we descend a little into the *Hong-A* valley, where the soil is rich and deep, and produces rice as well as potatoes.

*Hong-A* was one of our earliest, if not the earliest and most interesting, stations in *Hok Chiang*. It is the centre of a large population on all sides. Of late years the progress made here has not been so marked as in earlier days. Still there is something to be thankful for: the older members have shown great steadfastness, and some of them much zeal in the cause of Christ. I am anxious, however, to witness more hearty devotedness in *all* the members to the cause, and to see more eagerness after the higher spiritual life manifested by this congregation than exists at present among them. The cause of this comparative deadness, I believe, is owing to the frequent and necessary absences of the catechist from this congregation on Sundays. He has six or seven other important stations to look after in this pastorate, and he is the only catechist in the pastorate. I was cheered to-day on finding several new catechumens from a neighbouring village had joined us here. This village is one of the largest and most important in the whole group, and for twenty years it has stood aloof in hostile opposition to every effort made to bring the glad tidings to its streets and homes. It stands only about half an English mile

from *Hong-A*, and is the market town for the entire group. These men are the firstfruits of this large village. They are much above the average and can read and write, which is a great advantage in a new convert, as it enables him to study the Word of God for himself. These men, too, belong to the strongest clan in this town. I pray God to teach them by His Spirit and keep them faithful to the end!

The new church at *Hong-A* is not finished, but now, I trust, they are working at it with a good will. The times have been very bad all over *Hok Chiang*, and this village of *Hong-A* has had its full share of the distress. Here I visited some sick members of our people, one of them a leper. This latter had been for some years a pupil in Miss Bushell's girls' boarding-school at Foochow, before the cruel disease was discovered in her. She was of course immediately sent away from the school, but she has brought away with her to her wretched home that Pearl of great price, the knowledge and love of the Saviour, and she can cheer her lonely and isolated life by reading and meditating on the story of that blessed life of Him who was the Friend of the leper and the outcast and the poor. Mr. Love also, an Australian merchant, who has always taken a deep interest in this girls' school, has kindly undertaken to provide her with food and clothing during her lifetime, because she is, he says, one of the lambs of Christ's flock.

The next place I visited was the large village of *Lu-A*. As I entered I found a large portion of the inhabitants in great excitement over an important wedding that was being celebrated. The bride was being led about the precincts of the marriage-hall in a mask made to resemble an ox with horns and hoofs. It was a hideous spectacle, and one was involuntarily reminded of the popular idea entertained in some parts of the world of what Satan is like when he deigns to make his appearance among men. No doubt he has much to do with the superstitious practices of this poor people, and whether or not he appears with horns and hoofs as Milton describes, it is certain he makes himself as hideous as he can in the imaginations of this people, whom he has enslaved, and over whom he rules with a power cruel as hell.

During the last few years frequent visits have been made by the catechists and others to this village, and two men were induced to attend the services at one of our nearest places of worship. In course of time they were baptized, and no doubt often spoke to their neighbours of the new religion. The result now is that twelve or thirteen families have placed themselves in the list of catechumens. At the beginning of last year I opened a small school in the village, which has been fairly well attended, and the schoolroom serves as a meeting-place for Christian service whenever the catechist can come to conduct one; when he cannot attend, the schoolmaster or one of the exhorters does so instead. Here on this occasion of my visit, a large number came together; the house inside was filled to suffocation, and every avenue leading to the house was crowded. I delivered an address from John iii. 16 to a deeply attentive and interested audience, and afterwards engaged in prayer; most of those who were present remained, but a few (heathen) made their escape as quickly as possible, lest the prayer should by some means or other, as they suspected, charm them into becoming Christians. I believe if only we are faithful and united as a Mission, God will do great things for us in Fuh-Kien, but "where envy and strife is, there is confusion and every evil work," and God cannot give His blessing. I look forward with great hope for the salvation of this most distressed and wretched of districts.

The little village of *Wong Tah*, where I have had a small class for several years, is not far distant from *Lu-A*, but I regret to say that, though a few remain faithful, the greater number of those who some years ago broke their idols and professed Christianity, though not baptized, have gone back to their idols and their sins, and walk no more with us. It requires great caution and the exercise of much patient waiting before conferring baptism, though in some cases I am convinced baptism helps to keep men faithful to Christ.

I next visited the old station of *Keng Kiang*. On the whole a good work has been done here, and a considerable increase in numbers has taken place, but I am not at all satisfied with the condition of things in reference to spiritual growth. The environments of all the large and more influential

villages in this district are strongly opposed to that condition of mind and heart in which the spiritual loves to dwell. Yet there are some here who have overcome, and are overcoming, those environments, and these constitute whatever life and vigour there is in this old congregation. It has always given me much anxiety, and not less now than ever. The terrible clan-fights in which the village is almost constantly involved have, as a matter of necessity, an evil and demoralizing influence on the inhabitants, and even some of the Christians have been tempted to follow in the war-path.

The next day I visited the village of *Siong Lieng*, where a very blessed work of grace is being manifested, and eighty individuals, little and big, have placed their names on the list of catechumens. When I came to the place they were all assembled to receive me. My heart was full, and I addressed them for some time. The greatest attention was given to every word that was said, and I believe they would have listened all day long if I had had the power to go on. As it was getting late, and I had to be in the city before dark, I commended them to God in prayer, and promised to come to them again before very long.

The following day I visited the village of *Ka Tau*. Here, too, a deeply-interesting work has commenced, and is now carried on by a very earnest man. This village is about six English miles from the city, and stands in the centre of a beautiful and extensive valley, covered with rich and abundant crops of rice, sweet potatoes, beans, and all the products of the seasons. The population of this valley is enormous; villages, large and small, are seen in all directions. The schoolmaster and myself went out for a day's preaching. We were received in all the places we came to with the greatest demonstrations of friendship, and our message was listened to with the greatest attention. We were invited into house after house, and were followed by crowds eager to hear the Word of God. I am most anxious to erect a substantial place of worship in this valley, and I shall be most thankful if any friend to the missionary cause will lend me a helping hand. I have already in hand about \$250 for the purpose, \$120 of this sum having been subscribed by the Christians of *Ka Tau*. I shall require about 80*l.* or 90*l.* more.

*Hai Tang Island.*—When I left Foo-chow I had fully intended visiting the work in this island, but circumstances prevented me from doing so on this occasion. An interesting work has been going on here, and about twenty families have placed themselves on the list of catechumens. I was enabled to baptize a few of them on my last visit. I regret to say, however, that a Roman Catholic priest came to live on the island, and recently built a large church in the principal town in the place. He ingratiated himself into the good graces of the chief mandarin of the island, who in every possible way has helped the priest. It is said, and, I believe, truthfully, that the priest supplied him with large sums of money, and he, in return, helps the priest in his proselytism. He has even issued proclamations praising Romanism and denouncing the religion of Jesus. The result of all this is that during the last nine months over one thousand families, it is said, have placed themselves under the Romish priest, but who have, of course, no more idea of Christianity than they ever had. There are now two catechists and their wives working on the island, supported almost entirely without expense to C.M.S.

During this visit to Hok Chiang, and while we were holding our Church Council there, a deputation from a different part of the island from where we are working presented themselves, and invited us to come to their village, as they wished to embrace our religion, and had intended joining the Roman Catholics, but they had been advised not to do so, but rather to enter into the religion of Jesus Christ, and begged that I would send them a man to teach them. I asked one of the catechists already on the island to visit and report, and, if he found things favourable, to take up his residence among them.

This island of Hai Tang is a very extensive one, and contains a large population. It is, in fact, a hien or county in itself, and though nominally connected politically with Hok Chiang, has its own administration and courts of law. The chief magistrate in the island combines the civil and military duties in his own person, and for this reason is considered more powerful, and really independent of the chief civil mandarin residing at Hok Chiang. The island is

about 300 English miles in circumference, and extends in a crescent form along the south and south-east coast of Hok Chiang. There is a beautiful sheet of water at the very heart of the island, called by the Natives the "Thirty-one Hand Lake." It is, in truth, a very curious natural phenomenon, with its thirty-one long arms stretching out in all directions from its broad and expansive body.

During my visit to Hok Chiang to hold the District Church Council, I was accompanied by my eldest daughter, who has taken up the work among the women there. Early in the morning after the day of my arrival, as I was standing on the street in front of the church, the mandarin happened to be passing by in his grand sedan-chair, surrounded by his retinue of soldiers. As he passed I saluted him in Chinese fashion. He at once ordered his bearers to halt and let down the sedan, and came out and walked back before the crowd to where I stood, and took me by the hand and saluted me, saying in *English*, "I am so glad to see you!" He then invited me to call and see him at his yanum. I did so the next day, and enjoyed a long conversation with him. My daughter called on his wife the following day, and spent a very pleasant time with her. She was very anxious to hear all about Christ, and begged especially for a copy of St. John's Gospel. She said they had heard much about St. John, and should like to read his book. My daughter sent her a copy of the New Testament in Chinese.

The meetings of the Church Council were better attended than ever before. There was not sufficient room to accommodate all in the little chapel, and there was also great difficulty in providing sleeping accommodation for the large numbers that came.

I regret to say we both came away very ill, having caught some form of fever, which laid us by for several days, and prevented me from attending the Lieng Kong Church Council, or, in fact, doing any work whatever for more than a week. My daughters hope to continue the work among the women which they have now taken up, both in Hok Chiang and Lieng Kong and in the city of Foo-chow. I beg earnest prayer for them and for myself, and for all the blessed work.

## EXPERIENCES OF AN ASSOCIATION SECRETARY.

## V.



T was by the special desire of the Parent Committee that I resided at Liverpool when I was Association Secretary for the North-Western District. I imagine that some pressure had been brought to bear on the Society in this matter of residence. Otherwise there seems no special reason why that town should have been chosen as a centre for one's work. In size and importance it is about on a par with Manchester; nor are there any reasons which can be advanced for putting an Association Secretary in one place which may not with equal force be advanced on behalf of the other. Simply regarded as a place from which a man radiates to the different parts of the district, Preston is superior to either. A really active man, who is able to win the confidence of the local clergy, must of necessity help forward the work in the town where he resides. This is, of course, desirable. He ought to make his presence felt. In Liverpool the Clerical Society was one of the means towards this end. It was large and influential. It numbered amongst its members all the leading men of the place. Its meetings gave one the opportunity of becoming acquainted with the clergy. Indeed, it was only at those meetings, and at the Committee meetings of the Liverpool Association, that, for the most part, it was possible to make their acquaintance. For an Association Secretary in a large town is in a very isolated position. Very few of the clergy call upon him. They hardly know of his existence, and they are so full of work that they have little time for mere friendly calls. With the exception of Dr. (now Archdeacon) Taylor and Mr. Cowan, who was at the time of which I am writing, Incumbent of St. Chrysostom's, I do not remember that any clergyman called on me. But I had no reason to complain of unfriendliness, because the Clerical Society enabled me soon to have friendly relations with most of the clergy in the old Archdeaconry of Liverpool. This had its disadvantages as well as its benefits. There is always a tendency to put on a paid Secretary work which ought to be done by Honorary Secretaries. It is not, in my judgment, a healthy sign when in a large town there is a desire to make the paid official responsible for the development of the work in that town. It is clearly impossible that every town shall have such an official; and to take the two big places in my district as an example, there is no more reason why Liverpool should have one than Manchester.

Few people realize how much is done by voluntary workers for the C.M.S. Our large towns might be worked almost without any help from paid helpers. To a large extent they are so worked. Anything which interfered with this healthy voluntary work would be detrimental to the best interests of the Society. I fancied that I saw on the part of some a not wholly unnatural desire to regard me as the servant of the Liverpool Committee. I remember well that at one of the Committee meetings, soon after I had taken up my residence in Liverpool, a senior member of the Committee, one of the Vice-Presidents, said, with a benign smile on his face, "And now, perhaps, Mr. Sutton will give us an account of his work in Liverpool since he came amongst us." I was rather taken aback. I had not expected anything of the sort; nor did I think that it was my duty to render any such account. I have often wondered since that I was sufficiently awake to the merits of the situation to answer quietly that my work was not mainly in Liverpool, that as a matter of fact it was much less in Liverpool than away from it, and that my account of work done must be rendered to the Parent Committee in London, not to any of the local committees within the limits of my district.

Now I know quite well that the much-honoured man who very nearly put me into an entirely wrong position had no intention to do anything which would not serve the cause which was dear to his heart. As a matter of fact nothing could be worse than that an Association Secretary of the Society should become the servant of a local committee. It would mean that the local clergy of influence and position, who now render such valuable help by managing the affairs of the Association, would after a time be merely ornamental personages giving their names and little else to the work.

There is another danger to be guarded against, and that is the gradual falling out of parishes from the day on which sermons are preached for the Society. I doubt whether our large towns could have been worked nearly as efficiently or as economically as has been the case had not the plan of simultaneous sermons been adopted. My memory does not carry me back to the adoption of this system. I am not certain whether C.M.S. led the way in this, as in so many other plans for promoting the interests of a society. The S.P.G. had at one time the benefit of a Royal letter commending its work to the clergy and their congregations; but, so far as I am aware, no particular Sunday was appointed on which the subject was to be brought forward. The advantages of having one Sunday set apart for the purpose of pleading the cause of Missions are many and great.

1. It brings the subject very prominently before the public. This prominence will partly depend upon local arrangements. In Liverpool and Manchester, as in many other large towns, it is usual to have not only large posters which attract the eye and draw attention to the fact that on a particular Sunday sermons will be preached for the Society in many pulpits of the town, but also smaller bills, containing a full list of churches and preachers, are printed for circulation in the various churches. When the list is a long one it produces (1) the impression that the Society is important; (2) that it has the support of the majority of the clergy; and (3) that people will not escape a collection by leaving their own church and going to some other.

Of course the warm friends of a society are only slightly affected by any of these reasons, but warm friends are comparatively few. The majority of church-goers in any place take a very slight interest in matters which lie beyond the range of their own church and parish. Such persons are less likely to cavil at the fact that their contributions will be asked for a particular cause, when they see that the same demand is being made in most of the churches of the town. "Nothing succeeds like success." People like to feel that they are helping forward a really great work. When they see that the subject is not a mere "fad" of a particular clergyman, but one which clearly commends itself to the mind of the majority of the clergy, they feel that they ought to have a share in it. The third reason I have given for the importance of having a long list of sermons on a particular Sunday is not quite so forcible now as it was a few years ago. The weekly offertory is gradually becoming the rule and not the exception in our churches. A man does not escape a collection by leaving his own church when there is a special collection; but it still remains true that there are a good many people who are glad to escape hearing a missionary sermon. When simultaneous sermons are pretty nearly universal in any place, such persons are puzzled how to escape what they regard as an infliction. If the preachers generally will only take care not to be dull, or vague, and indefinite, but to make the missionary sermon, as it can be made, quite as interesting, if not more interesting than the ordinary sermon, the people who at first listen under protest will by-and-by welcome what once they disliked.

2. The Anniversary Meeting is greatly affected by the number of churches in which sermons are preached on the previous Sunday. I do not underrate the value of advertising. I quite agree with Mr. Moody that "Christian people ought not to spare printer's ink;" but many people never look at posters on the walls, and never take notice of advertisements in newspapers. Such persons can only be reached by the living voice. When there is a sermon on the missionary subject in church on the day before the Annual Meeting, and when the vicar gives out the notice well about the meeting, and the preacher takes care to allude to it, a good attendance is ensured.

When I was Association Secretary for the North-Western District, the Manchester Auxiliary had a magnificent meeting—not once in a way, not when some "great gun" was to speak, but as a regular thing. The Free Trade Hall used to be crowded with people. It was a great occasion in my life when I had to speak from that platform. Hugh Stowell made one of his stirring orations; Mr. (now Dr.) Gritton, who had just come home from Tinnevely, made a speech which thrilled the audience, so powerful and pathetic were the incidents he related. Whether I failed or not is of small consequence to any one now. What is of consequence is the fact that then each year the meeting was a mighty power; that some few years later things had changed so much that no longer was the Free Trade Hall required, that even a much smaller room was not too well filled. I felt convinced that one cause of this change was the fact that gradually a great many of the Manchester clergy had ceased to have their sermons on the appointed Sunday. I was told, but did not in the least believe, that "the day of public meetings was over;" that the only chance of getting a great meeting was to "send to Manchester some man of brilliant powers whose mere name would attract a crowd." Now I do not deny the value of a great name; but I do feel that the C.M.S. ought to command a meeting without the attraction of splendid oratory. I ventured, when I was Central Secretary, to urge very strongly on the Committee that an effort should be made to make the Sunday for simultaneous sermons once more a reality. The clergy who were present were good enough to believe that my arguments in favour of the importance of making an impression on the town by a general effort on one day were sound. As a consequence many more had their sermons on the appointed Sunday; and as another consequence the Anniversary Meeting at Manchester has once more become worthy of that great city. I do not mean to assert that this is the only reason; but that in conjunction with others the improvement has been due to this cause. This is not, as it may at first seem, a long digression, but has a direct bearing on the question which was much pressed on my attention when I went to Liverpool in 1864, viz. the relation of the Association Secretary to the town in which he lives. I found a desire on the part of some of the clergy to make use of me as a substitute when they wanted a holiday. Excellent reasons were found for not having the sermons on the second Sunday in May, which had been the rule from time immemorial, the result being, as a general rule, that the convenient day was found to occur in the month of July or August, and that the sermons were contingent on my taking them myself, or finding a preacher!

This leads me to notice another most important point about a Simultaneous Sunday. It renders it obligatory on the clergy that they shall either preach their own sermons or exchange with a neighbour. That is to say most of them must adopt one of these courses because the number of Deputations will not "run to" a sufficient supply for all the pulpits in any large town.

There are, of course, two sides to this question. Much larger collections might, without doubt, be secured in some churches if thoroughly efficient preachers were sent to them. By "efficient" I do not mean merely men of



oratorical gifts. These are not to be despised, but a man may be a great orator and not an efficient preacher of missionary sermons—as also he may be a very efficient preacher without any remarkable gifts. Knowledge of the work is essential. Power to put what he knows in an attractive form is essential. Some skill in selecting and manipulating materials is essential. The most powerful appeal which does not rest on a basis of fact may stir the heart for the moment, but will produce no lasting effect. Fulness of knowledge without some power so to put what a man knows that it will be easy for the hearer to follow what is said, and at the same time to see, as it were, events passing before his eyes, will often produce no other effect than weariness. For lack of the skill to seize on salient facts, to leave out unimportant details, to present to the hearer only such incidents as will well illustrate the particular point which the preacher desires to press home—many a missionary sermon fails to gain the attention of the hearer, leaves no information on which the mind can feed, no impression on the heart and conscience. Of two men, neither of whom is really efficient, the one who does least harm is the parochial clergyman. Whatever he says is received with some respect, if he be not one of those unfortunate men for whom no one cares. He is not supposed to be fully furnished with facts on the missionary subject. A Deputation who fails does positive harm. People are apt to think that if a man who is specially deputed to plead for a cause makes out a poor case, the cause itself is a weak one. Now I think we may lay it down as certain that there can never be such a supply of efficient preachers as to meet the demands of a town where forty or fifty pulpits are at the disposal of a society. If there were, that town would assuredly show a great increase in its returns. The same man, however good, would not produce the result. From the nature of the case no man could preach, let us say, fifty different missionary sermons in the course of a year. The subject does not admit of such variety of treatment, though it does admit of much more variety than it usually receives. In the same town a man would not dare to do what all efficient preachers who plead often for Missions must do—preach practically the same sermon in many pulpits. Nor, even were this possible, would it be well in the long-run to entrust to paid advocacy such a cause as that of the C.M.S. The clergy who take some pains to prepare missionary sermons are sure to find their own interest in the work greatly increase. Their people will never be won over generally to care for a cause in which their pastor takes no delight. If, then, we lose something by being obliged in our large towns to depend mainly on the parochial clergy, we gain more than we lose. Whatever tends to lessen voluntary work is to be deprecated. Hence I could never see my way when I was Central Secretary to advising the appointment of an Association Secretary whose work should be mainly in one town, however large—London, of course, excepted. It was my experience in Liverpool, first as an Association Secretary, and secondly as one of the Secretaries of the Liverpool Association, which convinced me that anything which would tend to remove responsibility from the honorary officers of the Society to paid officials would injure the work.

What we really need is that the Association Secretary shall supplement voluntary work and take care that no loss accrues through the carelessness or inefficiency of honorary workers. When his work in a particular town goes beyond this, however great the seeming gain, in the end there will be loss. Our true wisdom is to develop as much as possible the already large amount of voluntary aid given to the Society.

Both at Liverpool and Manchester we had at that time able, efficient, and earnest Hon. Secretaries. The Revs. Henry Carpenter and W. F. Taylor, LL.D. (he had not then taken his D.D.), were the Clerical Secretaries at Liverpool.

Of Mr. Carpenter I saw very little. His health had already begun to fail, and he was unable to work as in former years he had been wont to do for the C.M.S. But he used to give help both in preaching and speaking for the Society. I have a very distinct recollection of calling one day to ask him to preach somewhere or other, and seeing an interesting-looking young fellow with a book in his hand, who was good enough to talk to me until his father came in. That was the present Bishop of Ripon. He was then an undergraduate of Cambridge. I was struck with the dreamy, far-away look of his eyes, and still more with his kindly courtesy in laying aside the book in which he was evidently deeply interested, to talk for a time to a stranger. I must add here a word with regard to another who both in Liverpool and London has done great things for the C.M.S. I mean Mrs. Carpenter, the mother of the Bishop of Ripon. One of my first duties in Liverpool was to address a class of men which she taught Sunday by Sunday. Such classes were rare in those days: the kind of power needed to make them in a high sense successful must always be rare. Mrs. Carpenter certainly possessed that power, and her class was an evidence that it is possible for a lady who has a clear, vigorous mind, as well as a heart full of love for the Saviour, to do a great work amongst men. I never saw Mrs. Carpenter after the day when I spoke to her men's class till I saw her in London, and learned that the large contributions from her son's church (St. James's, Holloway) were mainly due to her marvellous zeal and energy.

In Dr. Taylor I found a friend who not only did invaluable work in Liverpool, but also one who was willing, on occasion, to help as a Deputation in distant parts of my district. Like all popular men, he was in great demand. He could not often leave his own congregation, but when I was in great difficulty about some of the more important places in my district, I could always go to him with confidence. He was kind and sympathetic. If it was out of the question that he should help personally, he nearly always gave me a valuable hint as to where I might find the aid I needed. I think I have said before that in those days very little help was to be had from Salisbury Square. One missionary for Manchester, one for Liverpool, with very occasional help in other parts of my district, was all I could get. But the hardest part of my work was to find suitable preachers for my huge district. Such help as Dr. Taylor, of Liverpool, and Mr. Doyle, of Manchester, rendered was of great value. In Liverpool at that time there was a Lay Secretary whose indefatigable labours deserve a word. Mr. Maples was a member of Dr. McNeile's congregation. He had the most intense love for the work of Missions. Though in my time he had ceased to do much outside St. Paul's congregation, he was a great power *there*. The list of annual subscriptions which appeared in the Report of St. Paul's, Prince's Park, would have been a very different affair had not Mr. Maples personally looked after their collection. It is not often that a layman will act as a collector. He does not mind being Treasurer; but to ask for subscriptions is another matter. Mr. Maples was willing to endure many an annoying refusal in order that he might add something—and that something was well worth adding—to the contributions for his beloved Church Missionary Society.

It will be seen from what I have said that in Liverpool there was no lack of voluntary help; and yet I found it necessary to be careful lest the presence in the town of an Association Secretary should do harm rather than good.

In Manchester we had admirable Clerical Secretaries—Canon E. Birch and Mr. Doyle. No two men could be more unlike. Each when I first knew Manchester was a power for C.M.S. The calm wisdom of the one, the warm-

hearted Irish impulsiveness of the other, were both valuable. Those who only knew Mr. Doyle in his later days can hardly realize what he was in the earlier years of the 'sixties. His handsome presence, his splendid voice, his ready wit, rendered him a very acceptable speaker. When he took pains, which, alas! was not always the case, no man could plead the cause more powerfully than Mr. Doyle. I do not know whether there is something in the air of Blackburn which makes men speak well there, or whether, as is more probable, the enthusiasm of the audience fires the imagination of the speaker, but true it is that I never heard either Mr. Doyle or Dr. Taylor to greater advantage than at the Blackburn Anniversary. Dr. Taylor (now Archdeacon Taylor) never spoke without saying something to the purpose. One was always certain to learn something from him; but, like all men who are natural orators, he was sometimes more powerful than at others. At Blackburn he made a speech which lives in my memory. It rose to the height of most fervid oratory. It stirred the vast audience to the greatest enthusiasm. It was well furnished with facts, it left no sense of emptiness. One felt no shame afterwards at having been carried away by the torrent of his burning words, for there was matter well worth attention in his speech. It was at Blackburn that I heard Mr. Doyle, years after I ceased to be an Association Secretary, make a speech in its way as remarkable as Dr. Taylor's. It was characteristically Irish. The witty way in which he made use of certain electioneering cries he had heard in going from the station to the vicarage convulsed his hearers with laughter. But it was when he dealt with the solemn crisis in the history of Missions which had just then been reached, that he took me quite by surprise. The method in which he marshalled his facts, heightening the impression as he went on, was masterly. There was great spiritual as well as intellectual power in his final appeal. It has often been my lot to follow speakers when I felt it a real difficulty to keep up enthusiasm to the point it had already reached, but I do not remember ever feeling more afraid of doing harm by adding another word than on these two occasions.

During my short career as an Association Secretary it was my happy lot to spend many a day and night at St. Stephen's Vicarage, Chorlton-on-Medlock. Mr. Doyle and his devoted wife, than whom surely few women have done better work for our Master, were "given to hospitality." Mr. Doyle organized a great many parochial meetings, to a good many of which he accompanied me. He did not ask me to do *his* work, but he took care that I should have enough to do in Manchester. By him I was introduced to Canon Birch, whose reception of me I thought icy to a terrible degree. I said to myself, "I hope I shan't have much to do with *you*. I won't enter this house again if I can help it." It was not long before I found out that my first impression was wholly wrong. I never had a kinder or more true friend than Canon Birch. His manner to strangers was cold, but his heart was warm; and when he once thawed he never froze over again. One remark of his stuck in my memory. I was speaking one day about Archdeacon Pollock, then Vicar of Bowdon, and said, "He is an able man, is he not?" "He is a painstaking man," was the reply, "and every painstaking man becomes an able man." It was eminently true of Mr. Birch that he was "a painstaking man." There was a certain finish about everything he did. His sermons were models of clear, straightforward, easily understood statements of Divine truth. He was not an orator, but his speeches at the meetings in his own parish were always admirable, thoughtful, spiritual, to the point. After my first fear of him had passed away, I never felt more freedom in speaking at any meeting than at those over which he presided. In

those days the Manchester Church Missionary Luncheon was given in his schoolroom, and that, like all he did, was well managed. Indeed, I soon found that, in a quiet way, he possessed almost as much influence as the great Hugh Stowell himself. It was to his fostering care and wise management of its affairs that the Manchester Auxiliary owed much of its prosperity. In matters of delicacy and difficulty I found Canon Birch a valuable adviser.

There are one or two questions affecting our work, both in large towns and country districts, which I should like to discuss, but upon which I cannot enter at the "tail end" of an article. One in particular, with regard to the use to be made of Missionary Deputations in large towns, I discussed very fully with Canon Birch.

I will conclude this article by saying, as I can from my heart, that one great blessing connected with my work as an Association Secretary was found in the fact that it brought me into close contact with such men as those I have named in this article.

HENRY SUTTON.

### THE LATE REV. E. DRØSE.

(From the North India Localized Edition of the "C.M. Gleaner.")

**O**N the 19th of April the Rev. E. Drøse, a veteran missionary of the C.M.S., passed away in peace, after nearly fifty years of active missionary service. Much beloved by all who have known him, on account of his true, genial, and humble character, he was honoured by his Master above many others to lead a long and useful life, and to bring hundreds of heathens "from death to life."

He was born in 1817 at Thorn, in East Prussia, and received his first call to the mission-field by the thoughtful reading of some articles in a missionary magazine, and straightway offered himself to the Berlin Evangelical Missionary Society in 1838.

After four years of preparatory study he was, in 1842, ordained by Bishop Neander, and sent out with two other ordained men to open some new missions for their Society in Northern India. On their arrival at Calcutta, they were advised by Rev. Dr. Haerberlin to begin their missionary operations at Gazipur, that place being then unoccupied.

All three proceeded to Gazipur by Karanchi-dāk and began, in good earnest, to lay the foundations of their future Missionary career by prayer and study of God's Word, and patient plodding in the vernaculars, and freely mixing with the Natives.

In 1844, Mr. Drøse was asked by the London Missionary Society to give them a helping hand at Benares, as

several of their missionaries had to go home, and the rest to the Hills, on account of their health.

For two years he with Mr. Ullmann, carried on the Lord's work in that stronghold of Hinduism; Mr. Drøse taking up the evangelistic share of the work and Mrs. Drøse the charge of the orphan children.

On the return of the staff of the London Mission to Benares, Mr. Drøse went back to Gazipur in 1848, and joined his brethren in their labours. In a month or two they received intimation from the Berlin Committee that their stations in South Africa had been destroyed during the war with the Kaffirs, and that their finances did not justify them continuing the Mission in Northern India, and that the brethren in Gazipur might be transferred to the Cape, or, if they preferred it, leave the Berlin Missionary Society and join another.

As the Evangelical principles of the Church Missionary Society had much in common with those of the Lutheran Church, both Mr. Drøse and Mr. C. Reuther, with the consent and on the recommendation of their Secretaries at home, joined the C.M.S. in 1849, and received English orders from the Bishop of Calcutta.

In March, 1850, Mr. Drøse was sent to begin a new Mission at Bhagalpur, where, on arrival, he was welcomed and greatly encouraged by the English residents of the place, of whom the majority were godly people desirous

for the spread of the Lord's Kingdom among the Natives.

The Master of the harvest opened "a great door and effectual" for his servants in inclining the hearts of a good number of Pahari soldiers and their families to accept Christ. As many of these Hill-rangers did not know Hindustani, but only their own Native language (Malto), Mr. Dröse applied himself heart and soul to acquire this new language, and was soon enabled to hold meetings and conduct services in Malto.

These Paharis were unfettered by the terrible bondage of caste, and are a very simple, truth-speaking race. Over 500 souls were added to the Church of Christ within the first ten years. His pastoral labours in the town were duly followed up by itinerating in the Santhal country in the cold season. Schools were opened in the town for Hindustani pupils, the Hill-boys' school was made over by Government to the charge of Mr. Dröse, and Mrs. Dröse collected Pahari women and their children for instruction.

During his missionary tours in the Santhal country, Mr. Dröse was enabled to open other schools for Santhal children, thus becoming the pioneer of civilization and the Christian faith in a country which was then a *terra incognita* to Europeans.

Travelling in Santhalia in those days was by no means so safe and easy a task as it is now, and the training and schooling of half-savage children required much patience and perseverance. Although the Santhals as well as Pahari children were very eager and studious, their parents and relations often resented their education, and sometimes violent scenes occurred in consequence. On one occasion the missionary had to leave his pulpit during divine service in order to prevent the carrying off of some Pahari Christian girls by their relations who came with sticks and ropes to carry out their design.

Another scene took place when Mr. Dröse was out in the district, and was just returning to Bhagalpur. His palanquin on wheels and the coolies who pulled it were arrested by a large assembly of Santhals, who, in great excitement, took the missionary's little boy of five, and, carrying him aloft on their arms, proclaimed him to be their future king. After many persuasions and promises

on the part of the missionary, they gave him back his son. Soon after arrival at Bhagalpur, all the Christian school teachers of the Santhal country came and brought the sad news of a general rising among the Santhals, who had, however, been generous enough to permit the teachers to leave their borders. The insurgents marched against and destroyed several of the railway stations, and arrived also (after sending a threatening notice ahead of them) at Bhagalpur. A fortnight's heavy rain, however, prevented them from entering and plundering the town. The troops being sent in pursuit of them were drawn by the insurgents into a very swampy part of the Santhal country, and there cut down by the insurgents, many of the soldiers killed being Pahari Christians of the Bhagalpur Mission.

After this Santhal insurrection was over, it was found that all the villagers among whom Christian teachers had been labouring had refrained from joining in the mutiny, and Government proposed a liberal grant of money to the Church Missionary Society for the establishing of more schools in the Santhal country under the superintendence of their missionary and his assistants. Mr. Dröse was thus enabled to open many more schools in Santhalia and a Training Institution for teachers in Bhagalpur. As the work was developed more and more, Mr. Dröse applied for helpers to the Society, and Messrs. Puxley and Hallett, and subsequently other missionaries, were sent out to open regular Mission stations in Santhalia, so as to set Mr. Dröse free to work his own station properly.

Here Mr. Dröse had been encouraged and assisted by the English residents and friends in Germany and England in building a mission-house and Christian village and a pretty church in the Fort. Everything was going on prosperously, when the troubles and anxieties of the Indian Mutiny in 1857 checked the progress and welfare of the work in the Mission. On account of the Santhal revolt, and, owing to several famines in previous years, about 200 orphans were now in the Mission, whose lives, with those of 200 other Native Christians, were in imminent danger. Both missionaries (Messrs. E. Dröse and J. Erhardt) with their families had to leave their own houses and Mission premises, and to take refuge

in a large house where other European residents had been obliged to do the same. But every day the missionaries went to the Mission to visit their flock and to look after the well-being of old and young. In 1861, Mr. Drøse and his family went home on furlough, and Mr. Puxley took charge of the Bhagalpur Mission.

During his absence the regiment of the Hill-rangers was disbanded, and many of the Christian Paharis went back to their homes in the Rajmahal hills, so that on the missionary's return from Europe, the Bhagalpur Mission was greatly reduced in numbers. In the cold season, Mr. Drøse, when itinerating in the hills, tried to collect these scattered Pahari Christians and induced them to form Christian congregations among their heathen countrymen. It became more and more evident that the more efficient mode of working among these Hill tribes was to reduce their language into writing. There were no books of any kind in the Malto tongue, no European who knew this barbarous language. But Mr. Drøse set to work, and after years of patient practice and search and inquiries, he succeeded in bringing out a Malto Primer, a grammar, the Gospels and Prayer-book, and books for the school.

These literary labours occupied most of his leisure time at Bhagalpur, and when out in the district. A dangerous attack of brain fever in 1880 (during which he was unconscious for twenty days) threatened to frustrate all his efforts, but, owing to God's mercy, his life was spared. The doctors, however, strongly advised him to leave the plains for good. In 1885 he most reluctantly left his work at Bhagalpur and Jamalpur, in which the Lord had blessed him for so many years, and came to live at Mussoorie, where he continued his Malto translations and literary productions.

A very obstinate cough now prevented him from doing much out-door work, but he took charge of the Annfield congregation, among whom he spent six months of the year, and tried every Sunday to collect a goodly number of Church of England Native Christians for service and communion in his house at Mussoorie.

For twenty years his daughter, Miss

Drøse, as an honorary missionary, had helped her parents in the teaching and training of the orphan children, and her loving services will never be forgotten by those who have come under her training.

Among the many converts from heathenism who on the last day will own Mr. Drøse as their spiritual father, the Phulkiya converts or *Satgurui* Christians will surely be foremost in expressing their love and gratitude to their old pastor.

His end was hastened on by a bad cold, which he contracted by preaching the two annual missionary sermons in the English churches of Landour and Mussoorie, respectively. His cold was aggravated by his visiting the Christian cultivators of Annfield at their houses late in the evening, when the air was raw and damp, and developed subsequently into inflammation of the lungs.

Before his last attack he appeared more cheerful than ever, but talked very frequently of the unseen world, of the joys of heaven, and of the happy prospect of meeting his dear children who had gone before. He rejoiced that he had been able to finish his last manuscripts for the press, viz., the Metrical Version of the Collects of the Prayer-book in Urdu, and the translation of "The Life of Sukhui" from Urdu to Malto.

During the week of his prostration the Lord eased his burden day by day, and every day gave him more relief and hope and peace. His death was a gentle passing away without pain and without a struggle.

"I am ready to go and I wish to go," were his last parting words to his wife on the 19th. The Lord took him. A band of Native Christians carried down the remains of their beloved missionary to the Mussoorie cemetery, where the chaplain conducted the funeral service.

This soldier and standard-bearer of Christ has laid down his armour, but only to receive the Crown of endless glory.

One of our missionary fathers has ceased to work and pray on earth, but hundreds of his spiritual children in Christ are carrying on the good fight of faith in various parts of Northern India.

*Per crucem ad lucem!*

A. W. BAUMANN.

## INDIAN NOTES.



THE late temple riot at Benares occasioned much interest in India. Considerable capital, of course, could be made of it by the politically disaffected, vast store of grievance by the religious sense of Hinduism. But a more mundane complexion of the incident has been given to it by a correspondent of the *Friend of India*. He profanely tracks the vehement religious zeal exhibited on that occasion to a coarse and carnal antipathy to municipal rates for clean water and removal of sewage. Benares may be, in Hindu eyes, a very holy city, but it is unquestionably a very filthy one, for in Hinduism dirt and divinity are far from incompatible. Worse evils, indeed, than dirt are associated in the Hindu mind with divinity, we may remark. Strange things are seen behind the scenes of Hinduism, but to resolve high problems of Hindu piety and patriotism into the vulgar considerations of soap and sewage is at least a *βάβος*.

It is by no means the first time that the cloak of a religious conscientiousness has been thrown round defects in the social system of Hinduism, and to cover far more serious deficiencies than imperfect views of bodily cleanliness. Their widow-burning was at one time regarded by us with much tenderness. *Suttee* was counted as at least a beautiful illustration of conjugal devotion. Had we, in the opinion of many, attempted to interfere with so hallowed an institution, it had gone hard with the stability of the English rule. We know more about *Suttee* now. We have found out that it was an original and ingenious device of the Brahmins to dispose, in a convenient and expeditious way, of the widows who possessed troublesome titles to property. It was incomparably more economical than the Court of Probate, or the litigation of a Chancery suit. While with one hand the Brahmin held the helpless widow on the funeral pile of *Suttee*, the other was lifted to heaven for blessing on the holy deed, and in invocation of curses on the British Raj, should it presume, by interference with the rite, to wound the tender sensibilities of their most holy faith.

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We called attention the other day to the Pariah, and the helplessness of the best-meant legislation to deliver him from the disabilities of his painful lot. We pointed out that his hope and remedy for the future lay in the Gospel. Here is a testimony as to what the Gospel has done already. A writer in the *Madras Times* states that twenty-five years ago he baptized a sweeper, and that that sweeper's son is now a successful schoolmaster, and has coached more than a hundred Brahmins and Kshatriyas through the difficulties of High School examinations; that sons of sweepers are in Government offices; that they are pushing their way on the railways; that they are studying law and engineering, as well as theology and medicine. Thus directly and indirectly, for the Pariah, "Godliness hath promise of the life that now is, and of that which is to come."

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The Government prosecution of a disloyal journalism is one of the leading topics of the Indian hour. The character of the Fourth Estate must be always reckoned with by the Executive. The power of the press is truly a ponderable one. Some in India would let the disloyal Native speak his mind, fearing to drive disaffection beneath the surface into deeper and more dangerous runs. Others would insist that liberty is not licence, and deprecate the sowing of the dangerous seeds of wrath, strife, sedition, and political heresies on the Indian field, in the soil of a hardly half-enlightened Hinduism. The Government of India adopts the latter view. We think the Government of India is right.

But all this is but an illustration of how the resources of our intelligence which we have communicated to India, if unsalted with the Gospel, tend but to produce corruption in the body politic. A reading India is not more likely than an ignorant India to be loyal to our rule.

We would respectfully challenge the Government of India to discover sedition in our Native Christian press. We venture to affirm that from the days of the Mutiny down, the Empress-Queen has no more loyal subjects East or West than Indian Christians. We believe firmly that the Native Christian press is a stronger bulwark of the British Raj than any army division in our Indian dependency; than any strong place of arms from Colombo to Lahore. This Native Christian press is growing in power. It is not generally known that there are in India at least forty Native Christian journals, and others of which the editors are Christian. We will prayerfully expect that each Christian journal may be a source of light and spiritual health to countless and increasing readers. An Indian Christian newspaper is an evidence of Mission success worthy to be tabulated in the first rank.

A letter has been addressed by Lakshman Singh to the editor of the *True Light*, published at Lahore, earnestly deprecating Dr. Hooper's strictures upon the Arya Samaj (in the March *Intelligencer*), and especially his animadversion upon that society, as a source of danger to Indian rule. This Lakshman Singh utterly denies, but his admissions are more damaging than his defence—more damaging to the Arya Samaj. He says, "The Arya Samajists do want to create a nationality with the Vedas as its foundation." There may be a sense in which some Hindu minds can read this without seeing in it colour of disaffection, but to the common mass of men there is another and very obvious interpretation of it. The same correspondent of the *True Light* adds, what we very well know, that, "It is perfectly true that the majority of our Arya Samajists countrymen are arrayed against the spread of Christianity in this country." The redeeming feature in the letter of Lakshman Singh is his candid admission that "Their (the Arya Samajists') criticism of Christianity, as a general rule, is characteristically unfair."

The echoes of the opium division at St. Stephen's are sounding at Cape Comorin and reverberating even through the Indian hills. It is felt there, as it is felt here, to be a question wide and deep in its difficulties, fiscal and moral. Sir Joseph Pease comes in for much commendation, and of course for no less blame. But direst dilemma of all is that into which a leader lately of the *London Times* drives him. We yield to none in our admiration of the *Times*, but sometimes even it may err; in this we are confident it does. It affirms that India waits for Sir Joseph Pease and his friends to propose a proper remedy and solution for the opium problem. It warns him that his reputation, and the reputation of his friends for honesty and sincerity, will depend upon the supplying of such due and reasonable solution.

This is indeed hard measure. Then if through folly or mischief some deed of damage be done in the house, it shall be deemed improper to censure the transgressor if only the damage be beyond repair; improper for parent or teacher to reprove for the fault, unless, at the same time, they be prepared with resources to undo the mischief. If the mischief, in fact, be irreparable it is no longer criminal. Here is a new apology for the youthful offender, "I have broken my watch, but you must not chide me if you cannot mend it, and you are dishonest also if you do."

How much have Missions done for the peace of the Churches! When the



famous disruption of 1843 shook Scotland with ecclesiastical earthquake, and Chalmers led the Free Kirk forth into the tents of disestablishment, the gulf that yawned between the two sections of the Scotch Faith seemed impassable for ever. The Churches turned their backs upon one another, never it seemed to meet in Scotland again. But we rejoice that they have come together once more, and let us tell how.

There is a new process of welding come in, and as one of the many children of electric science. The current flash operating upon alien surfaces of metal placed in contact fuses them in perfect homogeneity; such union of natures as never pressure or fire of this earth had produced before. Such a welding and uniting force are Missions, and to their power the nobly stern and stubborn spirits of our honoured Presbyterian brethren have bowed in Poona.

In Poona we see the sundered sections of the Scotch Kirk combining in their splendid work. We behold the edifying spectacle of buried differences, and on their grave united Mission operations in bloom. In the Native Church the Free and the Established Kirks are one. A brief but most interesting sketch of the Free Church Mission in Poona is also given by the *Bombay Guardian*, and the various forms of its activity there are recounted: its Girls' School, its Industrial Printing Press, its Colportage, its Bible-women's work. Nor does it omit from the count the endless ramification of blessing represented in the wives and mothers who have gone forth from these Mission schools to influence Indian society with the sway and sweetness of the same truths that they have found so precious to themselves.

The same issue calls much-needed attention to the subject of text-books in "aided schools." It refers to a circular from the Director of Public Instruction in the North-West Provinces and Oudh, dated Allahabad, June 3rd, 1891, which has been sent to all inspectors and assistant-inspectors of schools and to all managers of aided schools. The critical paragraph in the circular runs thus: "No text-book must be used which is calculated to offend scholars, who have no alternative but to attend the school where it is used or to give up education altogether." The *Indian Witness* doubts whether the Director of Public Instruction was aware of the weapon he was placing in the hands of the enemies of Christian education. This circular, translated into all the vernaculars of the North-West Provinces, will furnish at least occasion for the enemies of Mission schools to object to the Bible. While it may usefully facilitate, from the Christian side, the ejection of immoral Indian text-books from the standards, it may enable the Hindu school inspector to object to the Bible on the ground of its offending Indian religionists; or even, if he be sufficiently steeped in the blasphemous profanities of English atheism, may induce him to condemn the Bible on the same score as the immoral Prem Sagar.

We wonder much what would be in store for the Mohammedan officer, or, to make the parallel more complete, an Armenian official administering Moslem law, who might rule out the Koran from a Moslem school on the ground of its offending the Christian sense of the scholars or the laws of true morality. It is perilous, it is true, to argue that we should act as Mohammedans in India would act were our Government replaced by them, but it augurs ill for our Christianity when, as a great Christian nation, we are jealous of the intrusion into our Indian seminaries of that volume which the history of mankind affirms to have been the charter of civil liberty, the base of social freedom, and the originating fountain and factor of our national dignity. It is a policy unintelligible to the non-Christian Hindus of the present, as it will be, we are convinced, to the Christian Hindus of the future, matter of regret. The matter is one of very serious moment, and we trust that those who carry in

their hearts the future and the youth of India will do well to intercept the influence of such circulars by recourse to the gracious Throne of universal sway.

G. E.

The following words, which occur in the Report of the Director of Public Instruction in the Madras Presidency for 1889-90, have attracted considerable attention both in India and at home. "I have frequently drawn attention," the Director of Public Instruction says, "to the educational progress of the Native Christian community. In the Language Branch (B.A.), whilst the number of Brahmins examined decreased by 8 per cent., the number of Native Christians increased by 40 per cent. There can be no question, if this community pursues with steadiness the present policy of its leaders, that in the course of a generation it will have secured a preponderating position in all the great professions." The *Madras Mail*, after quoting these words, proceeds to indicate how they are borne out by the details of the Public Instructor's Report, and by a comparison of the present educational statistics regarding Native Christians of Madras with those of the Report for 1881-2 :—

The percentage of pupils at schools to those of a school-going age at the earlier date was for boys 55 per cent., and for girls 23; it is now for boys 61, and for girls 28 per cent. The total number of pupils was then 32,478; it is now 41,225. There has thus been progress all along the line, and though there are still far too many children kept away from school, the percentage even for boys is much higher than it is amongst Hindus; whilst, as regards girls, there is simply no comparison. Amongst Hindus the percentage is 5, and amongst Mohammedans 7. At present, owing to their larger numerical strength and greater wealth, the Brahmins stand far ahead of all others in higher education, but the ratio of progress is probably in favour of Native Christians. In 1881-82 there were 14 B.A.'s and 16 F.A.'s; in 1889-90, 31 were successful in the Language Branch of the B.A., and 32 in the F.A. Examinations. If we look at the quality of the work done in the Matriculation, the F.A., and the Language Branch of the B.A. Examinations, we find that the percentage amongst Native Christians of those passed to those examined is higher than that amongst the Brahmins, not to mention other Hindus and Mussulmans. The Native Christians also run Eurasians and Europeans very close. In connection with this fact it must be borne in mind that the Native Christians do not come, as the Brahmin students do, from a literary and cultured class. No doubt the colleges and schools in which they study are

well organized, and their primary education is duly attended to; but this will not entirely account for the high relative position they take. The true secret of it is to be found, we opine, in the fact that year by year the number of intelligent wives and mothers is on the increase. Then again, early marriages are less common, and the offspring is naturally becoming physically and mentally superior. Thus the dry statistics of an Educational Report bear witness to a silent, unobtrusive, yet very real social change going on in a large and increasing community. To illustrate the opposite truth let us take the case of the Mohammedans. They very far outnumber the Native Christians, and though in Madras at least some are poor, their general condition as regards means of support is certainly not inferior. Yet in the Arts Colleges in the Madras Presidency there were only 38 Moslem undergraduates as compared with the 253 Native Christians, and only 28 of the former in the Matriculation classes as compared with 145 of the latter. The Mussulman has not yet come to believe in the education of women, or to recognize her as the equal and companion of the man. His children suffer, and the retribution to the race is just.

In female education the Native Christians proudly lead the way. Of 289 school-mistresses under training in normal schools, 216 are Native Christians. In the Higher Examination for women, Native Christians head the list with 68 as against 5 from all other sections of the Native community.

In the Lower Secondary department and of these nearly half were Native of schools, there were 21,113 girls, Christians.

In *Light for India*, Dr. Murdoch, of the C.V.E.S., makes the following striking comments on the progress of education in India :—

To appreciate the movements going on in India we must take fixed points, compare one period with another, and by noting the change and measuring the time, you get both the amount and the rate at which the change has gone on. To do this with effect, it is desirable to study the subject on the spot. In this respect I have been more favoured than most students of Indian problems, especially in regard to educational questions. Not only have I twice visited the country, at the interval of a generation—in the years 1853 and 1890,—but on both occasions with special reference to questions connected with education, on which other movements hinge.

The progress between these two periods is something marvellous, not merely in numerical results, but in the effects produced on the social and political life of the people. The increase in thirty-seven years is very encouraging, if we take into account the many difficulties which had to be overcome.

The following is the number, in the two periods, of schools and colleges set up on the European method of instruction; the only schools and institutions in which any instruction worthy of the name was given. There had been schools and colleges in India from time immemorial; village schools without number, and many of a higher order in mosques and temples, but none of them fitted to instruct or enlarge the mind, and, with the exception of those taught by Mohammedans, almost all tending to corrupt the moral nature of the children, both school-books and teachers filling their imaginations and memories with polluting stories of the cruel and lascivious lives of the gods and heroes of India.

*Schools, Colleges and Pupils.*

1853.		
No. of Institutions	.	413
" Pupils	.	28,179
1889.		
No. of Institutions	.	131,940
" Pupils	.	3,557,358
Including those in Native States, all		

established since 1853, the number of pupils in India is now over four millions.

To show the great extension of female education during the last generation, by a comparison of the state of matters as seen by me in 1853 and 1890, I give the following figures from the most recent Government Returns of *day-schools* :—

*Day-Schools for Girls in Madras Presidency.*

1853.	
Institutions	220
No. of girls in attendance.	6,800
1889.	
Institutions	463
No. of girls in attendance.	31,567

*Girls' Day-Schools in India.*

1853.	
Institutions	285
No. of girls in attendance.	9,000
1889.	
Institutions	6,608
No. of girls in attendance.	292,318

The difference in the attainments is as great as that of attendance a generation ago; nothing could be secured beyond an elementary education of the simplest kind, and that is largely the case still, owing partly to the hateful custom of early marriages—a difficulty which we hope may soon be overcome. But a considerable and growing number, especially among the daughters of Christians, are now carrying on their studies in the higher branches and some passed the B.A. and M.A. University examinations. The following statistics are taken from the last Government Returns :—

<i>Arts, University education for females</i>	3 Colleges.
" "	66 Students.
<i>Secondary</i>	372 High Schools.
" "	29,364 Scholars.
<i>Primary</i>	4,579 Schools.
" "	226,704 Pupils.

It may be truly said this is a poor outcome for a population from which there should be twenty millions of girls at school. But, on the other hand, when compared with the state of matters a generation ago, it should make us thank God and take courage.

## THE MISSION-FIELD.

## WEST AFRICA.



HE following interesting extracts from a letter of the Rev. R. Kidd, who is stationed at Ibadan, in the Yoruba country, to the Rev. H. Tugwell, are taken from the pages of the Yoruba and Niger Localized *Gleaner*:—

As to this town and the whole surrounding country it seems to be in a deplorable condition. I am thankful to say, however, that amid all the confusion which prevails, the few Christians here are preserved in a wonderful way; they have such a good reputation with the authorities that they are rarely troubled. A few weeks ago we had a remarkable instance of this. One of the Christians was living in the same compound with a man who was accused of robbery, and according to the custom here all in the compound were brought before the head-chief. When this man said he was a Christian, the chief replied, "E ma lo, onigbagbo ki jale" (You may go: a Christian never steals). And no further inquiries were made, truly a remarkable instance of the reward of righteousness even in this life.

The agents here are a united band of

workers, nearly all of them being the fruits of Mr. and Mrs. Hinderer's work. We have a Bible-reading every second Wednesday, and we are taking St. Paul's Epistle to the Romans. We are also going through *Paley's Evidences*.

There is a regular and steady work going on from day to day, both in the streets and from house to house, but not apparently with much visible result; men's minds are too much troubled by the confusion in which they live to be able to give their attention to the truths of the Gospel.

You ask what is my accommodation here? It consists of one not very large room, in which there is a double bed, which takes up a considerable space, my stretcher, on which I generally sleep, a table, and two chairs.

## EASTERN EQUATORIAL AFRICA.

We mentioned last month the receipt of a telegram announcing the death of Miss C. Fitch. Miss Gedge writes from Frere Town on August 19th:—

It is a great blow and most mysterious—only that we know that our Father makes no mistakes. She was at work to the last—only at 11.30 on Friday did she come into the house and ask Miss Holmes to go and finish school for her, and on Monday she quietly fell asleep and is "forever with the Lord." She was very weary, but now she rests from her labours.

She is deeply mourned both at Rabai and Frere Town. The children in the Dormitory feel her loss much, she was always such a kind, gentle friend; they gave her the name of "Haki," just or righteous. It was most touching to be awakened yesterday morning at 5.15 by hearing them sing (their own choice), "For ever with the Lord."

The mail from East Africa which arrived in London on August 31st, brought a letter from the Rev. G. K. Baskerville, and one from Mr. Deekes, the latter enclosing some specimens of his printing in Kisukumu. Mr. Baskerville had seen the letter of last year from friends at Keswick, and in view of the appeal for 1000 more missionaries, he pleads the claims of the Lake District for reinforcement as follows:—

Gordon is very busy finishing up translations before leaving for home. Pilkington is working hard to get his grammar and vocabulary ready for Gordon to take home with him. We want twenty men now; we are five in the field. Let me tell you. In Busoga there are three or four openings, wanting at least two men in each place.

At Wakoli's, where Smith is now; at Luta's (Bishop Hannington's murderer), where two Natives are starting work; at a third chief whose name I forget; and in another place not far from Wakoli's, where we have an evangelist at work; so far four spheres wanting eight men. Down in Budu, at least two, and we could easily do with four,

for besides the old Pokino, chief of the place, with whom Walker is now working alone, there is Lacharia, who would welcome white men; four more, twelve so far. The capital should have four men; sixteen. Then there are the Sesse Islands, two or three; and Bunyoro, now being settled by the Company, two at least to make a beginning; twenty in all. We are five here, and hear of three more coming up. We ask for twelve more besides these. Surely Africa should be the first care of our Society! I do not want to be selfish.

I just prayerfully lay before you the openings and needs of our work. We could immediately locate twelve new men besides the three we hear you are sending us.

I find my work here very pleasant. At present, of course, I do not know very much of the language, but I am believing about that. The people are kind and engaging, many of the Christians so bright and happy, and so many apparently feeling after the truth. In all directions people are asking for teachers and the Gospel.

From rough statistics sent home by Mr. Baskerville, we learn that in Uganda there are now about 200 baptized Christians connected with the Society (a large number being dead), and about 2000 adherents under instruction. The Native communicants number sixty.

The Rev. E. C. Gordon has come home on furlough.

#### PERSIA.

The Rev. C. H. and Mrs. Stileman are about to remove from Baghdad to Julfa, owing to the climate of the former place having proved unsuitable for Mrs. Stileman's health. It will be remembered that they went out to join Dr. and Mrs. H. M. Sutton in the autumn of 1889, accompanied by Miss F. Valpy and Miss A. Wilson, and that the former of these two ladies died last December, and the latter left about the same time on account of health. The Baghdad Mission will thus be deprived of all the members of the little party which joined it only two years ago. It is hoped, however, that two new ladies will set out shortly as an instalment towards filling these gaps.

#### NORTH INDIA.

The Rev. G. B. Durrant has accepted the appointment, proposed to him by the Committee, to the Secretaryship of the Society's Mission in the North-West Provinces.

Mr. Durrant contributes to the North India Localized *Gleaner* some notes of an itinerating tour in the district of Merwara during January and February. He and his companions first visited a village some twenty miles distant from Merwara, at which an annual mela was being held. Mr. Durrant says:—

The *melâ* is largely attended by village people, but from all accounts its glory is greatly departed, the crowds visiting it being far smaller than in former years. The son of the village priest informed me that on the first day he took only Rs. 35, which he evidently considered but a paltry sum.

During the few days the *melâ* lasted we had good preaching, both morning and evening. In the interval between, two of our Christian servants went in amongst the people with books and tracts for sale, so that Christian influence was brought to bear upon the crowds throughout the whole day. We had for the most part attentive audiences. But the members of the Arya

Samaj are strong in those parts, and gave us one or two practical proofs of their determined opposition to our teaching. One evening, for example, I noticed a young man in the crowd we were addressing, who was listening with the greatest apparent attention. But by several significant looks and whispered conversations, which passed between him and his friends, I felt sure something was brewing, and I was not mistaken. I was the last to address the people, and I had scarcely finished when he stepped forward, trembling with excitement, and producing a small Hindi tract began to read out of it a vigorous attack upon Christianity, which, his author maintained, was through the folly of the

Hindus, rapidly spreading, and entangling many in its meshes. After reading a page or two of this production, he appealed earnestly to his hearers to be wise in time lest they too should fall into the net. Such attacks

are not infrequent now, and are a practical admission on the part of those who make them that our work is telling and that its results already are very real.

We rejoice to report that Babu K. D. Banerjea, the Head-master of the C.M.S. Boys' Boarding-School, Calcutta, who has been a secret believer for many years past, recently confessed Christ publicly by baptism. The rite was performed on July 28th, by the Rev. J. W. Hall, in Trinity Church, Calcutta, Mr. Banerjea's whole family being baptized at the same time.

The Nuddea District Council held its half-yearly session at Krishnagar on St. Barnabas' Day, June 11th, under the presidency of the Rev. P. Ireland Jones. The North India *Gleaner* gives the following report of the proceedings:—

The Holy Communion was administered at 6.30 a.m., after a sermon by the superintending missionary, on Isaiah v. 1-4. The first session was at 9.30, in the commodious boys' school, about fifty in all being present, including the Rev. E. T. Butler, Treasurer, the Rev. W. Wallace, Miss Dawe, visitor. After the transaction of the routine business, each agent gave a brief report of his work during the past six months. These reports are too stereotyped, and we look for a day when evangelistic work among non-Christians and the happy relation of spiritual revival among our own people may form prominent items of report. The Rev. G. C. Biswas then read his paper, "On the Best Way to Spend Sunday." The suggestions were too ideal for any practical result, and the writer seemed scarcely to have grasped the real difficulties of a Church such as that in rural Bengal. The discussion was not fruitful, but there was a general consensus of opinion against field-work. Hymn-singing in bands, reading aloud a useful book, discussion of current events in the school-verandah near the church were suggested. Where very many cannot read, a profitable use of the day "made for man" is not easy. The afternoon session was given chiefly to the hearing and discussing a paper by Baboo Esan Biswas, of Krishnagar,

on "Self-support." He confined his remarks to what agents might do, and was followed with keen critical interest by those of his hearers chiefly affected. Many proposals for increasing our income from Bengali sources were made, and we hope to resume the subject again next time. Reference was also made to a letter from the Rev. S. Coles, of Ceylon, who visited the Nuddea district; to literature for the Tract Society, which agents might prepare; Christians going to Calcutta to be commended to the spiritual care of our workers there; the new Boarding-School for Girls, with a letter from the Rev. A. Clifford on the subject; the age of marriage among Christians, in view of the Age of Consent Bill; marriage expenses, and so on. These latter subjects had only the briefest reference, time forbidding more. After the afternoon session, the Council members visited the Girls' Boarding-School, where they were received by Miss Harding and Miss Annie Sampson, and a short prayer-meeting followed in the schoolroom. Later in the same evening, in the church, the Rev. Thomas Biswas, of Chupra, gave an address on the life and work of A. M. Mackay, of the Central Africa Mission, and was followed by Gorachand, of the Santhal Mission, the evangelist of the Nuddea Council.

From the same source is extracted the following account of a visit by Lady Elliott, the wife of the Lieutenant-Governor of Bengal, to the C.M.S. Girls' Boarding-School at Krishnagar:—

The C.M.S. Girls' Boarding-School was honoured by a visit from Lady Elliott on July 16th (just three months that day the school had been opened). The girls were very excited at the prospect of a visit from the *Lord Sahib*,

hence they looked so nice in their clean *saree*, arranged in the front verandah at the top of the steps to receive her Ladyship on her arrival. After the usual salutation, two little girls stepped forward and decorated her

with a garland of white flowers, which had been made by some of them, and then the school sang a Bengali hymn. Lady Elliott was very much struck by the happy faces of the children, and, as she expressed it, they did not look sheepish but looked her in the face.

She went over the house and was delighted with the simplicity of the arrangements of the school. She re-

The Roman Catholics are indeed busy in India. This is what the Rev. P. Ireland Jones, superintendent of our work in the Nuddea district, Bengal, wrote recently to the Parent Committee:—

The Nuddea work demands all our powers. The Roman Catholics, with the "almighty dollar," are busy everywhere, but, though they can do us sad harm, their policy cannot succeed. Their educational policy is far more serious. They have large boarding-

marked she had never seen a school which had given her so much pleasure, because we were training girls to do the work which would fit them for their daily lives as wives and mothers, and wished there were more such girls.

She kindly treated the girls to a feast of sweets, which were highly appreciated, and the kind thought not likely soon to be forgotten.

schools (free) for boys and girls, which must seriously affect the future of our Native Christian community. Pray for us, and for the pastors and teachers. Sound teaching by the power of the Spirit is the one antidote for all our difficulties.

The North India *Gleaner* has an article on the late Rev. J. Stuart of Aligarh, from the pen of the Rev. H. D. Williamson. After dwelling upon Mr. Stuart's work at Jubbulpore from 1863 to 1874, and at Aligarh, from the latter year to the time of his death, Mr. Williamson concludes with a reference to his work among the Chamars. He says:—

His meetings for them began at the end of 1882, and were held every Monday night in different wards of the city. In one of these wards he built a school-house for them, and had a most encouraging day and Sunday school. He was never happier than when conducting these bright, delightful services, and no one who saw him pleading with these people and praying and singing with them is likely to forget the devotedness of the speaker. Hira, the first convert from

amongst them, was baptized in August, 1890, and his wife and children a little later. There are now seven converts baptized, and there are, I hear, many inquirers; indeed Hira himself spoke of the whole *Mohulla* as ready to come over. The grief of these poor bereft ones was intense, even the little children sat and cried when they knew their friend had been taken away, and it was discovered, quite accidentally, that they had been more than once to put flowers on his grave.

#### PUNJAB AND SINDH.

The Reports for 1890 of the Punjab Auxiliary Bible Society and of the Punjab Religious Book Societies, of both of which the late Rev. John Newton was a Vice-President, and the Rev. Dr. H. U. Weitbrecht is Hon. Editorial Secretary, have just been received. The former Society issued 47,846 Bibles, Testaments and portions during the year, and distributed them through the agency of fifteen colporteurs and depositories. The latter society sold from its twelve branch depositories and by its twenty-one travelling colporteurs, 9498 copies of the Scriptures and of Scripture portions, and 58,433 books and tracts.

Serious floods have occurred in Kashmir, doing grievous damage to the John Bishop Memorial Hospital and Dispensary, founded by the liberality of Mrs. Bishop (Isabella Bird). The latter has been washed down, and the property ruined to the extent of Rs. 15,000. Arrangements had been made for the ladies to remove to the Sheikh Bagh and to carry on their work there.

#### WESTERN INDIA.

We learn with much regret that the doctors in Bombay have ordered the Rev. R. A. Squires, Secretary of the Bombay Corresponding Committee, to England,

owing to failure of health. Mr. and Mrs. Squires are expected to arrive about the time this number will be published.

It is stated in the *Homeward Mail* that a Mohammedan convert, Moulvie Mirza Abdulla Beg, was baptized by the Rev. J. G. Deimler in St. Paul's Church, Poona, on August 16th. The same paper further states:—"The ceremony was conducted throughout in the Hindustani language in the presence of a large congregation. Police protection was given during the ceremony, and everything passed off quietly. The Moulvie is forty-eight years of age, and is the first Mohammedan in Poona who has accepted Christianity."

Failing health has necessitated the retirement from the Society's work of Miss E. Morris, who has had charge for the last twenty years of the C.M.S. Girls' Schools in Bombay.

Three of the Poona Divinity Students have passed the Bishop's Examination in the subjects left over from their first examination for deacons' orders. These are David Lucas Joshi, Dayaram Shindé, and A. Cornelius.

The Rev. Ruttonji Nowroji contributes to the Bombay Localized *Gleaner* the following account of his visits to the Annual Fair at Puithan, on the banks of the Godavery:—

I visit the Fair year after year with a goodly staff of preachers. The preachers belonging to the Presbyterian Mission also join us. Sometimes the preachers from S.P.G. Mission also come. We muster in large numbers, and manage to keep up our preaching from morning till night. We are listened to with marked attention. We avoid discussion. We do not preach against their religion. We do not revile their gods and goddesses. We do not find fault with their absurd notions. But with deep compassion we present to their sad minds and burdened souls, Christ the Saviour of sinners. We tell them of man's fallen state—the terrible effects of sin; and the marvellous love of God the Father, in sending His Son to save and re-

cover our fallen race. We tell them of the love of the Holy Ghost; without whose agency the lost image of God in the soul could never be regained. To hungry and weary multitudes scattered as sheep without a shepherd we have pointed to the Good Shepherd. We have read to them. We have sung to them. Our Christian hymns—replete with Bible truths—sung to Indian tunes on native musical instruments, have a soothing influence on their minds. Many were moved to tears. Many asked what they were to do to be saved. Many begged of us to go to their distant homes and repeat the same sweet story. Many asked to be taught to pray. I was convinced that the Holy Spirit was moving on their darkened minds and hearts.

#### SOUTH INDIA.

At the 34th Anniversary of the Harris High School, Madras, held in June, His Excellency the Governor of Madras presided and distributed the prizes, and the Bishop and Archdeacon of Madras were present. A number of Mohammedan gentlemen were also present. The Rev. T. R. Waltenberg, the Principal, read a report which alluded to the commencement of the school in 1857, by means of a legacy left by the Hon. Sybilla Harris, daughter of General Harris, the hero of Seringapatam. At the end of the first year the number of pupils on the books was eleven. The present year commenced with 123 on the books, and an average attendance of 114. An address was presented by the teachers and students to the Rev. M. G. Goldsmith, the late Principal, together with a set of tent equipages, a travelling-clock, and a lamp. The address bore warm testimony to the spirit of love in which the school was conducted by Mr. Goldsmith.

#### TRAVANCORE.

Bishop Hodges has recently visited Trichur, and was pleased to find that the main part of the church had been re-roofed and re-tiled. The chancel and porch



still need renovation. The Bishop preached, by interpretation, to a congregation of about 500, and there were afterwards nearly 100 communicants. In the afternoon the Bishop catechized the Sunday-school children, who nearly filled the church. The evening before leaving Trichur the Bishop gave a lecture on "Oxford" to a very large audience of educated Hindus.

#### SOUTH CHINA.

Dr. Horder, writing from Pakhoi, reports a great change in the anti-foreign feeling formerly characterizing Liemchau, and the desire for a Medical Mission:—

Many and encouraging have been the signs in the direction of *Liemchau*. For months I have had quite a large number of patients from that city, and a short time ago was presented with a handsome tablet by one of the mandarins. Since that time, many more patients have travelled the fifteen miles to seek our help at the hospital. Last week a man visited us, asking if I would purchase or rent his house, with the object of opening a dispensary in the city of *Liemchau*.

We explained to him the trouble of two years ago, and the anti-foreign feeling which exists in the city. He replied, "I know all about the past, but now, the people being treated so often, know the doctor and desire him to open a dispensary and start hospital work in *Liemchau*, as conducted in *Pakhoi*."

The interesting work among the lepers, carried on in connection with the *Pakhoi* Hospital, has yielded its first-fruits. Dr. Horder writes:—

The leper work in the hospital compound is growing. A new ward is being erected, and I hope to receive fifty lepers. These are taught to read the Bible and Prayer-book, and are also trained to some trade if possible. This year we have had fifteen in our wards (a special

Who will go! It is a splendid opening. My hands, unfortunately, are more than full in *Pakhoi*. Surely a medical missionary will volunteer for this post!—a fine city, with people above the average for the south-west of this province.

The mandarin who gave me the tablet said, "Any time you wish to start a dispensary in *Liemchau*, all you have to do is to rent a house and place this tablet outside, and every one will flock to you, and you need not fear the least trouble." I shall be pleased to lend the tablet!

The feeling against the foreigner in *Liemchau* is very strong, and stronger against the Gospel. No work is being done in the city, and a dispensary will be the means, perhaps the only way, of giving the people the good news.

ward), and two Sundays ago two were baptized—a woman who gave unmistakable signs of conversion to God, and a man we are all very pleased with, and who has been under treatment for nine months. Our first-fruits from the special work among lepers.

#### JAPAN.

Archdeacon Warren has held meetings in the theatre at Gifu, and in other places in the neighbourhood. He refers to his visit as follows:—

I have recently visited Gifu and its out-station, Ogaki, at both of which places we had some large meetings. One night at Gifu there were about 700 present in the theatre, and we had two equally large meetings at Ogaki. Three small meetings were held in the Church Room at Gifu, which, in spite of rain, were attended by 200, 100 and 150 respectively. I also went on to

Nagoya—a few miles beyond Gifu—and addressed a small meeting there. I also, at the request of our good Canadian brother, Mr. Robinson, went to Ichmoniya, midway between Nagoya and Gifu, and addressed a large theatre meeting. Mr. Terasawa was with me. Our Canadian brethren at Nagoya, and Mr. Chappell at Gifu, were greatly encouraged by our visit.

In a later letter Archdeacon Warren reports some very interesting meetings held in Osaka for the Native workers of the district:—

The American institution known as the "Summer School" is taking root in Japanese soil, and I am sending you a

photographic group of the members of one recently held in Osaka for C.M.S. workers in the district. The idea of

holding it originated with our then resident Japanese clergy—Messrs. Terasawa, Koba, and Makioka—who drew up the programme and made all the arrangements, which met with the full approval of the Osaka missionaries. The place of meeting was the Boys' High School, kindly placed at our disposal by the Principal, the Rev. H. McC. E. Price. Those who came from a distance, and even most of those resident in Osaka, made the school, for the time being, their home, so as to be able to attend all the meetings, as well as to help each other by private intercourse. Including the students of the Divinity School and the missionaries who were present—the Revs. P. K. Fyson, G. Chapman, C. T. Warren, and myself of the C.M.S., and the Rev. H. Macqueen Baldwin of the Canadian Church—thirty-one met at the opening service at 8 a.m. on Wednesday, the 15th inst. The Holy Communion was administered, and I gave an address on Matt. xviii. 19, 20, with special reference to the objects of the gathering, and dwelt first on the blessed fact that the Lord is really present with those meeting in His name, and then spoke of the object of His presence—to speak to us, and that we might speak to Him.

The subsequent meetings were as follows:—On Wednesday, at ten o'clock, an address was given on the objects of the gathering, which was responded to by the Rev. T. Terata. In the afternoon reports were given of pastoral and

evangelistic work in the several parts of the district. On Thursday morning Mr. Buncombe gave an address on the work of the Holy Spirit, and in the afternoon I gave one on pastoral work. On Friday morning, Mr. Fyson gave an address on the duty of evangelists, and in the afternoon Mr. Terata spoke on evangelistic work. On Saturday morning Mr. Chapman gave an address on the Church, and in the afternoon there was a meeting for answering questions. A closing service was held in the Church of the Saviour on Sunday afternoon at 3 p.m., at which the Rev. S. Koba preached. This was the programme as drawn up by the originators of the gathering. In addition to it, Mr. Buxton was asked to come, and he kindly did so on Friday, the 17th, and gave an address on the need of the Holy Spirit. After the addresses by the appointed leaders, addresses were made by others, and hymns and prayers were helpfully blended with heart-stirring exhortations. We have reason to thank God for the opportunity of meeting in His name. Many testified of the help and blessing they had received. We may indeed thank God for the band of men He has given for the work of our C.M.S. Mission in this district. They are men who are growing in knowledge and life, more and more determined to know nothing but Jesus Christ and Him crucified, and more and more humbly dependent on the Holy Spirit's power and blessing.

#### NORTH-WEST AMERICA.

Our attention has been called to an independent testimony to the value of Missions contained in the Report of an "Exploratory Survey of part of the Lewes, Tat-on-duc, Porcupine, Bell, Trout, Peel, and Mackenzie Rivers." Mr. W. Ogilvie, Dominion Land Surveyor, writes:—

Some years ago, when Archdeacon McDonald, now in charge of the Mission work at Fort McPherson, on Peel River, was stationed at Fort Yukon, and afterwards at Rampart House, Charley's band of Indians used to resort to those posts for their trade, and Archdeacon McDonald taught them to read, and instructed them in the principles of the Christian religion. It is pleasant to be able to testify that they have profited by this instruction, and still retain a loving

memory of those times. They hold every Sunday a service among themselves, reading from their books the prayers and lessons for the day, and singing in their own language, to some old tune, a simple hymn. They never go on a journey of any length without these books, and always read a portion before they go to sleep. I do not pretend that these men are faultless, but I do believe that most of them are sincere in their profession, and strive to do what is right.

## NOTES ON OTHER MISSIONS.



ELL known as is the CHURCH OF ENGLAND ZENANA MISSIONARY SOCIETY among us, yet probably many of our readers are not likely to see its Report. How closely our sister Society keeps by the side of the C.M.S. may be judged from the fact that of its sixteen stations in North India, nineteen in the Punjab, twenty in the Telugu country, Madras, Tinnevely and Travancore, and six in Ceylon, China and Japan, only five, Ranighat (Nuddea), Jandiala and Jalandir (Punjab), Bangalore (South India), and Trevandrum (Travancore) are not also occupied by us. The C.E.Z.M.S. has 125 missionaries in home connection, 68 in local connection, and 503 Native helpers. Besides 261 villages, the number of houses visited in which is not given, 3800 zenanas were visited; 189 schools, with 6045 pupils, were kept up, in addition to 7 normal schools with 115 pupils. In the Mission hospitals and dispensaries 253 in- and 50,075 out-patients were treated. About 7250*l.* was raised locally for the support of the stations. The returns are, in the case of some few places, either incomplete or altogether lacking, so that the figures ought to be taken as rather under the truth. The receipts at home during the financial year were 31,709*l.*, an increase of 5639*l.* upon the previous year's income. It is encouraging to find that this increase is mainly in contributions sent in direct or through associations. The expenditure was 32,682*l.*, of which 2700*l.* was swallowed up by the unfavourable rate of exchange. However, Census thankofferings to the amount of 3931*l.* came in opportunely to wipe off the deficit and leave a balance in hand. Twenty-one new labourers were sent out during the year, two at their own charges, and four as the representatives of others who have guaranteed their maintenance for at least three years. One of them, it is interesting to observe, is supported as the substitute of the Association Secretaries of the Society.

In the foreign field the chief events of the year were the deaths of Mrs. Sathianadhan and Miss Davidson; the opening of the (C.M.S.) John Bishop Memorial hospital at Srinagar, of the long-talked-of (C.M.S.) boarding-school for Christian girls in the Nuddea district, and of three new stations in Bengal. The first-fruits of the work in Krishnagar and Trevandrum were gathered in.

*India's Women* is now to be issued monthly.

The missionaries of the CHURCH OF SCOTLAND at Domasi, East Africa, had the joy, last Easter, of baptizing five young men and a young woman, the first-fruits of their labours. There have also been many baptisms at Blantyre. Similarly, the L.M.S. record the baptism of Kalulu, their first convert on Lake Tanganyika.

The FREE CHURCH OF SCOTLAND, in the year ending March 31st, 1891, raised 56,596*l.* for Foreign Missions, a sum less than that of the preceding year by 1100*l.*, although legacies yielded 4481*l.* more. The shrinkage is in the Ladies' Society for Female Education, which has dropped from 15,137*l.* to 9351*l.* The revenue produced abroad from contributions, fees, and grants-in-aid, raise the total income to 94,385*l.* The older Vernacular Missions were reorganized and the Medical Missions extended during the year. New centres were occupied in the Hoogli district, among the Santals, and in minor towns of the Central Provinces of India. Extension is noted from the Poonah and Conjeveram centres. The Committee's resolution to withdraw the grants for expenses in Mission colleges in India has by this time practically taken effect. There is encouraging news from all of them. The Lovedale and Blythswood Institutions for the Kaffirs of South Africa report extensions.

The statistics give "the Church's missionaries and agents of all kinds in our great mission-fields of India, Arabia and Syria, Africa, and the New Hebrides Islands" as about 800, of whom 97 were Scotsmen, 33 were missionaries' wives, and 35 sent out through the Ladies' Society. There were admitted into the Church 696 adults and 731 children, while 1788 were enrolled as catechumens. In all the Native communicants numbered 6895. The figures seem small, but it is to be observed that no enumeration of mere adherents is given. We may judge, however, from what we know of the caution which is used in admitting to

the Holy Communion, that these are proved and tried converts. It is natural, in a Mission which owes so much to Dr. Duff, to find that the scholars number 27,951, who are under tuition in 6 colleges and 307 schools.

Among recently deceased missionaries occurs the name of Dr. John Inglis, of the Free Church of Scotland, who, after a period of labour among the Maoris, devoted thirty years of his life to the people of Aneityum, one of the South Sea Islands, familiar by name to all readers of Mr. Paton's "Life." His labours were wonderfully prospered. After his retirement from active service he translated the whole of the Bible into Aneityumese, besides other literary work. In recognition of his services the University of Glasgow conferred upon him the degree of D.D. He died at the age of eighty-five, full of years and honour.

We much regret to learn that Mrs. Mentor Mott, the Honorary Directress of the British Syrian Mission, died at Beyrout on August 31st. She had been associated with the Mission from its foundation by Mrs. Bowen Thompson in 1860. Mrs. Mentor Mott had already, in anticipation of failing health, made arrangements for the future of the work, which had already been vested in trustees. None the less, her loss will be keenly felt.

THE EAST LONDON INSTITUTE FOR HOME AND FOREIGN MISSIONS is, as many of our readers know, an undenominational training-home, under Dr. and Mrs. Grattan Guinness, for intending missionaries. Its report for the year ending September 30th, 1890, somewhat late in coming to hand, informs us that there were 130 students in the Institution in the twelve months reported on; during that period 75 had entered and 52 left it, 16 of the latter being ladies. Of the outgoing students all but six left for various foreign fields of labour. There are 600 old students now labouring in the mission-field. This summer 33 more students have left Harley House for foreign service. Closely attached to this work are certain home Mission agencies, a fund for providing the passage and outfit of missionaries, which expended 1615*l.* in the year, and the Congo Balolo Mission, which cost 725*l.* The contributions to the latter were larger than those of the previous year by about 2000*l.* In reference to the latter object the report says, "The 'Dark Continent' yet to be evangelized—now in the end of the nineteenth century—is a call so loud to a task so gigantic, that *princely donations, as well as living sacrifices*, are the proper response to it." The total income of the associated agencies was 21,668*l.*

THE CONGO BALOLO MISSION, in connection with Dr. Grattan Guinness, has only been in existence two years. Already it has seven stations, occupied by thirteen missionaries of both sexes, not counting two who are at home and four more who have just arrived on the Congo. This last party has with it Dr. Harry Grattan Guinness, who has gone to visit the stations. Matadi is the nearest station to the sea, some distance above Boma, the capital of the Congo Free State. Then come Lukunga and Leopoldville; but the strength of the Mission is in the Balolo country, on the Lopori river, which runs into the Congo above Equatorville. In that district, Lulanga, Lulonga, Ikau, and Bongandanga have been occupied. The Mission already possesses a steamer, the *Pioneer*.

THE CHINA MISSION of the PRESBYTERIAN CHURCH OF ENGLAND has lost a most important member in the Rev. G. Smith, of Swatow. Born in 1833, he went out to China in 1857. In 1858 he founded the Swatow Mission. In the face of much persecution the work grew under his hands. He took furlough for the first time in 1873, and was then so broken down that he was not allowed to return to China till 1881. Thenceforward he laboured in his old station, now greatly extended, till his death there in February last. "A man of quite exceptional earnestness and devotion, of staunch orthodoxy, of strong will, and of a kind and hospitable disposition."

THE EVANGELIZATION SOCIETY FOR SOUTH AMERICA is the name given to a new Society just formed in connection with the Y.M.C.A. Missionary Bureau, Alders-

gate Street. The immediate cause of its foundation was a gift of a large sum to the Bureau for the evangelization of Indian tribes in Brazil, Peru, and Bolivia. The new Society is to be undenominational, and on the basis of the Evangelical Alliance. It will "seek as far as possible to co-operate with other Evangelical organizations in the South American field." The Committee includes such well-known names as Gen. Haig, the Revs. H. Grattan Guinness and F. B. Meyer, Mr. T. A. Denny, and the Messrs. Cory. Mr. R. Caldwell is Secretary, Mr. W. H. Seagram, Treasurer, and Mr. H. Maxwell Wright will supervise such of the work as may be carried on in Brazil. We wish the new effort "God-speed."

The figures of the **WESLEYAN MISSIONARY SOCIETY'S** last Report are, except in the matter of finance, encouraging. In them are included the returns for the work on the Continent of Europe, some of which aims at the conversion of Romanists, while part is of the nature of the work of the Colonial and Continental Church Society, that is, it has for its object the spiritual welfare of English settlers. Indeed, in every part of the globe this seems to be much more distinctly recognized as part of a Wesleyan missionary's duty than it is amongst us. Besides the Continent, the operations of the Society are carried on in India, China, West Africa, the Transvaal, British Honduras, and the Bahamas. In all there are 363 principal stations, or "circuits;" 1572 preaching-places in connection with them; 338 missionaries or assistant-missionaries, with 2163 paid and 4234 unpaid helpers. Church members number 34,722; candidates for membership still on trial, 5250; while there are 65,803 scholars. The total income from all sources is 122,072*l.*, and the total expenditure 132,885*l.*, leaving a deficit of 10,813*l.*, as well as 8563*l.*, the debt of 1889. The most discouraging shrinkage is in the contributions from Home Churches, answering to the heading "Associations" in C.M.S. accounts. These have gone down 1844*l.*, and are now giving 12,400*l.* less than in 1879. Considering the increased membership of the Wesleyan body, they now contribute "actually 4000*l.*, and proportionately 23,000*l.* less than in 1868." The news from the foreign field is in bright contrast to this. In the Hyderabad district, for instance, "the number of baptisms now will only be limited by the number of reapers we employ." . . . "There lies ready to hand a harvest as great and glorious as has ever gladdened the hearts of missionary toilers of any society or in any land."

By the death of Mrs. Clark, of Brown's Town, Jamaica, the **BAPTIST MISSIONARY SOCIETY** has lost one who had laboured for fifty-five years among the negroes, and died in harness. In the dark period of the apprenticeship system, and in the early days of freedom, the efforts of her late husband and herself were of conspicuous value in founding industrial villages, and training the newly-freed negroes in the right use of their freedom.

We are glad to learn that a part, though only a small part, of the sad news from the Moravian Mission at Leh, in Ladakh, is incorrect. Mrs. Marx is not dead, as reported, but her infant child. The Rev. F. B. Shawe, the surviving missionary, went to Bombay with Mrs. Marx and Mrs. Redslob, and then returned to the station, which has, meanwhile, been reinforced by the Rev. Julius and Mrs. Weber from Kyelang.

Last month we noticed the death of Dr. Narayan Sheshadri, the Apostle of the Mangs, an out-caste tribe in the Deccan, of whom he was the means of bringing to Christ about 2000 souls. Almost at the same time comes the news of the death of the Rev. Hormazdji Pestonji, of Poona. The two were fellow-converts of Dr. John Wilson of Bombay. Mr. Hormazdji was the first Parsi to accept Christ. His baptism, together with that of the present Rev. Dhanjibhai Nowraji, in 1839, was the signal for an outburst of fanatical violence against them and the Presbyterian missionaries. They remained firm, however. About the year 1862, Mr. Hormazdji came to England, and held the post of Professor of Gujarati and Marathi at King's College, London, for some years. In 1865 he joined the Baptists, with whom he subsequently laboured.

In Nakamura Masanao a leading Japanese teacher, thinker, and statesman

has passed away. Well read in Chinese and in Western literature, he became the head of a school of thought, rather after the manner of the Greek philosophers than like anything modern. His lectures were attended by hundreds of disciples, and rivalled those of Fukuzawa, the "Socrates of Japan." Nakamura received many honours, being last of all, in 1890, appointed a life member of the new House of Peers. For many years before his death he had been a Christian, and had greatly assisted the translators of the Bible into Japanese.

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The *ITCHI KYOKAI* is a body uniting into one church the Japanese Christians belonging to the following Missions:—The United Presbyterian Church of Scotland; Presbyterians North, U.S.A.; Presbyterians South, U.S.A.; Reformed Church (Dutch) of America; Reformed Church (German) of America; and the Cumberland Presbyterians, U.S.A. At its Sixth Synod, held in the Sukiya-bashi Church, Tokio, it adopted a Confession of Faith drawn up by Native members, after rejecting those of foreign authorship. This Confession consists of the Apostles' Creed, to which is prefixed this striking declaration:—

"The Lord Jesus Christ, whom we worship as God, the only begotten Son of God, for us men and for our salvation was made man and suffered. He offered up a perfect sacrifice for sin, and all who are one with Him by faith are pardoned and accounted righteous; and faith in Him working by love purifies the heart. The Holy Spirit, who with the Father and Son is worshipped and glorified, reveals Jesus Christ to the soul, and without His grace man, being dead in sins, cannot enter the Kingdom of God. By Him the prophets and apostles and holy men of old were inspired, and He, speaking in the Scriptures of the Old and New Testaments, is the supreme and infallible judge in all things pertaining to faith and living. From these Holy Scriptures the ancient Church of Christ drew its Confession; and we, holding the faith once delivered to the saints, join in that Confession with praise and thanksgiving."

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Shortly after the acquisition of Alaska by the United States, efforts were made to induce Christian missionaries to labour among the people. The first to respond—almost always the first where difficulties and privations are unusually great—were the Moravians. After an exploratory tour, they sent the Rev. W. H. Weinland and his wife, in 1885, with Mr. Hans Vorgersen, to work among the Esquimaux near Mumtreklagamute on the Kuskokwine River. They endured terrible hardships at first, and Mr. Vorgersen was drowned. Now there are two married missionaries with their wives, and one other lady missionary, at that station. In 1886 the Moravians occupied another post at the mouth of the Nushagak River, where they have now a staff of five workers. In the same year the Evangelical Mission Union of Sweden established a Mission at Unalaklik, and have two men working there now. In that year also the Protestant Episcopal Church (U.S.A.) opened a school at St. Michael, which was afterwards removed to Anvik, in the Yukon Valley. In 1886-7 the Roman Catholics entered the Yukon Valley, and established themselves at Nulato, Kusoriffsky, and Cape Vancouver. But it should be remembered that C.M.S. missionaries went into Alaska from the north-east years ago; and our station of Nuklukayit is more remote than any of the above-named.

Dr. Sheldon Jackson, the U.S.A. Education Agent for Alaska, also arranged last year (1890) for a station of the Presbyterian Board of Home Missions at Point Barrow; another at Point Hope, under the Protestant Episcopal Church; and a third, at Cape Prince of Wales, Behring Straits, to be maintained by the American Missionary Association of the Congregational Church.

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The *RHENISH MISSION* met with abundant blessing in Sumatra during the year 1890. Five new principal and fifteen out-stations were founded; nearly 2500 converts were baptized, 250 of them Mohammedans; and 5000, of whom 400 are Mohammedans, were under instruction for baptism. Much of this success has been among the Battak (pron. Batta), to whom, up till lately, the Dutch Government would not permit missionaries to go.

J. D. M.

## EDITORIAL NOTES.



**W**HILE this number is being circulated through the country, we shall be taking leave of another goodly band of missionaries. A list of those going forth, so far as is finally settled on September 20th, is given on another page; but there will, we believe, be many additions. Very many candidates are awaiting a decision on their cases. The holiday season is always a terrible hindrance to the work, and never has it been more so than this year. At the best, however, it looks at present as if several posts urgently needing men will still remain vacant after the October steamers have sailed. So there is much need for fervent prayer that more candidates may come forward speedily, and especially more of those who need no further training, but can go out at once.

OUR remark in the July *Intelligencer* that "it is not India which is calling forth the numerous offers of service and the increasing funds," and that "Africa and China stir the heart, and bring us men and means, and then we give by far the larger share of them to India," has been challenged, not unnaturally, by more than one of our Indian brethren. We are asked if the words are anything more than pardonable rhetorical exaggeration. Our reply is that we believe them to be strictly and literally true. Then we are asked whether we mean that India "does not stir the heart," and whether there are not many who offer especially for India. We did not say that India "does not stir the heart." Of course the statement was a general one. Other mission-fields besides Africa and China have stirred many hearts, notably Japan and Palestine. So has Ceylon; so has Moosonee; so has Persia. But as a general statement our words were the strict truth. We are sure that our brethren in the field—and some friends at home, too—do not in the least realize what the cause of Foreign Missions generally owes of late years to the special interest aroused in China and Africa; that is to say, the interest aroused, first, by Uganda, with the names of Hannington and Mackay, and secondly by the growth of the China Inland Mission and the going forth of the "Cambridge Seven" in 1885. Some may think this peculiar interest unreasonable; some may call it sensational. All we are affirming is the fact of its existence and influence.

With regard to offers of service, the Society has sent to India in the past five years more than sixty new missionaries, and we believe we are correct in stating that not more than ten of these, if so many, had offered definitely for India. To Africa and China together about the same number have gone out in the same period, but of these about forty had offered specifically for one or other of those fields. (We exclude ladies from this calculation, because those for India are provided by other societies, so that there are no data for comparison.) Moreover, there are men in India, and these confessedly among the ablest of recent recruits, who, although they thought it right to make the Society an open offer, earnestly desired to be sent to Africa or China, and were disappointed when they were sent to India instead. It is most true that their disappointment vanished when they began their Indian work. We believe every one of them now thinks his own field, and his own section of the field, the most important in the world—and also the one most neglected by the Society! And indeed India only needs to be seen for its tremendous claims to be realized. But this, of course, does not affect the question at issue.

It may be asked, not unfairly, does the Church Missionary Society really owe so much to Uganda, and to the "China fever" of six years ago? Sup-

pose neither had existed? Well, we have little doubt that, if there had been no Uganda Mission, and if the China appeals had not brought (as they actually have done) so many to the Master's feet, asking, "Lord, what wilt Thou have me to do?" the C.M.S. would have gone steadily though slowly on as it was doing before. At the same time, it must be remembered that the dominant influences in the Church of England are not favourable to its cause; and year by year we were warned by our Association Secretaries from all parts of the country that we were losing parishes through the change of incumbents, and that substantial advance was not to be looked for. Ten years ago we were only just emerging from a period of heavy retrenchment. Six or seven years ago we were wondering what could be done to win to the Society's cause the younger men and women, in whose hands the future would be. Nobody dreamed then of the advances the Society was going to achieve in the next few years. God forbid that we should over-estimate it, much less boast of it; but it would be the deepest ingratitude to Him not to recognize what astonishes many and perplexes not a few. It seems to us indisputable that the names of Uganda and Hannington have been, under God, a tower of strength to the Society; and besides this, the rising tide of missionary zeal in the circles influenced by the China appeals has (so far as those circles are Church circles) flowed much more into C.M.S. channels than six years ago it seemed possible to anticipate. Probably few are aware how little the Society was trusted six years ago in quarters whence many of our best recruits have since come. On the causes of the changed feeling we cannot speak now; we only ask our friends to note the fact.

One of our dear brethren in India wrote to us remarking that while in that same paragraph which has elicited these letters we mentioned that seven out of nine men located on a certain day had been appropriated to India, on the opposite page of the same number we announced that forty men had been "set apart" for East Africa; and he wondered when forty men would be set apart for the extremely important section of India he represented. But we never said anything of the kind! and our friend's mistake is an illustration of the misconceptions in which our Indian brethren indulge. We mentioned that forty persons had applied in response to Bishop Tucker's appeal. Supposing that all were accepted, even that would be quite different from a deliberate "setting apart" by the Committee of men who might have been sent elsewhere. But we expressly added that the applications would have to be sifted, and this always means the rejection of a considerable proportion. What, however, we want our brethren to understand is that the immediate acceptance and sailing of forty men for Africa, if it were conceivable, would be the best possible thing for India, too. Such an event would quicken the missionary spirit generally, and thus bring in both men and means to be disposed of as the Committee might decide. The influence of Bishop Tucker alone is worth much to the whole mission-field, India included. Bishop Horden supplies a still more striking case in point. When he is in England, the contributions to the General Fund go up wherever he goes as Deputation (besides special ones for his own work); and of those extra contributions to the General Fund, Moosonee does not even get a share. But India does!

While we are deeply convinced that without the influence of Africa there would not have been the increased resources of men and means, of which so large a proportion have gone to India, it would, of course, be far better if the true and paramount claims of India were to lay hold of the Christian conscience at home. Perhaps it will be so in time. Perhaps the growing missionary interest will become more intelligent, and more impartial. Perhaps if a biography of Bishop French appears quickly, and proves to be as brilliant a



literary effort as that of Hannington, its influence may be as marked. Its intrinsic interest and value ought to be far greater. Both in his personality and in the successive circumstances of his missionary career, French is an ideal subject for a memoir. Not that such a book would benefit India only, any more than the Life of Hannington has benefited Africa only. The effects of works of the kind are general. Hearts are stirred with sympathy. Minds are informed. Prejudices are removed. The missionary's calling is seen in its nobility. Missionary results are seen to be real. Then come self-denying gifts, and offers of service.

Meanwhile we only ask that facts should be recognized; and that a Committee largely composed of old Anglo-Indians should not be charged with neglect of the land which is always first in their thoughts.

IN connection with the above, it is worth noting that the list of new missionaries sailing this autumn, given on pages 782-3, contains only ten names of clergymen already located, and that of these ten men, nine go to India, and one to Ceylon, which is part of India in more ways than one. As regards ladies, the Zenana Societies, which supply our Indian fields, are sending more this year than our list shows C.M.S. to be sending to all other fields put together.

WE devote considerable space in this number to the "Advice" of the Archbishop of Canterbury and the Bishops of London, Durham, Winchester, and Carlisle, on the charges brought against the Society by Bishop Blyth. It is needless to add any comments here. But we are constrained to express our surprise and regret that one of the Evangelical papers should have made the "Advice" a text for censure of the C.M.S. Committee. It is assumed that the Prelates could not have given a judgment so favourable to the Society if the Committee's representatives had boldly avowed their Protestant principles; and therefore that weak concessions must have been made to Bishop Blyth's views. Now if the editor and writers of the paper in question had known what the Society did say to the Prelates, and had felt obliged to express disapproval of what was said, we should have been sorry, but we should have had no right to complain. But as it is, they have in effect condemned the Committee unheard. And it is never easy for a newspaper—even a Christian newspaper—to confess itself mistaken. The temptation is great to try and prove itself right if possible; and now that the Society's "Reply" to Bishop Blyth, at least its essential portions, can be studied in our pages, there will be every natural inducement to pick holes in it, and to try and trace in it the supposed "weak concessions." Our friends will be very ingenious if they find any!—but why should they try? Why should they not rise superior to the temptation, and remembering their responsibility to those members of the Society who are their readers, seek honestly to find in the Reply, not the unfaithfulness, but the faithfulness of the Committee?

At all events, we must affirm in the clearest possible terms that the Society has made no concessions whatever, weak or otherwise. The essence of the "Advice" is that the Mission is to go on as before. The Society is not asked to modify its procedure, as regards either its relation to the Bishop or its work among Oriental Christians, in a single respect. As to the former, the Society stands on the same ground that it has always stood upon in other parts of the world. As to the latter, it is following the lines long ago laid down by Henry Venn. What our critical friends are really dissatisfied with—though we are sure they are not conscious of it—is the old practice of the Society, based upon its old principles. It is easy to say, You ought to do this, and you ought not to do that; and those who say so are quite entitled

to think so. But they are not entitled to say, or to think, that we are departing from the old lines, when we are following them loyally.

For our part, we think that, in connection with this Lambeth "Advice," any attitude but one of profound gratitude to God is unworthy of Christian men. We could not and did not expect the Archbishop and Bishops to express themselves in language such as the Society would use. The question of "Proselytism," especially, we do not doubt that some at least of the Prelates view from a standpoint very different from our own. But all the more, surely, should we recognize at least the negative value of what they say, and the extreme significance of their silences. We are doing in Palestine precisely what our revered predecessors planned that we should do; for so doing we are vehemently assailed by the Bishop; and the Episcopal referees, after careful inquiry, utter no word of rebuke, propose no single change in our practice, leave us full liberty to go on with our work. A correspondent of the *Guardian* puts the case neatly enough when he says, in bitterness of soul, "Proselytizing, indeed, is forbidden; but why fight for the name when the fact is conceded? The missionaries may not proselytize, but they may circulate the Scriptures as an agent of reform, they may admit anybody to their services, and if it should happen that individuals are 'impelled' to unite themselves with them, they are free to organize schismatic congregations to their hearts' content." We cannot find fault with a High Churchman for grumbling under the circumstances. But, for ourselves, what can we want more?

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REGARDING the probable withdrawal of the Imperial British East Africa Company from Uganda, we do not feel at liberty to say more this month, except that it is a financial question, and that if any friend, or friends, to whom God has given means, feel disposed to make a real sacrifice for the cause of peace and good government and toleration of the Gospel of Christ, they have an opportunity of doing so. We must not, however, be understood as asking for contributions. Indeed it is not a directly C.M.S. question, and the Society could not receive gifts for the purpose even if they were offered. But if any readers should desire to "invest," say 20,000*l.* in an enterprise which may possibly return neither principal nor interest, but which may hold open for the Gospel one of the greatest and most effectual doors the world has yet seen, we shall rejoice to hear from them. Meanwhile, all can pray that the Lord will, in His own way and at His own time, protect His own work from danger.

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CHINA is still a cause of grave anxiety; and we sympathize deeply with the Missions that have suffered in the recent outbreaks. The change that has come over the public mind about Missions in the last few years is significantly illustrated by the tone of the press on this occasion. Until lately, an anti-foreign agitation in China was sure to be seized upon by most of the newspapers as a text for an attack on Missions and missionaries. This time, how different! Of course the occasion has been improved in this way by certain papers; and we are neither surprised nor troubled that it should be so, for their opposition is more honourable to us than their patronage. But for the most part, the leading organs of opinion have ranged themselves on the right side—we think for the first time in the history of China Missions. The remarkable article in the *Times* of Sept. 5th we reproduce on another page.

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WE regret much that owing to our sending the *Intelligencer* to press last month two days earlier than usual (with a view to a brief absence from

London), we missed mentioning the lamented illness of Bishop Crowther. It is now known to our friends, through the newspapers, that on July 16th he suffered a slight stroke of paralysis, and for the moment lost the use of his speech, but was subsequently better. The whole circle of the Society will have received this news with deep concern. Aged as the Bishop was, his health had been so wonderful all his life that the idea of his being ill was quite startling. Few men, English or African, have been blessed with a better constitution, and few men have lived a simpler, more regular, more frugal, and more industrious life. Archdeacon Crowther attributes the attack to the effects of a cold, due to the incessant rains of the previous two months; but we cannot dissociate our venerable friend's illness from the mental anxieties that had lately borne so heavily upon him. We fear that both he and Mr. Robinson have been, in part at least, victims of the recent "Niger difficulties;" just as we at home have had to lose for many months the valued services of our brother Mr. Robert Lang, owing to his over-work and anxiety in the same connection. No one can have suffered more from this cause than the dear old Bishop, and we have all felt deeply for him throughout. It is true that not a word has ever been uttered indicative of other than affectionate appreciation of his personal character, even by the brethren whose painful task it was to call attention to the condition of some of the stations and the qualifications of some of the agents. And in the Niger Sub-Committee's Report the extreme difficulties under which the Bishop worked are acknowledged. Still, both the circumstances that led to that Report, and the Report itself, must have caused him real pain. It is a trite thing to say that a painful surgical operation is generally a work of mercy and love; but we do not the less deeply sympathize with those who undergo it; and Bishop Crowther, in effect, had to suffer it for others' faults and failures. We shall all earnestly unite in prayer that God will graciously restore him for a while, and give him much power in his declining years.

THERE is no danger to the true progress of Missions in India greater than that arising from hasty baptisms of uninstructed people. Many of such "converts" will fall back into heathenism, and many of those that remain will only bring discredit on the religion of Christ. The two Missions at Delhi have lately had a painful experience in this matter. Both the S.P.G. and the Baptists have of late years been joined by hundreds of the despised and out-caste "Chamar" people. We have no reason to think that either Mission was hasty in receiving them. We believe that neither has adopted the principle avowed by some of the American missionaries, viz., baptism first and instruction afterwards. We expect that care was exercised in both cases. And yet in both cases there has been sad disappointment, through the falling back of a large proportion of the new adherents. We earnestly trust that it may not be so with the thousands of converts enrolled by two at least of the American Missions in Oudh and the Punjab; but the risks attaching to their policy are great. Still more unreliable, necessarily, are the adherents of the Salvation Army, who do not even have to pass the test of baptism. We mean, of course, those won direct from heathenism. The remark does not apply to those who were won by other Missions, and who have joined the Army since.

A TRULY great man is taken from amongst us by the death of Bishop Caldwell. Not the S.P.G. only, but the whole missionary body, is poorer. The first of Tamil scholars, the able and faithful administrator, the life-long friend of our own Bishop Sargent, and his fellow-worker in the development

of the Native Church, Dr. Caldwell's memory is honoured by us all. He had his difficulties and disappointments; and the most trying of them came from those of his clergy who were least in harmony with their C.M.S. brethren. One of Bishop Caldwell's last acts before his retirement last year, was to invite the Rev. G. C. Grubb to hold special services at Edyengudi, the chief S.P.G. station, and another was to confirm over 1500 candidates in the C.M.S. districts.

WE deeply lament the loss of one of the Society's very oldest and most beloved friends by the death of Canon Carus. We need add nothing to the Committee's Minute, printed at page 791; but we keenly feel that one of the last links between the past and present of C.M.S. history has been severed.

A FRIEND signing himself "Uganda" has written to the papers appealing for further funds to put the Stanley steamer on the Victoria Nyanza. We explained in our July number that the project was for the moment at a standstill because there was no means of providing for the transports of the numerous loads into which it would be divided—about two thousand—from the coast to the Lake. And yet, if the British Company should withdraw from Uganda, the need of such a steamer will be more urgent than ever.

WE are glad to report that the Rev. R. Lang has returned from his long sojourn on the Continent in much improved health; and we trust he may now be able to resume work. The other members of the staff who have been away have also come back; and business at Salisbury Square is again at high pressure.

#### OUR AUTUMN REINFORCEMENT.

THE following are among the new missionaries sailing this autumn. Some names will probably be added. Those marked with an asterisk (\*) have already sailed for their respective Missions:—

*West Africa.*—\*Miss M. Williams.

*Yoruba.*—\*Miss J. J. Thomas.

*Eastern Equatorial Africa.*—Mr. H. F. and Mrs. Gordon; Mr. W. A. Crabtree, Mr. C. A. Günther; Mr. J. H. Redman, late Sec. Y.M.C.A., Reading; Mr. A. F. Pratley, Islington College; Miss A. M. Clowes.

*Egypt.*—Miss J. Ellis.

*Palestine.*—Miss K. Sachs, Miss A. Welch.

*Baghdad.*—Miss A. Stirling.

*North India.*—Rev. J. S. Gray, M.A., late Curate of St. Andrew's, Newington; Rev. R. B. Marriott, B.A., late Curate of St. Clement's, Nechells, Birmingham; Rev. J. M. Paterson, M.A., late Curate of Portman Chapel, and Mrs. Paterson; Rev. D. M. Brown and Rev. H. J. Jackson, Islington College; Miss M. Stratton, Miss E. M. Bateman.

*Punjab and Sindh.*—Rev. E. F. E. Wigram, M.A., late Curate of St. James's, Hatcham; Mr. A. C. Lankester, L.R.C.P., M.R.C.S.

*South India.*—Rev. F. W. Breed, Islington College; Rev. Ll. G. Scott Price, B.A., late Curate of St. James's, Moss Side, Manchester.

*Trancore.*—Rev. J. J. B. Palmer, B.A., late Vice-Principal of Ayerst Hall.

*Ceylon.*—Rev. J. Carter, M.A., late Curate of Christ Church, Stone.

*Mid China.*—Mr. E. B. Vardon, Mr. D. A. Callum and Mr. A. Liggins, Islington College; Miss E. Garnett, Miss M. A. Thompson, Miss E. Onyon, Miss A. Maddison, Miss M. A. Wells.

*Japan.*—Miss M. Wood, Miss D. Howard, Miss A. C. Tennant.

*North Pacific.*—\*Miss M. West.

The following missionaries are returning to their former fields after furlough or sick leave :—

*West Africa*.—Rev. E. Leversuch, \* Miss H. Bisset.

*Yoruba*.—Rev. T. Harding, Miss Goodall.

*Eastern Equatorial Africa*.—Bishop Tucker, Mr. J. A. Wray.

*Egypt*.—Mrs. Bywater.

*Palestine*.—Rev. T. F. and Mrs. Wolters, Miss E. Armstrong, Miss E. Newton, Miss H. Campbell.

*North India*.—Rev. Dr. Hooper (sails from New Zealand), Rev. Dr. Baumann, Rev. H. M. M. Hackett, Rev. A. J. and Mrs. Santer, Mrs. J. Brown (to join her husband).

*Punjab and Sindh*.—Rev. W. Thwaites, Rev. T. J. Lee Mayer, Rev. Dr. Weitbrecht, Rev. T. and Mrs. Bomford, Rev. A. E. Ball, Rev. T. Holden, Dr. A. Neve, Mrs. Guilford (to join her husband).

*South India*.—Rev. J. and Mrs. Cain (sail from Australia), Rev. W. G. and Mrs. Peel, Mrs. Harrison (to join her husband).

*Travancore and Cochin*.—Rev. J. H. and Mrs. Bishop, Rev. C. A. and Mrs. Neve. *Ceylon*.—Miss Eva Young, Mrs. Balding (to join her husband).

*South China*.—\* Rev. J. and Mrs. Martin.

*Mid China*.—Archdn., Mrs. and Miss Moule, Rev. J. H. Horsburgh, Dr. D. and Mrs. Main.

*Japan*.—Rev. H. and Mrs. Evington.

The Rev. V. W. Harcourt (formerly of Tinnevely) has left England to join the Mauritius Mission.

The following are also hoping to go out this year, but their locations have not yet been fixed by the Committee :—Rev. W. and Mrs. Latham, Mr. G. F. Packer, Rev. R. R. and Mrs. Bell, Rev. E. D. Price, Rev. O. M. Jackson, Mr. T. M. Sheehan, Mr. A. Redman, Miss Eva Jackson.

#### THE C.M. SHEET ALMANACK FOR 1892.

THE Almanack for 1892 is now ready. It contains seven artistically executed Pictures set in a background of Indian Architecture, illustrating the Society's Missions in India. The letterpress includes a Text for every day in the year, descriptive of the characteristics of 'missionary workers'; a Poetical Appeal for India by a Native Lady; testimonies as to missionary work; interesting Facts about India, &c. Also Statistics of the Society; the Lessons for Sundays and Saints' Days, Postal and other information.

A much larger circulation of the Almanack might be attained, if all friends of the Society would do their best to make it more widely known. Details as to the Almanack itself, and particulars as to cost of *localizing* it as a Parish or Association Almanack, and a specimen copy, will be sent on application to the C.M. House.

#### TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the Divine guidance granted to the Archbishop and Bishops in the Palestine Inquiry. Prayer that the whole Mission may now go forward with much blessing.

Thanksgiving for continued preservation of missionaries in China and Africa. Prayer for all labourers and converts in peril.

Prayer for the outgoing missionaries.

Prayer for the Committees resuming work.

Prayer for Bishop Crowther (p. 780).

Prayer for the Huk-Chiang District (p. 738).

Prayer that all events in Uganda may be overruled for the spread of the Gospel there (p. 780).

## THE "TIMES" ON MISSIONS IN CHINA.

[The following leading article appeared in the *Times* of September 5th:—]



E publish to-day a careful description and abstract of a remarkable contribution to the discussion of the missionary question in China, especially in reference to the recent outrages on Europeans in the region of the Yangtse. The lamentable recurrence of the rioting at Ichang, of which our Shanghai Correspondent telegraphed the news on Thursday, gives a painful opportuneness to the consideration of this curious document. The value and interest of the Chinese "Defensio Populi ad Populos" depend not so much upon the weight and adequacy of its arguments, or the practical value of the solution of the missionary question proposed in it, as upon the fact that its author appears to be a Chinaman of enlightenment, and that his views are said to be those of many others of the same class. It is unfortunate, if this be the case, that a florid style and rhetorical tricks which recall political manifestoes in Dublin or Chicago, and which suggest cant and insincerity, should be deemed to express the views of men as sober and dignified in thought and speech as any class existing in the world. . . . After investigating missionary work in China, Protestant and Roman Catholic, in its main directions, the writer concludes that it has been a miserable failure, that it is not worth while to risk the good relations between the people of that country and those of the West for the sake of the missionaries, that their continued presence in China is an injury to its interests and to those of foreign nations, and, therefore, that the time has come for the Governments of the West to be asked "to undertake, if not the entire withdrawal, at least some modification and control of the whole Mission scheme as it now exists in China." Missionaries of all nations labour in China under rights guaranteed to them by treaties; their right to teach is precisely the same as the right of the merchant to trade, of the traveller to land, of the Consul to have communications with Chinese officials. They enjoy no special right; any man who so chooses can begin teaching Christianity in China whenever he pleases. The right to do so is not a right belonging to missionaries only, but one given to all foreign nations, and it forms one of a body of rights or privileges, call them what we may, conceded to the treaty Powers by China. We are invited now to give this up, by a writer professing that spurious liberality and regard for the common welfare, which the travelled Oriental puts on and off like a garment. The facts on which this cool appeal to abandon an important treaty right is based are, we do not hesitate to say, wholly erroneous, and the writer's conclusions do not follow from his own facts, erroneous though they be.

Without attempting to follow the document line by line, we would point out that two important considerations lie on the surface, and sufficiently dispose of the only material allegations. It will be asked, for example, if the Christian converts are the needy and the vicious, and if their motives are wholly those of gain, why it should be necessary to persecute them so cruelly, in order to drive them from a faith which means nothing but a little money to them. The descriptions lately published in the East of the persecutions of the little Christian communities in Szechuan and Yunnan, during the past two years, are heartrending. Men, women and children are murdered by scores, their little property is destroyed, and hundreds of them are fugitives from mob violence. It is too often forgotten that persecution is the normal condition of the Chinese converts to Christianity. We hear of these persecutions only when they touch the foreign missionaries; of the daily and sporadic outbreaks against the Native Christians we hear nothing, for it only concerns the Chinese themselves. To support the hatred and social ostracism, with which, as the writer admits, the converts are regarded, there must be genuine, energetic conviction. The tens of thousands of converts scattered all over China, with their numbers daily increasing, could not, indeed, be maintained for a week from the missionary funds sent from abroad, even if these were devoted to no other purpose. The fact appears to be that these converts contribute liberally, and in some cases wholly maintain their own Native pastors and places of worship. To talk of the Taiping rebellion

as a rebellion of Christian outcasts is a travesty of history, and an attempt to impose on Western ignorance of the East. It was the most dangerous and the most nearly successful of half a score of rebellions against the Manchu dynasty; and if, morally and intellectually, as the writer says, the Taipings are a type of the Christian converts in China, all that can be said is that the latter must be a remarkably able body of men; for the Taipings conquered all China south of the Yangtse, crossed that great river, and would have overthrown the dynasty, had the latter not received foreign assistance. As to the work of missionaries in the intellectual enlightenment of the Chinese, the writer is evidently in profound ignorance of what has been done in this direction. He should carefully consult a catalogue of the publications of the Mission Press in Shanghai; for it will show him that, whatever knowledge of any of the sciences, arts, or history of the West his countrymen possess, they owe wholly to missionaries. It would not surprise us if the writer himself acquired his earliest knowledge of English or French in a missionary school, or through missionary agency. The only real interpreter of the thought and progress of the West to the millions of China is the missionary; and, when we remember that European knowledge of China is derived almost wholly from the works of missionaries, we may fairly say that these men stand as interpreters between the East and West. As to the charity, we can only answer that China had no efficient hospitals or medical attendance until the missionaries established them, and, in truth, she has no other now; and, when her great men, such as Li Hung Chang and Prince Chün, are in serious danger, they have to go to the despised missionary doctor for that efficient aid which no Chinaman can give them.

It is time, however, to pass away from criticism of this character, which might be applied to every line of the document, and to ask ourselves what policy this country should pursue in this matter. We are persuaded that there is only one ever-safe and certain policy in China, and that is a steady, inflexible, unyielding pressure on the Chinese to carry out their treaty engagements to the letter, whether these be to open new ports, to levy certain duties in a certain way, or the more ordinary and more important duty of protecting foreigners within its borders. If missionaries are guilty of offence in word or deed—and the answer to "A Chinese" on this subject is that they have not been accused of it, riots being always said to be due to child-murder by missionaries, or some such absurdity—they can and ought to be punished severely for it; but the rights which they have under treaties, and the property which they have acquired, must be protected against Chinese mobs, as well as against Chinese officials. Of late years, owing to well-understood circumstances, the policy of Great Britain, at any rate, has been to treat China liberally in regard to her treaty engagements, and to relax or alter them to suit her. We gave way to threats of popular violence in the important matter of opening Chung King; and, the mob of the Upper Yangtse having triumphed, now it is the turn of the mob of the lower part of the same river. When once we begin to give way to the demands of the Chinese in regard to their public engagements, these demands redouble in number and importance. A just and resolute adherence to the rights of Europeans, and a determined insistence on the adequate performance by Chinese officials of their duties towards the latter, would do much to render outrages on Europeans rare and difficult; and would do much, too, to render unnecessary those frequent, and occasionally fussy, displays of naval force, which cannot fail to be irritating, especially as they are generally too late. If once we relax our vigilance, or show a yielding disposition, it is impossible to say where the evil will stop. At one port British goods begin to be illegally taxed, and the Consul's remonstrances are disregarded; at another a branch of trade is stopped altogether, and so the withdrawal of the pressure on Chinese officials to do their duty is felt, with varying results, everywhere. How difficult it is to put bounds to the demands that may be made, is shown by the modest proposition of "A Chinese," that we should abandon a right that is common to all foreigners, and has been secured by special clauses in every treaty we have had with China. This is the lesson the document teaches, and not that which the writer seeks to inculcate, with bad history and false reasoning, from bad premises. We are also glad to believe that this is the view now entertained at the Foreign Office.

## LETTERS TO THE EDITOR.

*MISSION TO YOUNG MEN TO URGE THE CLAIMS OF THE  
HEATHEN AND MOHAMMEDAN WORLD.*

DEAR SIR,—We desire, through the kind medium of your pages, to invite the prayerful sympathy and co-operation of all the friends of the Society to the above movement, the aim of which is to place before the laymen connected with our metropolitan churches the spiritual reasons which demand their active interest, either at home or abroad, in the work of sending the Gospel of our Lord Jesus Christ to heathen and Mohammedans.

The effort will (p.v.) take place in November, and assume a form substantially as follows :—

(a) Parochial Meetings : Meeting the Young Men in their own parishes where the sanction of the Vicar can be obtained.

(b) Sermons specially addressed to Young Men on one of the Sundays in the month, preferably Advent Sunday.

(c) Aggregate Meetings of Young Men in different districts of the metropolis, such as Islington, Paddington, South London, Kilburn, &c.

(d) Concluding with a Mass Meeting of Men in Exeter Hall on Tuesday, December 1st, at which the Lord Bishop of London (who will preside), the Rev. Dr. Butler, Master of Trinity College, Cambridge, the Rev. E. A. Stuart, and others, will speak.

In addition to these, arrangements are being made with the various Young Men's Societies, Prayer Unions, and other bodies of young men to hold meetings during the month.

It is not intended that these shall be missionary meetings of the ordinary kind, that is to say, where information as to work in the mission-field is principally given. Rather is it desired—

1. To enforce the Scriptural and spiritual reasons for missionary work.
2. To show what is the Will of God with regard to the evangelization of the world.
3. To demonstrate the need of the heathen for the Gospel.
4. To show that the atoning work of Christ is for the salvation of all mankind.
5. To urge upon the individual believer his personal obligation in the matter, together with a threefold call—a call to *pray*, a call to *work*, and a call to *go*.

It is hoped by means of this effort and by Divine blessing, to reach and convince many who at present appear to be indifferent to the claims of Foreign Missions, and also that it will prove to be a time of blessing to many already interested in the work.

The Committee of the Union seek the daily intercession of all friends of Missions for God's abundant blessing upon the movement, and that the power of the Holy Ghost may be fully manifested in workers, speakers, and hearers. Any who are ready to help—clergy, Sunday-school superintendents and teachers, local C.M.S. officers, and others—would be gladly welcomed if they will communicate with the Hon. Secs. of the C.M.S. Lay Workers' Union for London, Church Missionary House, Salisbury Square, E.C.

H. R. ARBUTHNOT, *Chairman*.  
G. A. KING, } *Hon. Secs.*  
T. G. HUGHES, }

C.M.S. Lay Workers' Union for London,  
Sept. 16th, 1891.

*"WOULD THE CONVERSION OF A RAJAH MEAN THE CON-  
VERSION OF TEN THOUSAND?"*

DEAR MR. EDITOR,—The Rev. A. F. Painter in quoting my question has omitted to quote the words which guarded it. Those words were : "I am well aware that we must look to the hearts of the poor as the chief recipients of the Gospel; and I know full well that the Church Missionary Society may point with deep thankfulness to large successes among the poorer classes, and to not a few among the higher."



As to Mr. Painter's contention that the effect of caste would be to prevent a high-caste Brahman's subordinates from following his example (in case of his conversion to Christianity), it might, I think, be fairly argued that the effect would be exactly the reverse. Surely the religious equality of all men and women before God—which is of the very essence of Christianity—would be an attractive doctrine.

In my opinion, indeed, large numbers of Natives are now to be found in India who are not only "inclined towards Christianity," but are tired of the tyranny of caste in its connection with Hinduism, and would eagerly follow any great leader who would set them the example of discarding its fetters and embracing a religion which makes all men equal before God. Still, caste, so long as it is not part of religion, may be a useful institution, and high-caste converts will, no doubt, in process of time, form a Christian caste with social rules of its own.

Mr. Painter's assertion that "it is most probable, if not certain, that the English Government would step in and compel the resignation of a Rajah," if he were to be converted to Christianity, is so amazing, that I trust some member of the C.M.S. Committee who has held office in India and knows that the attitude of our Government is one of absolute neutrality towards all religions, will at once contradict the assertion.

M. MONIER-WILLIAMS.

September 12th, 1891.

#### "THE URGENT CLAIMS OF NORTH INDIA."

DEAR SIR,—I am indeed rejoiced to note the urgent claims of North India set forth in the *Intelligencer* for this month, and I earnestly hope that it may result in deepening the interest of all C.M.S. supporters in those claims. We, in India, sometimes think that the Church at home is very indifferently concerned in the evangelization of India, and that the C.M.S. in particular expects a great deal too much from the missionaries sent to India. As a proof of this I need only refer to Mr. Le Feuvre's letter on "One Man's Work in Calcutta," and remark that that one man is not singular in his experience. Every missionary in India is being overworked. It is bad policy, and results too often, not only in the premature breaking down of valuable labourers, but also in the throwing out of order the whole work of a Mission. As an illustration take Nadiya, in the North India Mission.

The late Rev. James Vaughan told me in 1879 that the Committee had promised him two evangelistic missionaries for the northern and southern parts of that district (two men for two million souls!). Mr. Williams was sent out as one of the two, and three years later Mr. Hall was appointed as the second. Mr. Williams in his second year had to take charge of the Training Institution, and Mr. Hall had hardly arrived in the country when Mr. Vaughan died, January, 1882, necessitating readjustment of the Mission. Mr. Clifford succeeded Mr. Vaughan, only to be removed again in 1883. Mr. Hall was then taken from evangelistic work to superintend the district. I was appointed as second evangelist, but after a few months Mr. Hall was transferred to Calcutta, and Mr. Williams taken from evangelistic work to superintend the Native Churches. I was left as the only evangelistic missionary in the district. Two years later Mr. Williams had gone home on furlough, Mr. Rudra had broken down in health, and I was superintending the Churches, and we had no evangelistic missionaries in the district. We have now, it is true, the Shikarpur Mission with its Band of Associated Evangelists, but that Mission is quite distinct from the work contemplated by Mr. Vaughan and carried on by Messrs. Williams and Hall. At the present time we have been obliged to close the Calcutta Divinity School, as the Principal, the Rev. P. Ireland Jones, was the only man available for the superintendence of the Nuddea district. We have also been obliged to take Mr. Butler from evangelistic work to act as Principal of the Training Institution for Schoolmasters during the absence on furlough of Mr. Santer. The only evangelistic missionary south of Shikarpur is Mr. Wallace, who has not been two years in the country. My experience has shown me that the staff of the Nuddea Mission is never the same twelve months together. Mr. Gill, I notice, writes of eighteen European workers among 1,800,000. Any one not well informed would suppose that

C.M.S. had eighteen missionaries in the Nuddea district. This seems to me to be both inaccurate and misleading. In the first place he reduces our population by one-quarter of a million (the census of 1881 was 2,017,847, and is now, I have no doubt, considerably increased); secondly, of the eighteen European workers, the C.M.S. staff includes the Rev. and Mrs. P. Ireland Jones, the Rev. and Mrs. Butler, the Rev. W. Wallace, and the four members of the Shikarpur Mission—*nine* in all. Of these nine, the senior missionary has not been six years in India, four of the men have only been two years, and one only joined at the close of last year, and yet, Sir, you call this "efficient working."\* I suppose that Mr. Gill, in the eighteen workers, includes the C.E.Z.M.S. ladies; but even so, I am at a loss to understand on what grounds he makes out *nine* agents of that Society. At present the C.E.Z. staff in the Nadiya district includes Miss Dawe, engaged in village evangelistic work, Miss Parsons in the training of Christian Bible-women, Miss Harding and Miss Sampson in the Christian Girls' Boarding-school, and Miss Thorpe and one other in Zenana work in the town of Krishnagar—*six* all told, of whom *three* are engaged in work entirely among Native Christians.

Save us from our friends if they treat us like Mr. Gill has done! I do not know about its being the best-worked district in North India, but I know from ten years' experience of the Nuddea district that while it affords a splendid sphere for evangelistic effort—none better in North India, the people most accessible, most willing to listen to the Gospel, only needing to be shepherded—it is, and has been for many years, sadly neglected and most *inefficiently* manned. We want immediately a second Band of Associated Evangelists for the south of the district, and we want the places of Williams and Hall supplied as evangelists in the Krishnagar and Meherpur subdivisions. We want C.M.S. ladies as evangelists to go to thousands of Mussulman and Hindu women for whom nobody at present cares. Rather what we want throughout North India is the outpouring of the Holy Ghost upon missionaries and upon the Native Churches, and then in the power of the Holy Ghost we shall accomplish exploits.

Boscombe, Sept. 9th, 1891.

GEORGE H. PARSONS,  
Superintendent of the Nuddea Dist.

#### AN EXPLANATION.

DEAR SIR,—In a letter of mine which you published in the *Intelligencer* for October, last year, I endeavoured to describe Lokoja as a sphere of spiritual work, and to estimate the influence of the various elements of the population upon the religious and social life of the place. This led me naturally to speak of the presence of the Native African soldiery of the Royal Niger Company, and in so doing I accidentally made an allusion to the officers of the force which has, I find, been interpreted in the river in a sense I would earnestly deprecate. I now write to ask you to allow me to correct any such wrong inferences as those which have been drawn from my words. Speaking of the very slight knowledge of English possessed by the men (who are chiefly Fantis and Hausas), I wrote, "The oaths of their officers is about all the English they know." May I therefore explicitly point out that I did not say that the men had learnt their oaths from their officers; in fairness to the latter I am bound to say that this would have been a quite unjustifiable inference; language such as that heard among the men may well have been previously learnt elsewhere. However, as the words seem to suggest this, I will gladly withdraw them. Further, I should be very sorry to be understood to mean that the officers of the Royal Niger Constabulary would contrast unfavourably with military men elsewhere, that oaths would be more frequently heard among them than in the society of men of the world in general, that they would swear on parade, or that bad language used by the men in the

\* This is a misleading quotation. A reference to what we did say will show how strongly we urged the very opposite.—Ed.

hearing of their officers would not be repressed severely. No such implications were intended by the words, or can, I believe, be fairly deduced from them.

The use of the word "orgies" in a later paragraph applied to the soldiers' dances, and was not intended to include drinking, which it might perhaps suggest, and I am happy to be able to draw attention to the vigour and success with which the R.N.C. is gradually suppressing the importation of trade gin into its territories; so much so that whereas I learn that drunkenness was formerly very rife in Lokoja, it has become since the firm establishment of the Company a vice rarely seen there, as I myself can gladly testify.

ERIC LEWIS.

*Akassa, May 8th.*

P.S.—I regret that the publication of this letter has been unavoidably delayed: now, however, I am happy to be able to state that my explanation has given satisfaction.

E. L.

*Hampstead, Sept. 16th.*

Mr. Lewis further writes to us as follows:—

"I need hardly explain that, like other missionaries, we find our relations to our fellow-countrymen to be perhaps the most difficult problem in all our work. We in the Niger owe them a debt of gratitude for constant kindness and many acts of courtesy and consideration: their suppression of the gin-trade, the even-handed justice of their administration towards the Natives, and their presence as a bulwark against the southward march of the raiding Mohammedan, command our sympathy and respect. At the same time, any unworthy example set by those who are known as 'Anasaras' (Christians), whether white man or English-speaking African, is a sore hindrance to the work of the Gospel, and it is our bounden and often painful duty to explain to the Natives what they do not understand, that every Anasara is not a Christian in the sense of being a follower of Christ, that only they who obey Him are His followers. Consequently, in estimating the spiritual forces at work in a place, and the difficulties of any missionary sphere of labour, one cannot leave out of count the influence exerted by our fellow-countrymen.

"It is but fair to myself to add that had I imagined that my letter of June, 1890, to the Committee, giving them my first impressions of the field, would appear in your columns, the words used would have been far more carefully chosen to avoid giving unnecessary offence. I earnestly trust that any unpleasant feeling aroused by words of mine has long ago passed away, and it is a sincere and deep pleasure to learn how our fellow-countrymen of the R.N.C. united to show their sympathy and respect in carrying the body of our leader to his last resting-place. Pray that we missionaries may ever be both wise and faithful towards white man as well as black, and that the name of 'Christian' Englishmen may become a reality by the heart-service of many of our 'brethren according to the flesh' in the River Niger being given to our Lord and Master, Jesus Christ."

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## LOCAL ASSOCIATIONS AND UNIONS.

**Ambleside.**—On Sunday, August 16th, two sermons were preached at St. Mary's on behalf of the Society; that in the morning by Bishop Tucker, of Eastern Equatorial Africa, and that in the evening by the Rev. Canon Bell, D.D. There were very large congregations, and the sermons were listened to with deep attention. Bishop Tucker's sermon contained much interesting information relating to Equatorial Africa; his text was, "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun." A meeting was held in the Lecture Room on the Tuesday, and earnest addresses by Bishop Tucker and the Rev. T. T. Smith were delivered to a large audience.

**Cromer.**—Sermons were preached in the Parish Church on Sunday, August 23rd, by Bishop Tucker, and the collections amounted to no less than 112*l.* 1*s.* 7*d.* On the Monday a large meeting was held in a marquee at Colne House. Mr. C. L. Buxton presided, and the Rev. Canon Ripley opened the meeting with prayer. Bishop Tucker gave a most interesting account of missionary work in East Africa,

its difficulties and dangers, much of which was his own personal experience. He divided what he had to say into three parts: first, a description of work on the Coast and their journey up country last year; secondly, the great work which God had been doing in the hearts of the people of Uganda; and, thirdly, a consideration of the responsibility resting upon us with regard to Mission work. The chairman offered a very hearty vote of thanks to the Bishop for his address.

**Down, Connor and Dromore Diocese.**—The Rev. Charles Shaw, missionary in Fuh-Kien Province of China, has been doing good work for the Society since his return in July, and up to the 1st September has preached in St. John's Belfast; in Ballinderry, morning and evening; Waringstown, Craigavad, morning and evening; Hillsborough, two churches. Addresses were delivered and meeting held in Magdalen Parish, Ballinderry, Portstewart, and Portrush. C. S.

**Guernsey.**—The Annual Meeting of the Guernsey Auxiliary was held in the St. Peter Port Sunday School-room, on August 12th. A large number of friends were present. The chair was taken by Mr. H. Curtis Nisbet, supported by the Rev. N. Cathcart (Secretary), Col. Harvey (Treasurer), the Rev. A. E. Ball, from Karachi, and the Rev. H. Percy Grubb (the Deputation), the Revs. Canon Bell, Clarke, A. E. Carey, and C. de Jersey. The Treasurer read the report of the Auxiliary for the past year, showing that 223*l.* had been remitted to the Parent Society. The meeting was afterwards addressed by the Secretary, the Deputation, and the Rev. Canon Bell.

**Ilkley.**—The Annual Sermons of this Association were preached in the Parish Church, on Sunday, August 30th, by the Ven. Archdeacon Caley, of Travancore, South India. There were good congregations. The collections amounted to 32*l.* 4*s.* 1*d.* On the Monday evening, the Annual Meeting was held in the National School, under the chairmanship of the Rev. H. Kempson. There was a good attendance, amongst those present being the Ven. Archdeacon Caley, Rev. Irton Smith, Rev. W. H. S. Hartley, Rev. A. Cribb (late of China), Rev. W. Etches, &c. Interesting addresses were given, and the meeting was the most successful that has been held in Ilkley in connection with the Society. During the year ending March 31st last, 96*l.* 10*s.* 1*d.* had been collected for the Society, by means of offertories, subscriptions, and missionary-boxes.

**Northam and Westward Ho!**—The Sermons and Annual Meeting in this parish this year (Aug. 22—24) gave great cause for thankfulness. Beginning with a prayer-meeting on the Saturday night (always the secret of missionary interest and blessing), the Anniversary ended with a large and most enthusiastic gathering upon the Monday, when addresses were given by the following: The Vicar (Rev. H. Dimond-Churchward), Rev. C. J. V. French, Rev. W. Rowlands (of Ceylon), R. Blackeney, Esq., and Rev. G. C. Williamson (Assoc. Sec.). At the close 16*l.* was collected, more than at any past meeting of the Association. It must also be mentioned that, owing to reference having been made from the pulpit the preceding day to Bishop Tucker's need of Bibles for Uganda, two offerings of 10*l.* each were made, and another sum of 3*l.* 5*s.* was collected by three ladies expressly for that purpose. This only shows what may be done in a comparatively small centre where Vicar and people work hand in hand. During these two days alone more than 74*l.* was contributed. G. C. W.

**North Wales.**—The usual series of Services and Meetings on behalf of the C.M.S. have been held this summer in North Wales. They commenced in June, when Archdeacon Maundrell, of Japan, went as Deputation to Rhyl, Holywell, and Pwllheli. In August and September the Rev. Henry Sutton, Vicar of Bordesley, represented the Society. Services were held in Bangor Cathedral, at Carnarvon, Llanrwst, Penmaenmawr, and Llanrhos; Meetings at Carnarvon, Bangor, Penmaenmawr, Llanrwst, Llandudno, and Gloddaeth. Gloddaeth is the seat of Lady Augusta Mostyn, who has of late years kindly offered her grounds for a garden-meeting. This year, addresses were delivered there by the Rev. H. Sutton and by a Brahmin from Southern India, who gave a most touching account of his conversion to Christianity. Considering the unfavourable weather that

prevailed in August, the meetings were well attended, and it is hoped that a little more interest is being taken in North Wales in the Society's work. A. E.

In addition to the above, the Society's cause has been advocated during August and September by Sermons or Meetings, or by both, at the following places:—Aylesbury, Aberdovey and Aberystwyth, Ashford (Kent), Skirbeck (Holy Trinity), Hutton Bushel, Brimscombe, Birtley (Northumberland), Cawston, Clevedon, Cullompton, Cheshunt, Compton Valence, Milborne Port, Southsea (St. Simon's), Morley, Ryton, Stanstead, Sandown, Skillington, Terling, Totland Bay, Taunfield, Ulcombe, Walker, Wakefield, Lowestoft, Yarmouth, Walsall, &c.

SALES OF WORK, &c.—During August and September, Sales of Work and Bazaars have taken place at Aylsham, Burton (Westmoreland, over 20*l.*), Cromer, Dovercourt, Erith, Stockton (St. Thomas's), Northwood (Middlesex, over 37*l.*), Old Hill, Shenley (Herts), Walton, &c.

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*General Committee, Sept. 8th, 1891.*—The Committee heard with much regret of the decease of Bishop Caldwell, for fourteen years the coadjutor-Bishop in Tinnevely, and for the greater part of the time in conjunction with his friend and colleague Bishop Sargent, who was consecrated at the same time, and whose senior he was by one year. Bishop Caldwell commenced his missionary labours in Travancore in 1838 in connection with the London Missionary Society. In 1841 he joined the Church of England, and was ordained by Bishop Spencer as a Missionary of the Society for the Propagation of the Gospel, and from that time till a few months since he continued his labours in Tinnevely, making his headquarters, till 1877, at Edyengudi, and subsequently as Bishop at Tuticorin. He lived to see the S.P.G. Native Christians in Tinnevely multiply tenfold, from 4000 in 1841 to over 40,000 in 1891, while the Edyengudi district, of which he had for so long the exclusive charge, grew from 400 to over 7000. Throughout the whole of his career Bishop Caldwell's relations to the Church Missionary Society and its missionaries were of the happiest and most intimate kind, and since Bishop Sargent's death he last year laid the Society under great obligations by confirming their Native Christians, notwithstanding his advanced age and increasing bodily infirmities. The Bishop was not only pre-eminently successful as a Missionary, but was also widely known in the world of letters as a learned Orientalist, his "Comparative Grammar of the Dravidian Languages" having been long acknowledged as a standard work on the subject. He was also the author of several missionary and theological pamphlets, and two valuable historical books, one on the political history of Tinnevely, and the other a history of its Mission.

The Committee also desired to place on record their sense of the great services rendered to the Church in general, and to the Church Missionary Society in particular, by their venerable friend Canon Carus, of whose death, at the ripe age of eighty-seven, they had just heard. As Mr. Simeon's friend and fellow-labourer at Cambridge, as Fellow and Dean of Trinity College, and subsequently as Canon of Winchester, and one of the Simeon Trustees, Mr. Carus lost no opportunity of advancing his Master's cause and extending His Kingdom. The missionary interest awakened both in his own College and the University generally by his influence and example was untold. The Committee thanked God for the grace given to their departed friend, enabling him through such a long lifetime to witness so earnestly and faithfully for his Heavenly Master, and for the great support which his ability, fidelity, and Christian consistency gave to those great Evangelical principles on which the Committee have ever relied for God's blessing and success in their work.

Miss Ada Welch was appointed to the Palestine Mission.

On the recommendation of Bishop Tucker and Dr. Walker, through representations of the Rev. R. H. Walker of Uganda, it was resolved that the printing of 1000 Luganda Prayer-books and 10,000 Reading-sheets in Luganda be sanctioned, and that application be made to the Society for Promoting Christian Knowledge for the Reading-sheets.

**NOTES OF THE MONTH.****ORDINATION.**

*N.-W. America.*—On August 2, at Prince Albert, by the Bishop of Saskatchewan and Calgary, the Rev. D. D. Macdonald to Priest's Orders.

**DEPARTURES.**

*West Africa.*—Miss Bisset and Miss Williams left London for Sierra Leone on September 5.

**ARRIVALS.**

*Eastern Equatorial Africa.*—The Rev. E. Cyril Gordon arrived in London from the Mission on September 17.

*South India.*—The Rev. J. B. Panes left Madras on July 22, and arrived in London on August 24.

*South China.*—The Rev. E. B. Beauchamp left Pakhoi on July 27, and arrived in London on September 16.

*Mid China.*—The Rev. G. W. and Mrs. Coultas left Shanghai on July 4, and arrived in London on August 21.

*N.-W. America.*—The Rev. C. G. Wallis left the Mackenzie River Diocese on June 2, and arrived at Liverpool on August 20.

*North Pacific.*—The Rev. J. B. McCullagh left Aiyansh on August 1, and arrived at Liverpool on August 31.

**BIRTHS.**

*Palestine.*—On August 17, at Brumana, Mount Lebanon, Syria, the wife of the Rev. C. B. Nash, of a daughter.—On August 27, at Nazareth, the wife of the Rev. C. H. V. Gollmer, of a daughter.

*North India.*—On July 25, the wife of the Rev. T. F. Robathan, of a daughter.

*Travancore.*—On July 31, the wife of the Rev. J. Thompson, of a son.

*N.-W. America.*—On July 30, at Calgary, the wife of the Rev. J. W. Tims, of a daughter.

**DEATHS.**

*Palestine.*—On August 19, at Brumana, Mount Lebanon, Syria, Basil Garratt, son of the Rev. C. B. Nash, aged one year.

*South India.*—On July 18, Charles Malcolm, infant son of the Rev. T. R. Waltenberg.

On September 12, Mrs. Harvey, late of the Mid-China Mission.

**PUBLICATION NOTICES.**

**The C.M. Sheet Almanack for 1892** will be ready on October 1st. **PRICE ONE PENNY.** (Post free, 1½d.) Members' price (*direct from C.M. House*) 12 copies, 1s. post free; 25, 2s.; 50, 3s. 9d.; 100, 7s. 3d. Larger quantities, 6s. per 100, in addition to cost of carriage. The special features of this Almanack are noticed on another page. [*Vide also separate handbill inserted in this magazine.*]

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THE  
CHURCH MISSIONARY INTELLIGENCER.

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CALCUTTA AND CHRISTIANITY.



R. GAUR DAS BYSACK may probably be right in affirming that the arms of that Indian incarnation of cruelty known as the goddess Kali are not quartered on the name of the chief city of Bengal. His contention is as creditable as it is probably correct that Calcutta is not derived from Kalighat. Though his very exhaustive investigation of a mass of past and contemporary authorities throws, no doubt, much illumination on this point as well as on the story of that city's ancient site, we do not propose to-day to follow Mr. Bysack through his literary toil.\* We choose rather for more congenial inquiry the present condition and prospects of that important town, and we would connect our inquiry into its future prosperity with the development of those Mission forces which are on the march to dethrone the tyrannies of spiritual and social cruelty there, and are preparing to replace them by the more noble rule of truth and purity and love.

In one of the finest and most felicitous periods of his many splendid statements, the great ecclesiastical orator who so lately fell asleep once illustrated the high advantage resultant from the enlargement and extension of our spiritual horizon. With his own exquisite beauty of description he portrayed the position of the traveller shut in by the envious circle of the hills, the meanness and narrowness of the view dimmed by the enveloping mists of the vale; then the ascending of the hill-side, the widening for the wayfarer of the ampler prospect which stretches now its fuller and fairer features before him, the fresh air of the mountain height stimulating for him to more vigorous pulsation the languid throbbing of the blood, and the large accession of enjoyment which the change of situation had so happily supplied. Easy and exquisite on the lips of the orator, was the transference of idea to the enlargement and elevation of our moral being when, rising out of the low valley of our own narrow circle of interests and enjoyment, from the concentration of the spiritual view even upon the condition of our parochial piety or our country's religion, we embraced the whole family of God in every land, and viewed the circumstances of its suffering, or the seasons of its triumphs, rejoiced in the evidences of its advance, or prayerfully pondered upon its more sombre tints, the facts which appeared to indicate its retardations or decays. It seems to us that the similitude was not more beautiful than the truth which it adorned is valuable. We hold strongly that while with the vast extension of international communication new and

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\* In a paper recently read before the Royal Asiatic Society.

formidable perils have arisen to faith and simplicity, so, too, with that enlargement of national intercourse, fresh springs of encouragement, new sources of mutual comfort and edification, have been provided for the Churches of every land.

Such reflections occur to us as our eyes rest upon the pages of a very unpretending publication which is entitled, *A Year's Work in Calcutta ; or, The Sixty-sixth Annual Report of the Calcutta Church Missionary Association*. The Patron of this Association is, as appears from the title-page, the Lord Bishop of Calcutta ; the President is Sir Charles A. Elliott, K.C.S.I., the Lieut.-Governor of Bengal. We propose to examine this publication with our readers. We will endeavour to illustrate some of the lessons which it conveys, and interpret the full significance of a few of the facts which it contains. We do not select this particular issue as the most striking or instructive in the series, nor merely because it is the latest of the volume. It may or may not be more interesting than the numbers which have preceded it ; it may contain less or more of encouragement and of incident than the issues which have gone before. But the very appearance of this publication suggests to us an argument in defence of Missions of very ponderable cogency ; its pages indicate the existence and persistence of a Mission effort through a considerable tract of time, and the endorsement of its patronage points to a strength and solidity of position already, though painfully and patiently, secured.

If it was in the year 1689 that the London East India Company intimated the possible necessity of the acquisition of territory on Indian soil for the proper maintenance and extension of their commerce, it was not until much later that in the Church of England appeared any serious resolve to claim spiritual territory in the affections of the Indian people. With what scorn we know was the expression of this desire received by Church and world alike ! With what chilling reserve and unsympathetic indifference did even the rulers of our own ecclesiastical communion contemplate the zealous ardour of the honourable few who represented then that which has since so splendidly consolidated into the mighty movement of the Missions of the hour !

Hardly possible is it for the friends of Missions of the present day to estimate the difficulties and discouragements with which the giant faith and indomitable resolution of their first founders were confronted. There is a danger of forgetting that there was a time when they had actually no statistics of success to put in evidence. Whatever converts there were existed for them only in the future of faith. Influence was not with them, and learning held aloof. Rank looked down with pity, and wealth with contempt, on the enterprise of a few enthusiasts as at once most amiable and most mischievous. But the promises of God were the mainsprings of their power, and from the fountains of Holy Writ they drank in the energy of their enthusiasm. We do well, therefore, to retain in our remembrance the dark discouragements which hung around the dawn of Missions, while we address ourselves to the consideration of the especial field of our present inquiry.



The first impressions of a landscape, though open to error until corrected by aid of nearer observation, while always more fresh, are often more accurate than later ones in conception of general outline. Contemplating the sketch before us of Calcutta as representative of Hinduism and the land at large, we pass at once under the sway of an irresistible conviction that a Christless India is a helpless India. No lesson seems more abundantly illustrated, more irresistibly inculcated at the present hour. Hinduism has no tap-root of moral regeneration.\* It is true that the tyranny of an alien domination may quench and repress in any people the instincts of liberty and development. Even the iron foot of a civil despotism, or the rigid chain of an ecclesiastical *imperium* which is able to employ secular censures in the enforcement of its spiritual decrees, may extinguish every liberty, social, civil, or spiritual. But it is not so in the India of to-day. India was never so free as she is under the British Raj. Never were such avenues available for the entrance of intelligence, never such possibilities existent for progress in material and economic prosperity. Education advances steadily, if deliberately, upon its enlightening path. The fierceness of race antipathies is restrained; the more formidable rivalry of conflicting creeds is at least forbidden such impressive expositions of orthodoxy as flame and scimitar advantageously supply. It is not denied that incidental difficulties may accrue through the operations of the English rule. Security of life and property may, as it does in India, tend to the inconvenient increase of population. Bloody and devastating wars are not accepted by us as suitably solving the problem, and as convenient methods of relief for the overcrowding of the Indian plains. The multiplication, too, of railroads and canals and works of irrigation, on an enormous scale, are persistently pressed forward in obedience to the same obstinate and, to the Indian mind, unaccountable craze for the preservation of that mortal existence which is for them far less valuable than the life of a cow. Surrounded by all these immense material advantages, environed by every inducement, and solicited by every conceivable invitation to improve themselves, the natives of the Indian Dependency seem little less helpless than of old in the matters which concern real and permanent improvement. Placed, however, in circumstances so advantageous to advance, in conditions so eminently favourable to real progress, these circumstances and these conditions seem but to set India's inherent moral inability in stronger and clearer light, appear to demonstrate in terms of absolute conclusiveness that man is not alone a fallen being, but that he has no native recuperative energy, no independent recovering power.

Such reflections press upon us as we contemplate the singular spectacle of the Indian Congress in its gathering at Calcutta; as we view the magnitude and importance of its representation, and in contrast the insignificance of its aspirations. A distinguished Evangelical Bishop on one occasion finely likened our English Convocation to a great dumb and helpless animal. We believe it would exhaust

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\* Merivale's *Conversion of the Roman Empire*, p. 31.

his mastery of the English tongue to depict the voiceless impotence of the Indian Congress. While in England we deem it in best taste to avoid in our mixed assemblies the burning themes of politics and parties, in the Indian Congress such questions were chosen for their very tameness, and selected for the lack of interest that envelopes them. Burning questions there were at that Congress in every heart, but locked in the heart it was essential for them to remain. On the lips those questions had carried conflagration and confusion; they had quickly consumed the fragile and inflammable links which for a few moments had availed to combine races sharply differentiated and religions so hopelessly at war. Yet were these questions of cardinal and vital import to the well-being of our fellow-subjects. They dealt with the liberty, the dignity, the security of the Indian woman. They touched upon the safety of her childhood, and the honour of her after years. These questions, in a word, had respect to the social condition of the Indian child and mother, and through her to the elevation of the home and the strength of the people. Strange, sad light it sheds upon the ruin of our moral nature, upon the bitterness of its mutual estrangement, that even this project of combination for social advancement should generate only discord and confusion.

But if within the Congress walls the claims of India's women may not be heard, happily out of doors there are some who will lift up their voice on her behalf. We think we cannot better illustrate this feature of India so sad, this characteristic of her peoples so full of despair, than by reproducing for our readers the following letter from the *Indian News* :—

"Sir,—A well-educated Hindu gentleman, in one of the best families in Calcutta, said to me the other day, in course of conversation, 'I do not believe in the Congress, and have nothing to do with it; such work as it professes to attempt it has begun completely at the wrong end; here we are, with gigantic social evils under our very eyes; in our very midst child-marriage, widow celibacy—what does the Congress profess to attempt for these? It does not even seek to touch them with the shadow of its little finger. Politics, Reformation, Legislative Councils, and all the fuss pertaining thereto—what is the meaning of them? They mean this, if they mean anything particular in themselves, an *excuse* for shirking the reform of evils amongst ourselves, which outsiders cannot fully understand, but which cry to heaven all day long.' These were the *sentiments*, if not the exact words, and they were uttered with all the appearance of quiet but undisguised contempt. Now, sir, this gentleman was right. What do the outsiders know of these evils? We talk of them glibly on public platforms, and write of them *currente calamo* in monthly magazines and daily newspapers. That is all. Objective meaning there is almost none, and the phrases 'child-marriage' and 'widow celibacy' are almost as impressive to us as would be the 'evils of slavery' and 'the horrors of the middle passage.' It is only when an event takes place, such as was recorded in your issue of a few days ago, that the mind starts up in horror, and is awakened 'like a guilty thing' to the existence of atrocities all round, which are a libel on the name of *man*, and a foul blot on the escutcheon of Hindu Society. You have recorded, owing to its fatal termination, the accident that brought to light *one* such event. How many thousands, and tens of thousands, that drag through in chronic misery, and end in premature decay, are *never* recorded; girls—wives at eleven, mothers at twelve. Surendra Nath Bannerjea and his vociferous co-patriots stump the globe, for the ambitious sublime purpose of forming a tail to the Legislative Councils of India; gushing eloquence adorns their speech, and admiring English 'brute majorities' are full of applause and sympathy for the imaginary wrongs of 'India's millions'—

wrongs apparently all concentrated in the overwhelming fact that men like S.N. Bannerjea have never been allowed—unsolicitedly, it must be admitted, to represent 'the millions.' Ram Bose *Chasa* is blissfully ignorant even of Surendra's name, and would probably explain, if asked, that 'Legislative Council' was something to eat; yet Ram Bose tacitly and truly represents the 'millions.' And meanwhile, with the bluster and hypocritical declamatory fandango danced by Bannerjea and Co. in England, distance lending enchantment to the view, what do we find in the narrow restricted rooms and unwholesome atmosphere of their own houses at home? Take a look into the *ontopuri*, and see for yourself. That pale little female ghost of eleven was married a month ago. That other little female skeleton of twelve owns to the name of mother! Further on, in the stifling recess, is one who might be mistaken for the mother easily—she looks thirty-five if a day; the truth is, she is under twenty, and the mother of children, or failing that nature's wreck, the victim of a huge social vice compared with which 'cruelty to animals,' hideous as it is, were an exalted virtue. And what of the widows? Sinning at seven (i.e. considered guilty) because their husbands by marriage contract died at eight; debarred from marriage in perpetuity; regarded as an affliction at home and a curse abroad; drudges, menials, the objects too often of contempt and insult; having an objectless existence. But sometimes they are conspicuous by their absence. The thrall-drom of open vice supplants the thrall-drom of enforced celibacy. No doubt there are exceptions to these remarks, but, *compared with the multitude*, they are few and far between. 'Begun completely at the wrong end!' I should think so. Return to Bengal, O filibustering patriot! Do justice, love mercy. Never mind the 'millions of India,' both they and the Legislative Councils can do very well without you. Look rather to the multitudinous *female units at home*. There is a great work before you here. Are you men or cowards that you fail to undertake it?"

We are content not to interfere by any comments of our own on this remarkable communication. We leave it to speak for itself; it needs no Coryphæus to interpret. We imagine it will suggest an adjustment of their theological position on the part of some towards the doctrine of the native amiability of the heathen heart, and the beneficial effect of the religious systems to whose sway India in such mournful measure still submits. We trust it may awaken not a few earnest workers to gird themselves to more serious and strenuous effort in the interests of the Indian home.

Nor is it the view of a people that confronts us in India, helpless to deliver itself from the tyranny of time-honoured social wrongs, but painfully and earnestly seeking for relief. Such a spectacle would demand our fullest sympathy and invite our richest hope. We should, indeed, believe in the future of such an exalted ambition. But what do we behold? We view an intense hostility to the measures of remedial reform on the part of many, we are disheartened by the absolute apathy on the part of others, and they the most intelligent and the most enlightened. We are met by the fact that in Bengal few leading gentlemen are earnestly anxious for *social* reform, so few that their number may be, we are informed, reckoned on the fingers. Hardly more saddening than such indifference, though more offensive and obvious, were the efforts to defeat the Age of Consent Bill by Bengalis. In this case the alliance of the opposition to the Bill with the darker powers of ill was more distinct and unmistakable. It was not counted by these Bengalis any dishonour to the character of their opposition to the Bill that the monster gathering on the Maidan, intended to do duty as weighty protest against the enactment, was

convened. This mass meeting was collected by earnest efforts during the preceding days in the native quarters of Calcutta, where the apathy of the Indian population on the subject was quickened and stimulated by promises of attractive and varied entertainment, including, among other inducements, dances performed by European women, and all to be richly illuminated by aid of the electric light. Thus the presence of an immense number at that assembly, constrained by such inducements, at least questionable in their character, certainly foreign to its purpose, served to provide an absolutely false complexion and significance to the attitude of the mind of the Indian poor. We by no means affirm that our Indian fellow-subjects enjoy an absolute monopoly of ability in the manipulation of electioneering matters, but it is still of extreme importance that we should not be deceived by such apparently influential expressions of Indian feeling upon a matter of such social and moral moment.

But our contemplation of Missionary operations in Calcutta presents to us more than India in her helplessness, it suggests a darker and less hopeful picture than that which a negative indifference would supply. There have we illustrated not alone India's impotence in the field of social reform; we have also, as we have seen, an organized opposition to such remedial measures. Such efforts to impede Indian reform are not restricted to the resistance of a passive inertia of prejudice; they take definite shape in attempts to revive Vedic Hinduism. Very significant are such efforts, and of prime importance to the calculation when we would estimate the degree of preparative influence afforded by Hinduism to the Christian creed. We cannot but accord to such efforts a large meed of praise for their just and acute diagnosis of the true tendencies of Hinduism, their sagacious gauging and far-seeing penetration of its character as in its essence absolutely destructive of the truths of Christianity. We believe that the teaching force of this Hindu policy deserves the careful consideration of those who would endeavour to affiliate the religious systems of heathenism to their charmed doctrine of evolution. We would very cordially recommend to such empiricists a thorough and drastic course of Mission literature as a fit and valuable preparative for the discussion of such ethical problems. We would confidently suggest it as an excellent prophylactic against the enunciation of opinions, respecting the educational and evolutionary function of pagan cults, which are tenable only by those who have enjoyed no opportunity of practical acquaintance with the elements of the problem.

But even this effort to revive Hinduism in Calcutta has been disappointing in the measure of its results. In the presence of the light of Christianity it is found a problem of serious difficulty to explain the peculiar ethical characteristics of the most popular Indian divinities. It is obviously a much more easy task to employ against the representatives and advocates of Christianity the time-honoured weapons of slander, calumny and foulest abuse. It requires no special study of Indian theology to become even eminent in such a splendid field of toil. Loathsome language will be set to the music of re-

vival hymns and paraded as pattern of the praises sung in Mission services.\*

Nor, failing to revive enthusiasm for the Indian deities, has Hinduism thus recourse to the Indian Acheron alone. She cites to her assistance out of the nethermost depths of unbelief, the Freethinkers, the Atheists and the Agnostics of other lands. She honours our own country with large orders for such mischievous wares. For these Hindus everything of the foreigner is hateful save his vices and his infidelity. With such Hinduism scruples not to ally itself in closest amity. Anything which is an enemy of Christ is the friend of Hinduism. One of our missionaries describes to us very touchingly the effect, fatal and instantaneous, of one of these sulphurous shafts of infidelity.† A Hindu actually on his way to Baptism had placed in his hand one of these missives of atheism. He paused, he read it; his faith was destroyed, permanently and completely was his trust in Christ uprooted. "I would give worlds," was his bitter lament, "might I again recover the faith which I have lost." We believe it is impossible to duly estimate the deadly influence of the scepticism of the English materialist. We are convinced that the persistent assaults of infidelity represented in the coarse and vulgar secularism of the halls of science, or the refined criticism of popular reviews, is efficacious especially in our Indian dependency. We are even of opinion that many of such articles are penned for a far wider circle than that of our domestic England. Often their contention seems not to move in the same plane with the arguments they assail. We have we believe detected also an inaccuracy of uncritical statement, a frequent misrepresentation of the most obvious positions of the Faith, which seemed to indicate that the writer held not in his view, so much the more immediate environment of his educated fellow-countrymen, as the crude receptivity of a credulous, because ill-informed, Indian *clientèle*. These prophets of scepticism are not without honour, but it is not at the hands of their educated countrymen they receive it.

We have remarked upon the efforts which have been made to revive the embers of expiring Hinduism as indicating an intelligent appreciation by the Hindus of its essential enmity to Christianity, and we are aware that it may be affirmed in India, and will be re-echoed at home, that such revival of Hinduism must not be understood as evidence of admiration by the India of to-day of the corrupted and degraded type of modern Hinduism. It will be affirmed that the ancient is the true Hinduism, and that Vedic Hinduism is not responsible for the modern abominations of that cult. We are not disposed to challenge the accuracy of the contention; but we submit, in passing, that such a defence of Hinduism is inadmissible on the lips of those who affirm an upward evolution of natural theology and a progressive development of the divine revelations to the differing races of mankind. The development is undoubtedly there, but it is undoubtedly downwards in direction and tendency, and in its history corresponds much more

\* We suspect that Mr. Ira D. Sankey hardly imagined that his sweet melodies would do duty in a service which we do no injustice to in designating Satanic.

† Rev. W. H. Ball, in Mission Addresses.

accurately to the inspired review of man's wilfully progressive ethical decay than to the rash and confident and irresponsible affirmations of those who have wandered from the proper scope of their inquiry, to prophesy in fields to which the character of their utterances asserts them strangers. Again, the entrance of India, we may remark, within the light which critical methods have cast upon historic investigation renders it impossible for her to retrace her steps from the well-beaten track of modern Hinduism to the more obscure because more ancient paths of Vedic thought. Rich as the Indian mind and language is in the conception of unlimited tracts and cycles of duration, it has not yet condescended to the humbler measures of historic times. It is to the Hindu repulsive in a high degree to attempt even an approximate reckoning of the periods of the remoter past. Such a calculation, for example, as that of the probable date of an epistle which claims in Vedic phrase to be the breath of the gods is to them a very gross and vulgar degradation of the theologic idea. The mists of an infinite distance lend not alone a very real charm to, but invest with very high and solemn sanction, the records of the past. The passage, then, of the Hindu mind from the present to the infinitely remote past of Hinduism, under the artillery of a modern criticism as deadly as the guns which strewed the arch of Arcola with its accumulated carnage, will be fatal, we are convinced, to Hindu thought, and we can foresee no issue of such an attempt for the religious ideas of India short of destruction in the gulf of absolute scepticism which menaces below.

We feel happily exempt from the necessity of inviting especial attention to the attitude of some of our countrymen occupying official positions in India towards the conduct and progress of Mission effort. The dark recollections of the past fill us with thankful recognition of the improvement in this respect of our present condition. When we recall the attitude of our Government in India in days gone by towards the creed England herself admitted to be a revelation from heaven, and whose doctrines she confessed were inwoven into the very texture and form of her constitution, we cannot but unfeignedly rejoice. Therefore if the Municipality of Calcutta, by circuitous and uncandid legislation, has twice of late years attempted to silence the proclamation of the Gospel in the public squares of the city, we shall not be greatly moved. The consideration that both attempts completely failed contributes to disarm our criticism and assists to restrain our resentment. But what is this, even had it succeeded for a season, to the checks and retardments of the past? *Nos passi graviora*. It serves but to enhance the sense of our gratitude to Heaven when we recall the deportation from British territory of early missionaries; the flogging with canes of Hindu Christians because they declined to participate in heathen idolatry; the administration of the temple funds, in all the details of the repair of the idols, and the maintenance of other unmentionable abominations; the cashiering of one Native Christian soldier and the censure of the English officer for his presence at the baptism of another. All this and much more, to which the English name in India has stooped to render itself vile in the eyes of her peoples, suggest strongest ground for gratitude that even the darkness of a perverted, a pernicious, and,

we will add, an impolitic public opinion is now passing, and the presence of a strengthening spiritual life in India renders, we would fain believe, the return of such mingled ignorance and iniquity impossible.

Thus naturally on the pathway of our thoughts are we brought to contemplate the happy prospect of our countless encouragements in the prosecution of our Mission enterprise. For it is the gloom of the past which offers such significance of setting to the picture of the present. We are not ignorant of the perils which attend a too confident relying on the human arm, nor would we magnify the approbation of exalted personages into actual evidences of the Divine approbation. Still we must not refuse the high encouragement which, under this head, the evidence of the unpretending volume before us supplies. We may not decline the solid reinforcement to our position supplied by the fact that our actual missionary success asserts itself in the presence of our most responsible rulers. In connection with our Calcutta work the substantial approbation of not a few honoured names strengthens our confidence in the work. Conspicuous among these we have, sealing with the endorsement of his exalted position and his large and extensive opportunities of observation in all the spheres of Indian civil and religious life, the testimony of the Lieutenant-Governor of Bengal. Nor does Sir Charles Elliott depend the force of his testimony upon the issue of his private inquiries or the representations of the Mission worker. He builds it upon the sure and impregnable rock, "the unimpeachable basis of official statistics."

Addressing ourselves to the inner circle of those of our readers whose conviction of the solid reality, the sure and final success, of Mission effort is in agreement with, but not in dependence upon, such testimony as we have thankfully cited above, we will add that the little pamphlet which has been the text of these remarks is rich in colour of actual result. If not multitudinous, the adduced conversions are each representative and decisive. They are significant. In the change of the heart of some we see the unassisted operation of the Word of God. We view the life-giving stream of truth penetrating the dark recesses of the natural mind. We behold conviction unwrought by human aid, and dependence on the Cross of Christ implanted. We know that this has been the writing of the finger of the Spirit of God upon the heart, but up to this critical point in the operation He had not been pleased to employ other instrumentality.

We see again in the typical notices supplied to us in Calcutta the sign-manual of suffering for the Cross; the endorsement written by hand Divine of the reality of His own work, sometimes in tears, not infrequently in blood. We are reminded by these credentials of the Indian Church that she is "the lily among thorns;" further, that thorns are not preparative to lilies, that thorns neither welcome their advent nor assist their growth, show in truth no tendency whatever to evolve themselves into the lovely and innocent blooms of righteousness, and none whatever to consider that their mission is ended with the appearance of the higher forms, the presence of more exalted types of goodness.

One other lesson of most suggestive significance is presented to us by

this tractate in the matter of the Kôls. The teaching afforded by the conversions among them of these unsophisticated aborigines is valuable. They have lacked the invaluable preparation, it might be lamented, of a preceding Hinduism. Such a preparative process unquestionably they have been without, and to what degree has the implantation of Christianity upon such an untilled soil been fraught with difficulty and failure? "I know," writes Mr. Hall, "of no class in Calcutta more anxious to learn and more ready to receive the truths of the Gospel, and I know of none who cause us so little trouble after baptism. It is a very rare occurrence that the steady, hard-working Kôl finds any difficulty in procuring work after his conversion, and he is always anxious to attend the services when he gets the opportunity." It is, we respectfully submit, within neither the scope of this article nor the compass of our ability to harmonize these facts with some of the accepted and accredited theories which attend the phenomena of the Heathen Cults. Yet we by no means despair of the talent and ingenuity of the advocates of such extravagant theories as we have before referred to, to furnish an exceedingly satisfactory solution.

It would be no accurate or adequate appraisalment of the amount of spiritual prosperity in the city of Calcutta to reckon the number of converts who have submitted to the rite of Baptism. There are other and more extensive and hardly less reliable tokens of the coming dawn. There are significant and widespread movements of the native mind which we have already noticed. There are the desperate efforts of the bark of Hinduism to right itself in the tumult of the opposing seas into which she has come. There are, as we have pointed out, its unscrupulous and immoral summoning to its assistance of the forces of a foreign infidelity, as though in despair of the ability of its domestic resources to contend and cope with the powerful foe which it recognizes in the Christian faith. All these tell to the tutored eye of faith what on the field of battle the kindred symptoms of a wavering and uncertain movement disclose to the practised eye of command when discerned in the behaviour of the opposing battalions. These, to the understanding view, are not the evidences of vitality, much less the presage of success. They are the expression of disorganization and the anticipation of defeat.

We take our leave of the city of Calcutta and the details of Mission operations within its gates which are so remunerative in interest and encouragement. We have not space to visit its leper hospital, where Hindus, Native Christians, and Mussulmans alike experience the beneficent and impartial consequences of the entrance into India of the Christian faith. Nor can we at present do justice to the kindred and invaluable toil, the *conjuncti labores*, of the Church of England Zenana Mission ladies. The field, too, is occupied by other most honoured Mission organizations of our own and other lands, which find amid the million of the city abundant room for separate effort. Our fullest sympathy is with all those who love our Lord Jesus Christ in sincerity.

We pass *sicco pedo* over the action of some who, occupying with respect to one another the antipodes of doctrinal thought, would, on the one hand, clothe the sacraments with an efficacy without root or



base in Holy Scripture and to the formularies of our Church untrue, or who, on the other hand, in the violence of an unreasoning recoil reject the high importance, the general necessity, of obedience in these sacraments to our Lord's command. The methods of the Salvation Army, to which we refer, in Calcutta are, we are persuaded, without prejudice to the devotion of its agents, fraught with consequences of grievous moral peril to the awakening consciences of the Hindus.

Reverting, in conclusion, to the more hopeful aspects, the more encouraging harvest tokens of the Calcutta field, we cannot rise from their contemplation without consciousness of refreshment and spiritual invigoration. This part of the vast territory of Missions is indeed of limited and circumscribed extent. It is but a small portion of the whole. But in its typical significance it is of high importance. In it we witness, as in a microcosm, the play and development of principles of no mere temporal or local application, but of permanent and universal power. Here do we contemplate not alone the present and the direct remuneration of Mission effort, but we regard its indirect and collateral issues as well as the presages and promises of the fuller fruitage of its coming years. "We see the new awakening of the Indian intellect and conscience making itself felt not only in the political aspirations of India, but in working a social and domestic revolution in the homes of the people." And while with gladness we consider the many millions of our fellow-subjects in our Indian dependency passing within the gates of culture and of civilization, we rejoice that such entrance is but the outward and visible sign of the admission of a living Church within the happy precincts of the fold of heaven, and it is this latter result in which we find our fuller and more abiding satisfaction.

Here we pause, and as we lay down our pen, the vision of India and its Missions seems to fade from our view. Upon our Suffolk beach we stand and watch across the summer sea the rising gold of the harvest moon. Now conquering the mists and triumphing over the vapours of the evening, it is on its way ascending calmly to rule with potent sceptre over the silent empire of the night. How beautiful, how glorious does she appear, sending her trembling lustre over the crested billows even to the spot on which we stand. But is this fair moon only a thing of beauty, something for the vision to rest upon with wonder and delight, a far-off impalpable glory remote from all contact with this earth of ours. Not so. It is more than beauty. It is power, it is force enormous, almost incalculable. We turn from its contemplation and look down. The wavelet at our foot has not advanced as far as its fellows. Inch by inch, moment by moment, the ocean flood is turning upon its retrogressive path and leaving the land. Its movement is in obedience to the sceptre of the moon. The tide is bowing to the mystery of its influence, bending to the strength of its irresistible decree. In the brief instant we have lingered in admiration of that fair and distant orb, thousands of tons of water have silently left the embrace of cliff and bay, and, yielding full homage of unflinching obedience, have turned upon their march to mingle with mid-ocean once again.

The veil of our allegory is transparent. Without difficulty our readers discern the form and features of the truth which stands behind. We may and will admire the bright and beautiful tints of a combined and progressive culture and civilization. The light of education, the glory of intelligence, in India and elsewhere will for us ever demand and receive its meed of admiration. But we may not, we will not, in the contemplation of these, suffer ourselves to lose the view of the profounder, the more powerful, and the more permanent consequences of Christianity to India. It is not so much the beauty of the spectacle of a regenerate society that attracts us as the power which renews the individual soul to righteousness. Missions are more than philanthropy, more than culture. For it is this power of the Gospel of Christ, breaking the dominion of Satan, abolishing the thrall of guilt and sorrow and pain and death, and leading the ransomed ones to the homes of immortality, that attracts us. It is, in a word, that glorious and all-conquering influence which, rising above the mists and exhalations of superstition and idolatry, touches the tides and impulses of human existence with the magic of its power, and winning the life from the contact and sway of the affections and influences of earth, leads it at last into the ocean of the love and rest of God.

G. E.

#### BISHOP FRENCH AS A C.M.S. MISSIONARY.



THE year 1850 belongs to a period of much anxiety for the Church at home. The tide of perversions to Rome, which had set in when Newman went over in 1845, was still flowing, for Archdeacon (now Cardinal) Manning only joined that communion in 1851. The Pope, perhaps emboldened by the Romeward movement within the English Church, chose that very year 1850 for extending the Romanist hierarchy in this country, and mapped it out into dioceses. The effect of this measure, coupled with the numerous defections, was to produce a violent alarm in the country. Men feared for the stability, and even the existence, of the Church of England.

In another direction also there was cause for apprehension. The year 1848 had witnessed political commotions throughout Europe, which took the form in England of Chartist and other riots. The disturbances and feeling of insecurity had not disappeared. It is one evidence of this feeling that some responsible and intelligent statesmen feared lest even the Great Exhibition of 1851 should prove a rendezvous for the revolutionary spirits of the time.

When the need was thus urgent for faithful men at home to uphold the cause of Evangelical Christianity and social order, it must have been no common impulse that moved a young man, whose Oxford career was passed in the midst of these excitements,—a young man, too, with a brilliant career before him in England,—to turn away from that need and devote himself to a missionary life abroad. Judging by the after-story of that life, we cannot but feel that the impulse which moved Thomas Valpy French was none other than the call of the Holy Ghost.

We know little of the train of circumstances which indicated that call to him, except the last. "He determined," says his son-in-law, "that if a tutorship were not offered him within two years (from his election as Fellow of

his college in 1848), he would give himself up to missionary work. At the end of two years he did so, and was not drawn back even by receiving, the very day after doing so, the offer of a tutorship from the Master of his college." Thus it was that he came to the C.M.S. and was accepted.

The Committee had for several years before been pressed by their friends at Agra, which was then the seat of government for the North-West Provinces of India, to establish a college there, for the purpose of reaching the higher classes of Hindus. These friends enforced their request by offering to erect a suitable building if only the men and means to work it could be found. The value of educational work as a means of reaching the upper classes had long been recognized. Dr. Duff had begun his great work in India in 1830. The C.M.S. itself had endorsed the principle, most conspicuously when it sanctioned the establishment by Robert Noble of the High School at Masulipatam in 1842. But the Committee were obliged for four or five years to answer their friends at Agra that they had neither men nor means. At length the Jubilee fund of 60,000*l.*, raised in 1849-50, provided them with means, and simultaneously there came offers of service from T. V. French and a Dublin graduate of distinction—Edward Craig Stuart (now Bishop of Waiapu). It had been represented by the friends of the Society who were on the spot that "the first conductors of such an establishment must be men of mark in our English Universities, both to stamp a character upon the measure and also to secure a sufficient range of intellectual experience." Accordingly the Committee appointed these two to the proposed college, French to be its founder and Principal.

The valedictory meeting at which the Instructions of the Committee were delivered was a great contrast to the large and crowded meetings of the present day. It took place at the old National Schoolroom in Church Street, Islington, on Tuesday, August 20th, 1850, with the Bishop of Bombay in the chair. Besides Messrs. French and Stuart, three or four other missionaries for India were taken leave of. The general Instructions show that even the Committee felt the force of the home claims upon faithful men, and of the question—could the Church spare good and sound men at such a time? Their answer, slightly different in form, perhaps, from that which would be given now, takes high ground. If the Holy Spirit, they say, has called these men to work in the foreign field, He will not allow the Church at home to suffer for lack of them.

The special Instructions to Mr. French and Mr. Stuart, after recounting some of the circumstances which led to their enterprise, and making a few stipulations, leave them a wide discretion as to their action. The scheme of the new college is left entirely to Mr. French. The Committee recommend him, indeed, to study certain institutions and consult certain persons on his line of route, naming among them, with kindly thoughtfulness, "your dear college friend Mr. Kay, now at the head of Bishop's College," and "La Martinière, under the care of your old Rugby associate, Mr. Woodrow." But they advise him to come to no fixed decision until he has been able to consult the friends at Agra, such as Messrs. Thornton and Thomson. The latter was, either then or soon afterwards, Lieut.-Governor of the N.-W. Provinces.

In reply, "the Rev. T. V. French," we read, "felt sensible of the importance of the post assigned to him and to his colleague, and trusted that they might be kept in humble dependence on the grace of God. He requested the prayers of his Christian friends on their behalf that they might have given to them strength of faith and boldness of utterance. It was a source of encouragement and confidence to them that they were sent forth by men whose work was begun in God and was for God. By such they had been recommended to

the grace of God as Paul and Barnabas had been by the Church at Antioch : and if they ever returned, he hoped that they also would be enabled to rehearse all that God had done with them."

Those words—"if they ever returned,"—which would sound like an affectation if used by a missionary going to India now, represented a true uncertainty in those days of the long sea-voyage round the Cape, and otherwise imperfect means of communication.

Two honoured names are mentioned in the further report of the meeting. The Rev. Charles Clayton addressed the departing missionaries, and the Rev. W. Jowett commended them to God in prayer.

On September 11th Mr. French set sail, and did not arrive in Calcutta till January 3rd. Upon reaching Agra, where the renowned Dr. Pfander was then the C.M.S. missionary in charge, Mr. French set to work at once, opening school in temporary premises in a district of Agra called the Kuttra. Applications for admission came immediately. Within the year, he and Mr. Stuart had 180 boys under their care, and this number rose steadily until it reached 330 just before the Mutiny. The Society's friends on the spot amply fulfilled their promises. Funds flowed in rapidly from unexpected sources. Amongst others, several Native gentlemen at Allahabad subscribed. The building of the college was commenced and superintended by Major Kittoe, an officer of Engineers, but it was not opened till December 16th, 1853. A contemporary account thus describes the buildings as they were then :—

"The college, built after a design by the late Major Kittoe, is a large and handsome structure. A spacious middle hall of about 80 feet by 40, affords good space for assembling the scholars, whilst the eight excellent class-rooms, four on each side, are most convenient, and well suited for class instruction. Fine vestibules at each end and verandahs at each side, add much to the convenience and effect of the building."

A house for the Principal, and a church for the Native congregation, were erected close at hand.

How fully, from the beginning, Mr. French had in view the spiritual object of his teaching, may be gathered from the fact that before he had been two months at work he records a long discussion on the Trinity which he had held with one of his pupils before the whole class, "who thought the Christian arguments conclusive."

The soundness of his judgment, and a sanguineness of spirit which later disappointments only sobered down into a calm steadfastness of faith, are shown in his first Annual Letter :—

"Christian truth is made the basis of that which is taught, and Christian morals the basis of discipline. . . . The endeavour is to convey such teaching not by statements made in the outset which shall violently shock their prejudices and which are in danger of exciting ridicule or disgust, but by a course of instruction which shall be uniformly solemn in tone and adapted as far as possible to the state of mind and power of comprehension of the pupils. The result is hoped for from the bringing to bear upon their minds of a sustained and steady influence, and seizing every opportunity afforded by inquiries elicited from the boys themselves and by simple explanations of the passage in hand, rather than from running violently counter to their feelings and treating them with contempt. In some two or three instances it is even now hoped that the blade is beginning to appear."

In addition to his own boys, Mr. French opened evening classes for Scripture study for the boys at the Government College, which aroused much interest among them.

Two difficulties soon arose—the want of proper school-books, and the lack of competent Native assistants. The home Committee, in noting the latter,

point out that after all it had "the indirect benefit of familiarizing them with the character of the Native mind from its earlier stages, and thus of qualifying them to guide it when more advanced." Dr. Duff, they added, had been heard to attribute his unique success in training Native minds to this very necessity. Certainly, in later years, whether this difficulty had anything to do with the fact or not, few persons could vie with Mr. French in knowledge of the workings of the Native mind.

In 1852 he went down to Calcutta to meet his future wife, and was married there. In the following year he lost the help of his colleague, Mr. Stuart, who, being compelled to leave through the failure of his wife's health, was transferred to the headship of the C.M.S. school at Mirzapur, in Calcutta. He was succeeded in the following year by the Rev. James Leighton. This year (1853) Mr. French writes:—

"I feel it to be a just ground of humiliation that not one has as yet had the courage to come forward and confess himself openly a convert to the truth. I try continually to keep the doctrines they have been taught fresh in their memories and commend them by more forcible illustrations and more striking appeals: and I must say that if some of my friends could see the eager expression and gesture with which some of my most hopeful boys bend forwards while the examination of a passage of Holy Scripture is being conducted, and the evident stirring and awakening of spirit with which they hang upon the word spoken, they would be much encouraged to hope that the symptoms of interest already evinced are the forerunners of more decided results."

Again in the following year he had to report the mournful fact that no baptisms had as yet taken place. Yet he mentions the interest which the controversy of that year had aroused among the boys, and the attraction which the study of the Epistle to the Hebrews had for them. A glimpse is afforded us of his watchfulness over himself in his Annual Letter of this period. He says:—

"I have endeavoured to be very jealous over myself when I found in the character of my instructions any tendency to become secularized. This is what I dread. The conversion of souls to Christ is an object I strive to keep as distinctly in view in the school as in the bazaar."

He found school-work, he says again, secularizing without preaching. He had taken part in the city preaching as his strength permitted:—

"This I feel to be the strengthening portion of my work. . . . Catechetical labours with my boys supply me with subjects for preaching, and from preaching I return with quickened spirit to the task of catechizing."

This year marks a new departure. In addition to his labours in the school and in the bazaars, he now began to take some short missionary journeys, the longest of them one of fourteen days, into the surrounding country, twice visiting Aligarh, fifty miles off, which had no Church mission nearer than Agra. He found in the people whom he met on these journeys a greater willingness to listen than at Agra. In particular he was encouraged by finding a knot of inquirers headed by a *darzi*, or tailor, whom he subsequently had the happiness of baptizing.

The event of the year was the Mohammedan controversy alluded to above. It belongs rather to the life of Dr. Pfander than to the story of Bishop French, yet it has a legitimate place here since the latter took a distinct part in it. Dr. Pfander was already famous in the Moslem world as a controversialist and writer of polemical treatises, the most important of these being the well-known *Mizán-ul-Haqq*, or Balance of Truth. He had held a public discussion at Agra in 1848 with a maulvi and a hakim, or doctor. The

conversion of a Mohammedan named Abdullah, and his baptism in 1853, led to the renewal of the attempt.

A learned young maulvi named Rahmat Ullah, from Delhi, the writer or compiler of two or three books against Christianity, called several times upon Mr. French in Dr. Pfander's absence, and on the latter's return, challenged him to a public disputation. Although he had little belief in the utility of these discussions, Dr. Pfander consented. It was decided that the debate should be held at the old schoolroom in the Kuttra compound; that Rahmat Ullah should be assisted by Wazir Khan, the Native sub-assistant surgeon at Agra, and Dr. Pfander by Mr. French; and that the subjects should be the Abrogation and Corruption of the Scriptures as asserted by the Mohammedans, the Divinity of Christ and the Doctrine of the Holy Trinity, and Mohammed's pretended Mission and the Korán.

The discussions were listened to by a keenly attentive crowd of Mohammedans. But interesting as it is, we need not here follow the full course of the debate, but take it up at the point where Mr. French intervened.

Compelled to withdraw from their position that the Scriptures had been abrogated, even by the Korán, the Muslim controversialists attacked the authenticity of the Old Testament. To this the Christian advocates replied by citing Our Lord's testimony to it. The answer seems to have been accepted as sufficient, for when the discussion was resumed on the second day, the integrity of the New Testament was assailed. The importance of this point to the Mussulman controversialists was, that if the New Testament as it now is could be shown to be the same as it was in Mohammed's time, then the very approbation with which it was mentioned in the Korán would make arguments deduced from the New Testament to be of binding force upon them. They therefore strove to show that it was now corrupt. To prove this the maulvi cited a number of various readings, the existence of which he had learned from the works of Horne, Michaëlis, Strauss, and others.

Here came Mr. French's opportunity. He went thoroughly into the subject of various readings, showed their insignificance as compared with the main body of the text, and even turned them into an argument in favour of the authenticity of the New Testament. Their existence showed that no one had secured for it an uniformity of text in the way that the Khalif Othman had secured it for his edition of the Korán, that is, by destroying all the copies that disagreed with his own.

The maulvi, unconvinced, reiterated his statement that the Gospel was corrupted. After further discussion, one of two alternatives was demanded of him—either to admit that the Gospel is unaltered, and hence allow the force of arguments drawn from it; or to produce proofs that the Gospel as we have it now is different from that of the time of Mohammed. He declined both. Dr. Pfander then told him that he had made it impossible to proceed. The discussion closed, and the Mohammedans claimed the victory. Dr. Pfander afterwards felt that he had committed a tactical blunder, and some negotiations took place later on with a view to the renewal of the debate, but they ended in nothing.

Short and interrupted as it was, the disputation had widely-felt issues. Besides influencing the minds of many thoughtful Natives, it advanced the Mohammedan controversy in general some steps further, and is even now referred to as an epoch. "The result of the public discussion," say the C.M. Committee in 1869, "has been the acquisition of several converts of a high class." Among these were the well-known Safdar Ali and the Rev. Dr. Imâd-ud-din.

The very fact that Mr. French could take his part in such a debate reveals another field in which his energies, unexhausted by the labour of the school and the bazaar, had been employed. How deeply the foundations of his linguistic and controversial learning had even then been laid, may be gathered from other reminiscences of his life which have already appeared.

Next year (1855) Mr. French had the privilege of baptizing three youths, though not even yet, it seems, any from among the students of the College. Four others seem to have decided for Christ, and only needed to take the last irrevocable step. Another, who had bravely endured lengthened persecution, broke away when rebuked for mingling the worship of Ram with that of Jesus. Others, again, in a less advanced stage of preparation, were hopeful. The College also was growing in numbers and efficiency.

Apparently the taste for itinerancy, so distinctly shown in Mr. French's later years, had been aroused by his experiments of the year before, for we find him on tour again this year. He met again with encouraging incidents, and the baptism of a youth in one of the villages showed that these labours were not without fruit.

In the cold season of 1856 these pleasant experiences were reversed. He took a more extended tour of two months in Rajputana, visiting Jaipur, Alwar, Bhurtpur, and other places of lesser note. He returned disheartened and depressed by the rebuffs he met with. Everywhere in the Native States he encountered a strong anti-English feeling. As an offset against this, in two short journeys undertaken subsequently, he was much encouraged. He baptized the *darzi* whom he had met in 1854, found that his last year's convert had stood firm, and was visited by some earnest inquirers.

The literary side of his activities again appears this year. He published two works in Hindi, one "on the Character, Work, and Person of Christ, partly theological, partly hortatory;" the other, a shorter one, on the Scriptural view of cholera and other visitations.

He was still denied direct spiritual fruit in his educational work, but one young Brahmin student who had fled away to avoid persecution was baptized by an American missionary at Sabathu. It is in his report upon this topic that a sentence occurs which reveals the goal which he had in view: "If ever even a very small body of efficient Native pastors can be raised up through the instrumentality of the Agra and Muttra schools, the labour they have cost us would be most amply rewarded."

The eventful year 1857 opened quietly enough. Mr. French began it, as was now his custom, by a tour through Rajputana in January and February. Some pages of his very interesting journal are printed in the C.M. Report for 1857-8. They contain accounts of his conversations with different ascetics, maulvis, pundits, and the Rajah of Jaipur, and give ample capacity for dealing with the varied problems set before him by his questioners. With characteristic self-suppression only one extract can be found which reveals anything of the man as apart from the preacher. "At Tonk," he says,

"I went out in much weakness and trembling, but was encouraged by such texts as these: 'The Lord stood by me and strengthened me,' 'Did the contempt of families terrify me?' &c. (Job xxxi. 34); and I found the texts fulfilled, for I never was enabled to proclaim with greater fearlessness and distinctness the message of the Gospel. I dwelt especially on the kingship of Jesus, 'I have given him for a witness—a leader and commander,' 'All power is given unto Me,' &c., 'Yet have I set My king,' &c., in opposition to all those who, like the Mohammedans, hate His name, offices, and attributes."

He reached Agra again in due course, and fell into the usual routine of teaching and preaching. It is hard now to realize how completely the Mutiny

took every one by surprise. The few who ventured to utter notes of warning were put aside with good-natured contempt. Like a bolt from the blue sky, on May 11th, 1857, news came to Agra of the Mutiny at Mirât, followed, ten days later, by that at Aligarh. At first these were treated as local disturbances. Then news of outbreak after outbreak followed fast, with all their attendant horrors; and panic succeeded security. Mr. Colvin, the Lieut.-Governor of the Province, was a good and talented man, but altogether unsuited for the chief command in such a crisis. The garrison of Agra consisted of one European and two Sepoy regiments, besides the artillery. After much indecision and many protestations of faith in the loyalty of the Native troops, Mr. Colvin at length ordered them to be disarmed. Still, however, he persisted in reposing confidence in the Mohammedan police, a confidence which enabled them subsequently to do a great deal of damage.

Mr. French continued his work at the College in the midst of these alarms. Their numbers had risen that year to 330, and they did not break up till near the usual time for holidays. A letter of Mr. French's, dated June 17th, breathes a serene confidence in God.

The vacillation among the Government officials at Agra continued. After much hesitation the European residents were ordered to retire into the fort, bringing with them, as an eye-witness says, "only such luggage as a Marseilles custom-house officer would pass as a *sac de nuit*." The stringency of this order was afterwards slightly relaxed, but very little property was saved. Mr. French was only able to rescue a few of his books and manuscripts. At first the Native Christians from Secundra and elsewhere, who had been removed to a place called Hamiltongunj, under the guns of the fort, were not permitted to take refuge with the Europeans, but at length Mr. French prevailed. It is said that he refused to avail himself of the protection of the fort unless the converts were also admitted. On July 5th, which would ordinarily have been the first day of the summer holidays at the College, Brigadier Polwhele fought a battle under the walls of Agra with a force of mutineers much larger than his own, and was defeated. On that very day, as the wounded were being conveyed into the fort, Mr. French and Mr. Schneider, who had succeeded Dr. Pfander as C.M.S. missionary at Agra, contrived to pass in the women and children to the number of 240, the men following after. Nearly all got in safely, although one or two who lived at Muttra were killed.

From that day until September 11th, when reinforcements arrived and the "siege" was raised, the English were cooped up in the fort. Altogether, between four and five thousand souls were within its walls. Mr. C. Raikes, the Judge of the Sudder Court, had three rooms assigned to him, in virtue of his position in the service. This small space he and his family shared with Mr. and Mrs. French and their two children and another English couple. Those who know the discomfort of that season, even with every appliance to mitigate its severity, can best judge what this confinement must have been to those who endured it. The so-called siege was little more than a blockade, for the bazaars in the city were nearly always open, but the Europeans did not dare to leave the fort. The rescue of the Native Christians was soon repaid in their usefulness as servants and messengers. Mr. French and the other missionaries found much to do in ministering to all alike.

At length the imprisonment and the suspense were over. When they were once more free to return to their own houses, they found everything, even to the woodwork of the windows and doors, utterly destroyed. With imperturbable calmness, Mr. French lost no time in recommencing his work. The following account, written soon afterwards, tells the tale:—

"The College had been steadily advancing before the outbreak, till we had



reached the number of 330 students, and we had enlarged our staff of masters, as far as possible, proportionately. After the Midsummer holidays (on the very first day of which the battle of Agra took place) a fortnight's additional vacation seemed desirable, in consequence of the extremely disturbed state of things. *With this exception, there has not been a day's interruption of our work in the College.* We occupied, for a couple of months, an old ruined school-house in the vicinity of the fort; and for the last two months have returned to our College buildings in the city. *We were the last to cease operations, and the first to recommence them, of the various institutions in the city and station.* Though all portable property of every description, even to doors and windows, was carried off or broken to pieces, yet less deliberate malice was shown in the treatment of our Mission buildings than was exhibited towards the Government College and many other edifices belonging to Government, which was pleasing, in so far as it led us to hope that our motives and intentions were, to some extent, appreciated. At present we have not collected much more than one-third of our former numbers. It seems probable, however, that, by slow degrees, we shall recover confidence and rally our fugitives. The upper classes in the College, which had been most under our direct influence and personal religious training, held by us most faithfully, and exhibited a loyalty and genuine good-feeling strikingly in contrast with the general indifference, if not disaffection, which prevailed against our rule. I have ten boys in my first English class, some of whom have made very considerable progress in literary acquirements, and, what is more, given me cause often to feel very thankful for the improvement in their tone of moral and religious feeling. In two, at least (young Brahmins), I see many of those elements of character and principle which would lead me, in more hopeful moments, to picture them as enrolled, at some future time, among the Native apostles, or, at least, the Tituses and Timothy of India. But how often it is proved that the instruments we would select as fitted for doing God's work are not those which He is pleased to employ! The raising up of one such I should feel an abundant recompense for the seven years' work which I have expended on the College."

It is well to trace in the last clauses of this report, as in some other utterances which follow, the further expression of that desire for a Native ministry which now held so prominent a place in his thoughts.

By the following May about 170 students had returned, and the number had risen to nearly 240 before the end of 1858. The church was not re-opened for worship until April 7th.

And now at length in this, his last year at Agra, Mr. French was encouraged by evidence of long-looked-for blessing. He baptized seven adult converts, two of them munshis of great ability, in the College. "It may please God," said Mr. French, "eventually to make use of both of them as evangelists or pastors in His Church." A third was a munshi of inferior capacity, also employed in the College. Two students of some years' standing were sent out as teachers, and a third employed in the College itself. "I trust," writes Mr. French, "some more schoolmasters will yet be raised up among my pupils: still we see no Native preachers rising up from our midst, and all beneath this yields us very inferior satisfaction." Then, after expressing his sense of the length of time required to bring this about—"Meantime, what a comfort is it to rest upon words such as I was preaching from last evening to our Native congregation, 'Behold I create the smith that worketh in the coals; . . . no weapon that is forged against thee shall prosper.'"

His bazaar-preaching was, "on the whole, better received and more largely attended" than before, but without apparent fruit. Of one of his little tours he speaks more hopefully: "A fortnight's journey among small towns and villages, most of which I had visited on several former occasions, left rather a better impression on my mind, and a more hopeful anticipation of days when many shall of themselves come and say, 'Let us go up to the house of the God of Jacob, and He will show us His ways and we will walk in His paths.'"

At the close of 1858, broken down in health, Mr. French, having set all

his work in good order again, left India for a well-earned rest. Thus the first period of his missionary career was ended, for, although he did not know it at the time, his work in Agra was done.

We have probably failed to convey any sufficient idea of the manifold unwearied energy of the man. Something has been said of his work in the College, his bazaar-preaching, his evangelistic journeys, his linguistic and controversial studies, and his literary efforts. None of these were pursued languidly. "*Quidquid vult, vult*" might well have been said of him. But, besides all, he was a deep student of the Bible in its original tongues, and well read in patristic literature.

The value of his work at the College was far greater than he supposed, and must not be measured by the number of baptisms registered either during his stay or afterwards. The result of the toil of Noble and Fox at Masulipatam was very much on a par with his. The baptisms might be numbered by units, but the leavening influence of the teaching was enormous. Every student who left the College had been impressed by the teaching and life of his saintly master, and, whether he confessed Christ by baptism, or not, could not help being more or less a centre of light in the prominent position which he afterwards occupied.

The very year after Mr. French's departure the baptism of four men who had come under his influence is mentioned.

Mr. French remained at home for nearly three years, during part of which time he became Curate-in-charge of Clifton Parish Church. At the end of that period the call for service in India came to him again, but to labour in a sphere widely different from that at Agra.

In the Punjab, from the earliest times of the British dominion, the heads of both civil and military services had been men of God, such as the Lawrences, Herbert Edwardes, and John Nicholson. It was on the appeal of such men that the C.M.S. first took up work in the Punjab in 1851. It was to another officer of the same school that the Derajat Mission is due. Colonel Reynell Taylor, the Commissioner of that district, appealed to the Society to extend their work to it, enforcing his application with the offer of 1000*l.*, and with the recommendations of Sir R. Montgomery and Sir Herbert Edwardes.

Students of C.M.S. literature hardly need reminding of the nature of the Derajat, and its importance from a missionary point of view. A long reach of lowland from fifty to sixty miles broad, extending for some 300 miles along the right bank of the Indus, between it and the great mountain barrier of the Suliman Range, it is inhabited by a fierce, warlike race, chiefly Mohammedans speaking the Pushtu language, who helped us against the Sikhs, and came to our aid in the Mutiny. But the remarkable feature of the district is that it is the camping-ground (whence its name) of some two or three thousand Lohani traders who come down every year to the great fairs of North-Western India, and return to their homes in Afghanistan, Kafiristan, Balkh, Bokhara, Khiva, and Khokand. To give these the Gospel would be to let some trace of its message penetrate even to those as yet inaccessible regions. At the same time it is obvious that to deal with such tribes as these, in character not unlike the Highlanders of Scotland as they are depicted by Sir Walter Scott, the founders of the Mission needed to be men well acquainted with the Native mind.

On October 14th, 1861, the Committee of the Society accepted Colonel Reynell Taylor's proposal. Almost immediately afterwards, "Mr. French, who was about to return to India, nobly undertook to give the new Mission the benefit of his long Indian experience at its first establishment by accepting

the superintendence of the Mission for the first year at least, until it might be desirable that he should return to his former sphere of labour in the N.-W. Provinces." This last condition seems to show that he still contemplated that return.

The Revs. J. Cooper and W. Soans were chosen to go out with him, and left England in January, 1862. Mr. French left the month after, and joined his companions in Sindh. Mr. Soans was to have remained for some time in Mûltan, but was carried off by fever soon after his arrival. Mr. French and his other companion arrived at the scene of their labours in May, and the Rev. Robert Bruce, since so well known for his labours in Persia, came from Amritsar to join them the following month. Messrs. French and Bruce were able to commence preaching in Persian and Hindustani at once. The narrative of Mr. French's work cannot be told better than in his own words:—

"In consequence of my removal from the Derajât Mission through ill-health, my report, unhappily, can only extend from April, 1862, to January, 1863. It is my duty, however, to record, for the Committee's information, the most marked events which occurred during that short period, in connection with the Mission, and the principles which guided my colleagues and myself in our course of action.

"During the months of May, June, and July, I was occupied uninterruptedly in the study of Pushtu and the cognate languages, and in public preaching in the streets and bazaars of the town of Dera Ismail Khan. Though the language spoken there is not pure Hindustani, yet the mass of the people understand it when addressed to them; and the thorough acquaintance I had gained with the language during my eight years' residence in Agra and the neighbourhood, enabled me, without loss of time, to enter on the direct work of my Mission, and to present the Gospel message to the people in the house, by the roadside, and in the market-place. Mr. Bruce joined me in June, and we had much happiness in our joint labours. He had a special advantage in being better acquainted with the Punjabi language than myself, from which the languages of Mooltan and the Derajât have largely borrowed. Though we had a few visitors, both from among Sikhs, Pathans, and Hindus, yet, on the whole, we were disappointed at the shyness of the people, and their unwillingness to avail themselves of the open house we kept for them. . . .

"At Colonel Reynell Taylor's suggestion, and being in want also of proper shelter during the hot and unhealthy season, Mr. Cooper and myself spent August and part of September at a small station, elevated some 3000 feet above the Dera plain southward, and the Marwat plain northward, called Sheikh-bood-deen. Major Campbell, a kind friend of our Mission, placed a little cottage at our disposal, which supplied a quiet and healthful retreat, where the study of the new language could be pursued to great advantage. Mr. Bruce remained at Dera (with the exception of a few days which he spent with us), to superintend the building of the mission-house. As some of the civil officers from Dera and Bunnoo transferred their courts, for a part of the hot season, to Sheikh-bood-deen, and public works are in course of progress upon the hill, we laid some foundation there for knowledge of the Pushtu colloquial. . . .

"I was too impatient, perhaps, to leave this cramped sphere; and before the end of September I started for the plains of Marwat, which were spread out beneath our feet as far as the eye could reach, dreary sand wastes, relieved by dark patches of vegetation, hardly eked, by laborious irrigation, out of a thirsty soil in the neighbourhood of villages. After various disappointments from failure of camels, which involved much (otherwise) unnecessary exposure to a blazing sun, I was fairly embarked in the work my heart was set on, that of making known to the Affghans God's great plan of redemption, which was for them, thus far, a hidden mystery. The khans, or chieftains of the village, were usually the first to call, and try to discover the object of our visit, which was rather a puzzle to them. One of the first questions usually was whether I had known 'Neecholsayn Sahib'—General Nicholson—with whom they seemed to associate all that was great, noble, and terrible in the English

character and rule. The next question would generally be, whether the English ever prayed, implying, in fact, 'whether they had any religion?' for religion and the five stated seasons of prayer are almost synonymous in the Afghan mind, and, beyond this, doctrine and practice seem little accounted of. . . .

"Following the course of the Koorrum river, and visiting the principal villages which lay on its banks, I came to Bunnoo, consisting of a large fort and walled bazaar, in the centre of ten or twelve Afghan villages, some of them with a large and industrious agricultural population, making the most of their river and little hill-streams, which they intercept and distribute in countless murmuring rivulets through their fields. . . .

"Though I met with much rancorous opposition and contradiction in Bunnoo, yet I had a few intelligent and, I trust, truly anxious inquirers, who frequently visited my tent to hear the Scriptures expounded more fully. There were both Sikhs and Pathans. Many sensible and thoughtful questions were asked, and the answers supplied in God's Word were received often with surprise and delight, so that my heart was much drawn out towards them. Especially a native officer, a judge and magistrate in Bunnoo, interested me greatly in the kind of questions he asked; desiring first to hear whether there were any real prophecies of Mohammed in the Scriptures, and afterwards wishing to acquaint himself with the chief Messianic prophecies of Holy Scripture. . . .

"On my way back to Dera Ismail in search of the Povandas I found, on one occasion, some forty Affghans seated, who greeted me in a very friendly manner, some having met me at Sheikh-bood-deen; and they said I *must* stop and sit with them. In vain I pleaded utter inability to speak. They would take no denial; so I sat down, trusting I should be strengthened to get on, and I addressed them, answering also many questions for about three-quarters of an hour. Never have I had before, in Pushtu, such a highly respectable and attentive audience, or been able to give so full an outline of the main features of the Gospel as concerns sin and repentance, and the work of the Son and Spirit. God be praised! May His Word reach and wound, and then heal, the hearts of many!

"Constant attacks of fever and other sickness of the country made my work after this very broken. On reaching Dera I found the number of Povandas daily arriving, or passing on into Hindustan, very large. The streets were in parts, even the broadest, choked with the camels, and bales, and bulky frames of the stout, swarthy Affghans. The caravanserais and the 'pathuns,' or ferries across the Indus, as well as the corn and wool markets, were then great gathering-places, and our preaching-places. When sufficiently restored I set out to visit them in their strange, but not uncouth villages, erected year by year within their brushwood enclosures, and composed partly of boughs of the nearest shrubs of the desert, and partly of black blankets; literally 'tents of Kedar, with curtains of Solomon.' In some of these villages I was received with true Afghan courtesy; and was able to maintain lengthened and friendly conversation with the chief men, who were sometimes of princely bearing and noble person. . . .

"After so short an experience it is premature to hazard an opinion as to the probable result of Missions to the Affghans. There are many special points of interest connected with that Mission. They seem far more open to warm-heartedness and friendship, and genial loving sympathy, than the Mohammedans on this side the Indus. . . . I feel a pang of deep regret at being withdrawn from that work. It has been begun in great weakness, but under prayerful auspices, and on the highest and most Scriptural principles. None can say how important a bearing its future may have on the entrance of 'the light of the glorious Gospel of Christ' into the regions of Central Asia."

The illnesses of which he speaks soon cut short his labours. He was found by a doctor in one of the villages some distance from Dera Ismael Khan, prostrated by exposure and overwork, and brought into the city. As soon as he could be moved he was ordered home. He had only been permitted to remain about ten months in the Mission. J. D. M.

(To be continued.)





## JAPAN MISSION: WESTERN HONDO.

*Notes of Visits to the Bingo and West-Coast Out-stations.*

JOURNAL OF ARCHDEACON WARREN.

BINGO.



ARCH 12th, 1891.—This is my fiftieth birthday. It would have been pleasant to have spent a quiet evening at home with my son and two daughters, but as a cold has made it necessary to postpone my visit, and the Conference is to begin on the 1st prox., to be followed by the Synod of the Church of Japan, I made arrangements for leaving home to-day to visit the Bingo out-stations. The steamers which call at Tomotsu, a port about nine miles from Fukuyama, generally leave Osaka about 3 or 4 p.m., and Kobe at 7.30. They are mail steamers. This is an advantage, in that they start with tolerable punctuality. In order to gain a little more time I had my luggage put on board at Osaka and travelled by train to Kobe, to embark there. When I got to the station I discovered that I had forgotten my passport, but as my luggage had been put on board the steamer and there was not time to return to get my passport, I decided to go on, and having written a note to my son asking him to post my passport at once to Fukuyama, I started. At Kobe I called on Mr. Weston, formerly of our Mission, who was out, and on Mr. Swann and the Buxtons; and after attending to other matters of business went on board the *Aurui-maru*, a very comfortable little steamer with separate cabins fitted with berths, a luxury not always to be secured on this line—indeed I believe this is the only steamer running between Osaka and Bakan, the port in the Straits of Shimonosiki at the western end of the Inland Sea. We left Kobe about 7.30.

13th.—Had a very comfortable night. There was the usual noise at the two ports of call on the island of Shikoku, Takamatsu and Tadotsu. When I got up the sea was calm, and in about two hours after leaving Tadotsu we reached Tomotsu; it was then about 7.30. I had taken my breakfast on board, and so after landing started, as soon as I could get a jinrikisha, for Fukuyama. Callers soon began to come in. It was pleasant to meet the Christians again. In the evening held a special service which was attended by about fifty. It

was a hearty and refreshing service. Shortened evening prayer was followed by a sermon on 2 Cor. vi. 1, "Receive not the grace of God in vain." The Lord's presence was realized in our midst. It was indeed good to be there.

14th.—This afternoon walked out to the village of Fukatsu, about two miles from the town, to baptize a family. It was their wish to be baptized together, and as it was not possible for them all to leave home at once, and they were desirous of publicly confessing Christ before their fellow-villagers, I gladly consented to go and baptize them. Mr. Arato, the lay pastoral agent in charge of the Fukuyama congregation, and several of the Christians accompanied me. Miss Hamilton of the F.E.S. and Miss Julius of the C.E.Z.M.S., who were hardly expected owing to the unsettled state of the weather, were also present. I spent some time in examining the adult candidates, and then the house was thrown open, and in addition to the Christians who had come out from Fukuyama, a considerable number of the villagers came in to witness the ceremony. Father and mother, son and daughter, were baptized as adults, and two younger members of the family as children. After the baptismal service was ended I spoke to those present, especially to the assembled villagers, and explained the significance of what they had just witnessed, and directed their thoughts to the one living and true God, and the one and only Saviour of men. The teachers of the village school were amongst those present. In the evening I met several adult candidates for baptism who wish to be baptized to-morrow. Five came and I decided to baptize them all.

15th (Sunday).—This morning a somewhat long but deeply interesting and profitable service. First of all we had the Holy Communion service with a sermon; about thirty Japanese knelt with us at the Lord's Table. After the Nicene Creed four young men were received as catechumens after publicly renouncing idolatry and declaring their desire to enter the Christian Church, and promising

to be diligent in the use of means to learn the truth and to prepare for the ordinance. Immediately after the close of the Communion service I baptized the five women examined yesterday, and five children who were presented with their mothers; thus at this visit nine adults and seven children have been admitted to the flock of Christ. God grant that they may be Christ's faithful soldiers and servants unto their lives' end. As it had been arranged to have a series of preaching services in the new preaching-room at Fuchiu, commencing from this evening, I came over from Fukuyama this afternoon, a distance of about twelve miles. We had a good meeting, attended by about 100. Mr. Tanaka, who was formerly at Hamada, and Mr. Otsuka, a young probationer catechist, who is now working under Mr. Arato at Fukuyama, and I, were the speakers. This is a fresh effort. Last year everything was greatly depressed. Thank God there has been a change. This has been owing, under God, to faithful dealing with some who have been Christians for several years, and especially to the location of Mr. Koro here since the beginning of the year. God grant that this new effort may be prospered, and result in much fruit!

16th.—Engaged in letter-writing and with callers. In the evening another interesting service. Mr. Yamada, formerly tutor of the Divinity School and now missionary of the Native Missionary Society, was with us, and he, Mr. Tanaka and I spoke to those present.

17th.—A deeply interesting meeting of workers this morning. There were present Messrs. Yamada of Hiroshima, Arato of Fukuyama, and Koro of Fuchiu, and as visitors Mr. Tanaka and a colporteur of the three Bible Societies, whose work has now been amalgamated under a local Committee. We spent an hour together in converse over the Word of God and in prayer. I read John vii. 37, and specially dwelt on three things: (1) the need of personal contact and communion with Christ, (2) the result of this contact and communion, the reception of the Holy Spirit, and (3) the Spirit given not only to be in us as a well of water for our own life and satisfaction, but to pass through us as channels to others. I was specially struck by some remarks of Mr. Yamada's in the line of my

third point. Our business is, he said, to preach Christ—the personal Christ—not so much to meet argument with argument as to present Christ, and in order to do this we must know Christ personally in our hearts as our Saviour. Other profitable contributions were made, and very earnest and definite prayer offered by one and another for ourselves and others. In the evening the third and last of the preaching services was held. It was well attended, as the two previous ones had been.

18th.—This morning met the Christians and administered the Holy Communion to them. Subsequently administered the Holy Communion to Mrs. Kuwada privately. She is bed-ridden with rheumatism and a great sufferer. I saw her when I visited Fuchiu in the autumn, and was then, I trust, enabled to say something to help her. She is now rejoicing in the Lord, and it was a real pleasure to give her the emblems of the Lord's broken Body and shed blood. I returned to Fukuyama later in the morning. In the afternoon met the candidates for confirmation, in view of the Bishop's intended visit in April. Mr. Yamada came on to Fukuyama. In the evening there was preaching to the heathen in a room rented for the purpose; Mr. Yamada and I spoke. There was a large number present and they listened attentively.

19th.—This afternoon met the Church Committee and discussed several questions of interest connected with the development of existing work and its extension in the town and district. An effort is being made to provide a church building, which is very much needed. The room at present rented by the Christians as their meeting-place is in a good position, but it is not so quiet sometimes as a place of worship should be, and moreover, it is not large enough. Mr. Koyama, one of the Christians, has given \$50, and intends to supplement it with another \$50, towards the site for church and small parsonage; others have given and promised more. The Christians are meeting daily to pray for the accomplishment of this work, and they hope to have the church built and opened by the end of the year. We talked over arrangements for evangelistic work. At the beginning of the year the Osaka missionaries sent down



Mr. Otsuka to work with Mr. Arato as an evangelist in the city and district. It was decided to prosecute aggressive evangelistic work more vigorously, and to this end to open a second preaching-place at the north end of the town, and to make Mr. Otsuka in the main responsible for work in that neighbourhood and in the villages outside. I have also arranged for Mrs. Takamatsu, one of our Ōsaka Bible-women, to work at Fukuyama for a year under Miss Hamilton. In the evening service was held in the church-room. Mr. Yamada gave an address on the work of the Native Missionary Society in Horoshima, and urged the Christians to support the Society. I followed with a short address. It was a missionary service. Much interest was added to it by the admission of ten young men as catechumens, all of them pupils of Mr. Takahashi's school. They gave clear and distinct answers to questions put to them in the presence of the congregation, as to their belief in the one true God and their desire to know His way of salvation, and their purpose to study the Scriptures and to receive instruction.

20th.—This morning administered the Holy Communion to Mrs. Kazaya, an old lady who lives in a room behind that used for Church purposes. It was very touching to see the childlike faith and joy of this aged servant of Christ. She was lying on the matted floor of her room, as is customary with the Japanese, and whilst she did not appear to be in actual want, she was then alone except as one or another went to see her or to minister to her. But she was very happy. It was a sight to do one good. I never felt God's presence more in any sick-chamber, and after administering to the old lady and those present the Holy Communion, I spoke to her words of truth and comfort. Left Fukuyama about noon for Tomot-su, whence I embarked about 4 p.m.

21st.—A quiet passage across ; reached Kobe between 4 and 5 a.m. I went ashore and rested at a Japanese inn, and made myself a cup of tea, and took the first train to Ōsaka, where I arrived in time to take eight-o'clock breakfast with my family.

#### BINGO, WEST COAST AND HIROSHIMA.

April 17th.—The Bishop having arranged to visit Bingo for Confirmation,

I left home this afternoon to meet him at Kobe and to journey with him overland to Fukuyama. On reaching Kobe I was disappointed to find that the Bishop, who had been very unwell during the C.M.S. Conference and Church Synod, was not equal to the journey. I stayed the night with Mr. Foss, intending to start by the first train on Saturday.

18th.—Went to the station to take the 5.45 a.m. train, but found that my passport was not in my pocket. In this case I could not go forward without it, as the booking-clerk could not give me a ticket for Okayama, which is beyond treaty limits, without it. Mr. Swann was then to journey with me. Mr. Buxton went to Okayama last night, and he had arranged to meet me at Okayama, and to go thence to Fukuyama together, Mr. Buxton on his bicycle, Mr. Swann on his tricycle, and I in a jinrikisha. As it was important that Messrs. Swann and Buxton should arrive at Fukuyama before dark, Mr. Swann went on by the early train. I returned to the room where I had slept, and found that my passport, which I had laid upon the dressing-table, had been covered by the tray on which the servant had brought me a cup of tea. At 10 a.m. I really started, and in due time reached Okayama—about ninety miles—about 2.30 p.m. I was soon in a jinrikisha, and reached Fukuyama about 11.30 p.m. My two companions arrived several hours earlier.

19th (Sunday).—At 9 a.m. went to the usual Sunday service, and administered the Holy Communion to about thirty. I spoke on resurrection joy—joy in union with the risen Ever-living Christ, which none can take away. In the afternoon a special meeting was held. Mr. Buxton gave an address on 1 Thess. v. 16, which was interpreted by Mr. Fujii, and I added a few words. In the evening attended the usual evening service; Mr. Arato preached. I received four more catechumens. Mr. Buxton was not feeling well and did not go out. Mr. Swann went to one of the preaching-rooms and spoke a few words through an interpreter.

20th.—Mrs. Naito, an old lady who has been a Christian several years, being unable to get out yesterday, and having been confined to the house for some time, I went to administer the Holy Communion to her. These private communions are sources of great

blessing. At my last visit I administered it to Mrs. Kazaya. She is now, I trust, with the Lord. Before her death she directed that, after paying her funeral expenses, any small amount left from the sale of her things should be given to the Church, half to the building fund of the proposed new church and half to be spent at the discretion of the Church Committee. The surplus was about \$12. The Committee have decided to purchase some article of church furniture with \$6 as a memorial of the old lady. Later in the morning spent an hour with the Fukuyama workers—Mr. Arato, Mr. Otsuka, Mrs. Takamatsu, and our auxiliary helper, Mr. Yoihikawa. We spent an hour together in prayer and reading the Word of God. Travelled to Fuchiu in the afternoon. Finding that the special preaching services of a month ago had awakened considerable interest, and that inquirers were desirous of hearing more, a preaching service was arranged for in the evening. It was attended by nearly a hundred. I administered the Holy Communion afterwards. Eight Japanese communicated.

21st.—Travelled to Miyoshi, about thirty miles, amongst lovely hills and valleys now thick with corn, the wheat harvest being two months earlier than in the south of England. The spring foliage is now beginning to appear, and the peach and pear trees are covered with bloom. Arrived at Miyoshi late.

22nd.—Miyoshi is on the main road between Onomichi on the Inland Sea and Matsuye, but the usual and more direct route from Osaka is *viâ* Okayama. But I chose the route *viâ* Miyoshi because it is the most direct from Fukuyama and Fuchiu, where the Bishop had arranged to hold confirmations, and because I was told there were some few interested in Christianity who would appreciate a visit. I had considerable intercourse with several men who professed interest but who were very ignorant, and in the afternoon I had a long and most interesting interview with a Buddhist priest of the Zen sect. He had studied Christianity, and showed himself candid and fair in all that he said. The points we specially talked about were: God as revealed in His works and by His Son; Christ a real, living, personal Saviour. He manifested considerable interest in much that was said, and

admitted that if Christ could, as I had represented, save from the guilt, power and dominion of sin, it was more than Buddhism could offer. In the evening some twelve men, more or less interested, came to meet Mr. Kres and myself. I think it would hardly be correct to say that there is as yet any thirst for the truth in this place; yet there may be in some hearts desires, like the smoking flax, which by God's grace may in due time be fanned to a flame.

23rd.—Travelled from Miyoshi to Kakeai. It was a lovely, bright day, and the road was through lovely hill-scenery, some pieces of which were exceedingly pretty. In one place we rose to more than 2000 feet above the sea. We reached Kakeai early in the evening. We asked the innkeeper what he could give us to eat. Had he any eggs, fowl or fish? Yes, he had all. Presently he brought a huge *tai* weighing about 8 lbs. This favourite fish of the Japanese is now very plentiful, but we were surprised to find such a large one in such a village. We explained that we did not need such a large fish, that a small quantity cooked would suffice. After waiting some time we were told that everything was ready. When we saw what was prepared for us we were not a little astonished. There was a *tai* weighing about 2 lbs., a chicken, and three eggs set before each of us; but, of course, we did not eat all. What was left did us good service the next day. Several of the villagers came in to see us, and a number of young people, who asked whether we would not tell them something about Christianity. We invited them to come in a little later and they did so. After I had spoken to them they asked some questions about the Flood, whereupon I inquired whether they had read the Bible? "No," they said, "but we have read about it in Peter Parley's History." This illustrates how Bible facts are being made known to multitudes of the young in this land. May not this in some measure prepare the way for the entrance of the Gospel message?

24th.—It was raining this morning but we determined to go on to Matsuye. I started by jinrikisha about 8 a.m., and my two companions came on later on their machines. I reached the lake on which Matsuye stands at Shinji about noon, and after taking lunch crossed to Matsuye by steamer—the dis-

tance by water is about twelve miles and by road fifteen miles. Messrs. Buxton and Swann reached Shiuji just in time to cross in the same steamer. We had a pleasant steam across the lake as the weather had cleared, and Matsuye was reached about 4 p.m. After going to an hotel and to one or two places in the town, we took tea with Miss Bassoe, who is living here.

25th.—Visited the castle, and C.M. house which was taken for Mr. Edmonds in 1839. Thank God, it is now to be occupied by Mr. Buxton or some of his party. We lunched with Miss Bassoe. It is very refreshing to sit down to a meal in foreign style when one is travelling. Japanese inns are very comfortable from some points of view, but one misses chairs and tables in out-of-the-way places. In the evening there was a meeting of Christians. It was raining, but in spite of this about thirty turned up. The object of the meeting was to pray for a blessing on the Lord's Day, and to prepare for it.

26th (Sunday).—Usual Sunday-morning service. I preached and administered the Holy Communion, assisted by the Rev. Y. Nakanishi, the deacon in charge. It was interesting after a lapse of nearly fifteen years, since the baptism of the first six converts in Osaka, to be at this distant out-station, and to be assisted by one of the six. There were about forty present, of whom thirty joined with us in the Lord's Supper. In the afternoon we had a special meeting for Christians. Mr. Buxton spoke in English and I interpreted for him. I also gave a short address afterwards. In the evening we preached in the mission-room; there were about a hundred present. Mr. Mishima, a Christian of the place, spoke first, Mr. Buxton then followed, and I interpreted for him, and I gave the closing address.

27th.—Engaged with visitors, and at the C.M.S. with Mr. Buxton. In the evening we preached in the theatre; there were about 600 present. This meeting was probably something like those held here several years ago on the occasion of Mr. Evington's first visit. Mr. Mishima from Kodani spoke first. During their speeches there was some interruption. Mr. Buxton spoke next; I interpreted for him, and I gave the concluding address. Throughout these addresses there was no interruption, and apparently great attention was

paid. Thank God for this opportunity of proclaiming salvation in the name of Christ. Mr. Swann was not with us at this meeting, as he left for Kobe this morning.

28th.—Received visitors and spent some time with a number of the Christians who had addressed a letter to Mr. Chapman asking for Mr. Nakaniishi's removal. The Conference having already decided that he should come back to Osaka, it was not difficult to reply to their letter. It is very difficult to ascertain what is the real state of things in such cases, and one can only speak faithfully and lovingly, and commit all to God in prayer for His guidance. In the evening there was a social gathering in the mission-house; there were about eighty present. I spoke to them on the duty of witnessing for Christ, and of making efforts to place the Church on a self-supporting basis. Not a single remark was made in connection with these subjects by any Christian present, and what impression was left on their minds it is impossible to say, but the Matsuye congregation is apparently very backward in the matter of contributions.

29th.—Mr. Buxton left here this morning for Okayama. I was due at Agari-Michi for Holy Communion this evening, and had decided to go by small steamer to Sakai, a place at the entrance of the Yonago Bay, about half a mile from Agari-Michi, but I could not get a passage, as the regulation number of passengers had already embarked. Thinking that the next boat to Sakai would be rather late, I decided to take the steamer to Yonago and to go thence to Agari-Michi by jinrikisha, steamer passage about twelve miles, and jinrikisha journey about ten miles. The Yonago steamer was late, but in due time we started. The lateness of the start, together with a deviation from the ordinary course to call at an island to take on board a number of pilgrims, brought us to Yonago a little before 5 p.m. The jinrikisha-men were exorbitant in their demands. This caused a little more delay, and the result was that I did not reach Sakai till past eight o'clock. I got my supper hastily and then started for Agari-Michi. We had a quiet and profitable service. There were fourteen or fifteen present, and eleven joined with me in the Holy Communion.

30th.—Returned to Yonago in the

morning. In the evening attended the usual prayer-meeting. There were about twenty present, to whom I gave a short address.

*May 1st.*—A young man came in yesterday who was baptized at Trinity Church, Osaka. He is now living at Yodoye, a few miles from Yonago. As the result of our conversation I decided to go to Yodoye to-day. Mr. Tornida and I went, but it was to little or no purpose. I was not feeling well, and consequently unable to do anything to seek people, and none came except two young men who walked over from Yonago. There does not seem to be any real interest here.

*2nd.*—Called on Mr. Midorigawa. He is the public prosecutor, and his connection with the Church has given it a status before the public which is helpful to the work. Recently, the owner of the preaching-place gave the Christians notice to quit, as he did not wish the building to be used any longer for Christian purposes. Mr. Midorigawa has now bought and fitted up a new place which he will rent for the purposes of the Mission. In this way it is hoped the work will be helped forward. In the afternoon I met two candidates for baptism, and after examining them decided to baptize them to-morrow. In the evening we had preaching in the new mission-room. It is quite spacious, having nearly forty mats, a mat being 6 ft. by 3. Messrs. Fuse and Kodani came to take part. These are two men who have been doing work in Matsuye and Agari-Michi respectively; they have just been under examination with a view to their being employed as catechists, but with what result is not yet known. About 200 came to hear the preaching, and they listened very quietly and attentively. This was the first meeting ever held in the new room.

*3rd (Sunday).*—At 9 a.m. held service in the mission-room, and administered the Holy Communion to fourteen Japanese. There were altogether about twenty present. At 3 p.m. I held a second service, and after the second lesson baptized two young men. May they be strong in the grace of Christ, and continue faithful unto death! In the evening we held another large meeting for preaching. The audience was rather larger than last night. Mr. Tornida, the catechist, spoke earnestly and well, especially in reference to the opinion which largely prevails in the

district, that Christianity is hostile to the national interests, and that it is unpatriotic to embrace it. He afterwards distributed a small tract he had written and had had printed on the subject.

*4th.*—Left Yonago at 9 a.m., and reached Matsuye by steamer about 11.30. I took lunch with Miss Bassoe, and then prepared to commence my journey to Iwami. Left Matsuye by steamer about 3 p.m. for Shobara, a place on the river just above the lake. It was raining. Got into conversation with a fellow-passenger: thus seed is sown beside all waters. Landed at Shobara and went by jinrikisha to Imaichi, seven or eight miles distant.

*5th.*—Left Imaichi about 7.30 a.m. Lunched at Hava, where Mr. Evington was remembered by the innkeeper. He said that he had books that Mr. Evington had given him. I had a long conversation with him about the Gospel, and urged him to read the books in his possession. From Imaichi to Kuri, about twenty-five miles, was done by jinrikisha, and thence to Omori, say four or five miles, on foot, as the new road is in course of construction. I reached Omori about 4.30 p.m. I was especially anxious to meet a Mr. Fukada, who had heard the Gospel at Masuda and wished to be baptized. Another man who had heard that I was likely to pass through Omori, had also written to say that he wanted to be instructed. I had a long talk with Mr. Fukada. As the brethren at Masuda know him well and reported so favourably of him, and his answers were so intelligent, he seemed to be quite ready for baptism. The conviction that I ought to baptize him was strengthened by further intercourse. He has been letting his light shine and is trying to do what he can to lead others. I therefore decided to baptize him in the evening in the presence of any who might come together. About sixty came in response to Mr. Fukada's invitation, who made all the arrangements. I first gave a general Gospel address and then administered baptism to Mr. Fukada. After the others had left, he and I had some further talk and prayer together, and then separated for the night. It was probably at the very time that friends at home were meeting in Exeter Hall that this man was admitted to the visible flock of Christ.

*6th.*—Mr. Fukada came in again this morning and I gave him some parting

counsel. We read the Word of God together and prayed, and then took leave of each other. I left Amori about 7 a.m. and walked to Gotsu, a distance of some twenty miles. There was one short, stiff climb, and for several miles the only road was a sandy beach. Just before reaching Gotsu I passed through the village of Watazu, where those who first invited us to Iwami formerly lived. As I visited this district in 1884 and stayed at Santo's inn, I inquired for him, and found him an invalid living in a little cottage some distance from the road. I spent a short time with him, and said what I could to help and comfort him, and we knelt together in prayer. This family and a young man, Sakata, are, I understand, the only Christians now living in Watazu. I crossed the ferry to Gotsu, and as soon as possible went on to Hamada, arriving about 9 p.m.

*7th (Ascension Day).*—Service was held at 9 a.m. in the mission-room. I gave an address on the session of our Lord at the Father's right hand, and administered the Holy Communion to ten Japanese brethren and sisters. I afterwards examined a young man who wished to be baptized, and decided to baptize him in the evening. Held another service in the evening. There were about forty present, and the young man examined in the morning was baptized.

*8th.*—Spent most of the morning with Mr. Fujii. At 2 p.m. went to a social gathering at a little place where Mr. Hind stayed last summer. There were not many present. As we waited we sang hymns, those present choosing their favourite hymns. One chose "Lord Jesus, I long to be perfectly whole." The young man who received baptism yesterday chose "Rock of Ages." At 8 p.m. there was a general meeting in the mission-room for preaching. There were about forty present—scarcely any outside the circle of inquirers.

*9th.*—Left Hamada about 7.30 a.m., and arrived at Masuda about 2.30 p.m. Mr. Hoshino came in, and we talked over arrangements for to-morrow.

*10th (Sunday).*—Met with the little group of Christians at the house of Mr. Iitsuka. There were about twenty present, fourteen of whom received the Holy Communion. In the evening held a second service in the same place. There were twenty-four present, and two

adults and one lad of about ten years of age were baptized.

*11th.*—Spent some time with Mr. Hoshino. We subsequently walked up the hill behind the village. I also had a visit from Mr. Yonehara, the father of one of our students, to whom I spoke of God's salvation in Christ. In the evening there was a social gathering. It began after 9 p.m.; I left at 11.45. Mr. Hoshino and I spoke to those present. It was said to be a very successful gathering, a good number of those present being inquirers.

*12th.*—Left Masuda at 7.30 a.m. and returned to Hamada, where I arrived about 2.30 p.m. Left again about five o'clock for Imaichi (Iwami province), *en route* for Hiroshima. I wanted, if possible, to visit Gotsu, but as Mr. Fujii was very unwell and had not sent word to the two or three there who are Christians or interested in the Gospel, I decided that there would be very little good done by going, as at the most I could only spend an hour or two with the people.

*13th.*—Left Imaichi about 6 a.m. The tire of one of my jinrikisha-wheels came off and hindered us. It was temporarily put on again, but came off again. At this point a wheel was borrowed, and we got to Ichigi somewhat late. On the road there were no jinrikishas to be had, but at Ichigi a change was made, and eventually we got through to Kate, about ten miles from Hiroshima, took a fresh jinrikisha, and reached Hiroshima about 9.30 p.m.

*14th.*—Staying with Mr. Madeley, who is teaching in a Government school. He is a candidate for Holy Orders, and takes a great interest in the work of the Native Missionary Society, which is being carried on by Mr. Yamada. Spent a quiet day in resting, reading, and writing letters. Saw two who are candidates for baptism. These I hope to baptize on Sunday.

*15th.*—Writing letters all day. The object of this visit is to take part in the opening services of the mission-room which has recently been rented. In the evening I attended one of these services. The Rev. J. Midzuno of the S.P.G., and Mr. Osho of the American Episcopal Mission, were present, and preached. Notwithstanding the rain, there was a fairly good congregation. At times there were one hundred present, but it was a somewhat moving congregation, at any rate for a time.

16th (*Whit-Sunday*).—This morning administered the Holy Communion. Two or three Japanese Christians, in addition to the workers, received. Mr. Midzuno preached. In the afternoon baptized four adults and two children, the first-fruits of Mr. Yamada's work. Hitherto he has worked from house to house, and in this way has preached the Gospel to many. He will continue this kind of work, but preaching in the mission-room will be added. The new preaching-room is in an excellent position, and the place itself is good. Mr. Yamada is one of the agents of the Native Missionary Society, towards whose maintenance the C.M.S. contributes, and his work is under my supervision as a C.M.S. missionary.

18th.—Spent a quiet day, chiefly in the house. In the evening a social gathering of the few Christians. Some were not able to be with us, and so the gathering was small.

19th.—Left Hiroshima this morning about nine o'clock. A very pleasant steam up the Inland Sea.

20th.—Reached Osaka this morning in time for breakfast. Thankful, indeed, I am to be once more at home, and for all the mercies that have followed me during the nearly five weeks which I have been travelling.

#### BINGO.

May 28th.—Left Osaka about 2 p.m. for Kobe, where I found the Bishop, with whom I spent an hour. Left Kobe at 5 p.m. by train for Okayama. Mr. Petter kindly gave me hospitality for the night. He is a member of the A.B.C.F.M., and has resided at Okayama with colleagues for nine years.

29th.—After breakfast went to see the orphanage established by a Mr. Ishii. There are about 120 children connected with it. The children live in a Buddhist temple and buildings adjoining it. The orphanage affords not only protection and support, but industrial training. In one place the boys were pounding rice; in another, girls were plaiting straw. A printing-press has recently been introduced, and some of the boys will be taught to use it. Mr. Petter took me to the Buddhist graveyard behind the temple, where the children often meet to pray, especially when they are in straits. The institution is carried on entirely without definite promise of support, but God has hitherto

sent all that has been needed. Left Okayama a little before eleven for Kurashiki, where, for the present, the railway terminates, though in a short time it will be opened as far as Onomichi, some miles beyond Fukuyama. From Kurashiki to Fukuyama by jinrikisha, where I arrived about 6 p.m. very tired.

30th.—Received callers, and in the afternoon attended meeting of the Church Committee. As compared with a year ago, there is marked progress in the work in this town. The congregation is on a better footing, with the appointment of a pastoral agent, towards whose salary of \$18 a month \$6 is sent by the congregation to the C.M.S. District Council Pastorate Fund. And now the prospect of getting a church built this year is brighter than ever. I urged them to get a site without further delay. They have been negotiating for several, but so far there have been difficulties in the way of concluding a bargain. In the evening, met some of the candidates for confirmation. This is a very busy time with the silk-workers, and meetings of all kinds suffer.

31st.—The usual service at 9 a.m. I administered the Holy Communion. The congregation was not so large as usual, as the silkworms need so much attention. Two female catechumens were received. They answered the questions put to them clearly. In the afternoon I called on the Naito family, the old lady to whom I administered the Holy Communion at my last visit having in the meantime passed away. In the evening, preached at the Yoshidzu preaching-place to about fifty.

June 1st.—Met Mr. Arato, Mrs. Takamatsu, and Mrs. Yoshikawa for prayer and reading the Word. We had a happy time together. Just now Mr. Arato is in trouble, through the illness of his wife. She has been confined to her bed for more than a week, and has a good deal of fever. Travelled to Fuchiu, where I arrived early in the afternoon. In the evening there was a meeting of those interested in the Gospel, and after shortened evening prayer I gave an address on prayer, Luke xi. 1, &c. One young man was received as a catechumen.

2nd.—The Bishop having arranged to reach Ohomichi to-day, and there being such various reports about the state of the road between Ohomichi and Fuchiu,

I determined to go to meet him, as I was unwilling that he should make the journey unless quite equal to it. Met the Bishop at Ohomichi about 3 p.m., and we travelled together, distance about twelve or thirteen miles. We reached Fuchiu about seven o'clock. After we had had an evening meal the Bishop confirmed Mrs. Kuvada privately, and two more candidates in the preaching-room, where we had a quiet and profitable service.

3rd.—This morning met in the preaching-place for Holy Communion. One of those confirmed last night left early for Osaka, and so was not present with us. There were some six Japanese communicants. We left for Fukuyama about ten o'clock, but the roads were heavy and it was raining, so that the journey was longer than usual. Heard with much pleasure almost immediately on arriving that a site had been found for the church and would be bought and transferred for about \$200. Mr. Koyama, one of the Christians, gives \$100 of this and \$100 comes from other sources. In the evening the Bishop held a Confirma-

tion. Several of the candidates were unable to be present, but fourteen—eleven women and three men—were confirmed. God grant that they may be strengthened in all goodness and daily grow in grace!

4th.—The Bishop and I went by arrangement to Mr. Arato's house to administer the Holy Communion to Mrs. Arato and any others who wished to receive, as several who generally attend were not able to be with us last Sunday. I think the number was fourteen. We had a quiet and happy season together. I visited Mrs. Arato yesterday, and gave her some words of comfort from the Word of God and prayed with her. After the service this morning I added a few words more. God grant her the comfort of His presence! The Bishop and I, who had had an early cup of tea, now returned to the hotel for breakfast. We started at eight o'clock for Kurashiki by jinrikisha, and thence we travelled through to Osaka by train, where we arrived a little before 11 p.m.

CHAS. F. WARREN.

Osaka, June 10th, 1891.

## MEDICAL MISSION WORK IN EGYPT.

*Extracts from Dr. F. J. Harpur's Journal.*



FEBRUARY 11th, 1891.—Off at 7.15 a.m.; reached Gizeh station at 7.45; train did not start until 8.38. Gave away a good number of leaflets to passengers. Reached Beni Suef 11.50; took donkeys to Turra-al-Kolassy (the name of the canal on the banks of which Hamed's Bedouin friends are encamped). Got a hearty welcome. They honoured me by killing a lamb. I had brought a present of four oka of coffee and a Testament; the latter was not cared for at first by the chief's family, but one of the tribe asked for it. Had a good deal of reading in the evening. Did not sleep well; a great many fleas, though used Keating's powder.

12th.—After breakfast a good many came round the tent. Read parts of Matt. vi. and vii., about "Ask, and ye shall receive," and about God's care for us; then I prayed, and at the end Hamed joined audibly in the Lord's Prayer. All listened attentively. Afterwards doctored some slight cases.

14th.—The sheikh of a neighbouring

village sent a man with a donkey to bring me to see a sick member of his household. Sheikh Hamed (a cousin of Hamed's) accompanied me. The village was small, but the sheikh's house was large and lofty. After seeing the sheikh's wife, a number of other sick came for medicine; had a good deal of reading and gave away some leaflets. Later on, while we were at dinner, a Copt came, and commenced to read the Bible. His father afterwards came. They said they had no one to explain "the Book" to them. We came home before sunset.

15th (Sunday).—Did not see any sick to-day. Hamed and I had our prayer by the canal-bank, and when I returned to the tent the young Copt and his father and brother were there. He read the Bible while many of the Moslems listened; and this went on for hours, either the Copt or one of the Moslems reading aloud. As people kept coming and going it was not tiring to anybody, and many heard the Gospel. It was very hot in the tent, and

the flies were very troublesome. A man named Abd-al-Karem, a Moslem, particularly interested me. He had heard a good deal of the Bible from the American missionaries and the Copts, and knew parts of the Bible well. Once he asked us to read the Psalm beginning, "The Lord is my light."

16th.—Had three operations for trichiasis in the morning, and numbers of people coming for advice. In the afternoon, when I had finished doctoring, I took my English Bible and Arabic Testament and went for quiet and coolness to a palm-grove near; some men followed me, and others joined. While I was reading to myself a boy opened the Arabic Testament and commenced to read. One of the sheikhs of the village where I had been on Saturday joined us. He is an Abyssinian, but a Moslem. He seemed to understand all that was read, and explained it so well that I thought he had studied the Bible. For more than an hour the Bible was read and explained; and as "Come unto Me all ye that labour" came in in the portion read, I was given good opportunities.

17th.—Did two small operations, and saw a number of sick. It was a very windy day. At about ten o'clock Hamed and I started off to visit some Bedouin, one of whom had spent some days in Old Cairo, and invited me to his tent. The first tent we went into we found the owner sick. I prescribed for him, and one or two others, who had followed us from Sheikh Hamed's tent. Abd-al-Karem, whom I had seen on Sunday, also came in. I read a little to them, and later on, dinner of bread and eggs and milk was brought, after which we set out again, and after walking about two miles, reached Hamed's cousin's tent. We got a hearty welcome, and about half a dozen men came for advice and to talk. One man could read, and took a leaflet and read it to the others. I made a book of thirteen different leaflets and gave it to him. Sugar-cane was brought, which we all sucked. At night the sheep and goats were brought in, and all penned separately. Supper was brought, consisting of "asud" and milk. At first we had no light, but they made a fire with dhooira-stalks, and I was able to read by the firelight the Parable of the Prodigal Son. They provided us with coverings, and we lay down to sleep at about 9 p.m.

18th.—After seeing two or three patients and doing a small operation, we started off to visit the father of our host; it was about two miles further on. I found the old man very poorly. He was glad to see me, having been in Old Cairo a year and a half ago. I read a portion (I think it was the Parable of the Lost Sheep) and prescribed for the old man. One of his sons said he would come to Sheikh Hamed's tent for more medicine. Dinner was brought of bread and eggs, and after making a hearty meal we started off for a market where we knew we should meet friends. As we got near the place we noticed crowds of people coming away, but when we arrived the market was still a lively scene. About 400 people were collected together in an open space about a quarter of a mile away from a village. There were stalls with all kinds of goods displayed, and butchers with their meat, and shoemakers at work; and in another part of the market, donkeys, horses, cows, and sheep were being sold. Coming in sight of this lively scene I felt it would be wrong to leave it with all my Scripture leaflets in my bag. Hamed found his friends with their sheep and goats, and I gave him a commission to do for me. Leaving them I went alone into the market, and when I was well away, produced my leaflets and offered them about. Those who saw me and could read asked for them, thinking they were notices. After distributing about twenty-five some boys collected round me and a crowd asking for papers. I gave to all that I could conveniently hand leaflets to, and then made myself scarce as quickly as possible. I had to refuse many, as a crowd followed me for a little distance. One of my friends of the night before found me and accompanied me until I got nearly clear of the crowd. Some found out I was a doctor, and wanted me to come and see sick relations. I told them where I could be found the next day if they came. We walked home, accompanied by some of Hamed's friends. At a village called Beyrut I was asked to see some sick people at one place. We sat down in an enclosure, and as a number came we gave away a good many leaflets.

19th.—An Arab sheikh sent for me to get advice about his daughter's eyes. There was a man in the tent who could read; he told me that he had met me a year ago in a village, and I had given him a paper there; he was glad now to



get more, so I gave one of each of the eleven leaflets which I had with me. At my suggestion he got a needle and thread and sewed them together.

20th.—Spent all day in the tent; a good many people came from a distance. At noon (about the time for prayers) there was a lull, and I thought I would get a little time to write, but Abd-al-Karem came, and we had a most interesting conversation about the disagreement between the Bible and the Koran about the death of Christ. Abd-al-Rahman, the sheikh's son, came to listen, and he and Abd-al-Rahman seemed much interested in hearing the proofs of the Resurrection of the One who was crucified, then Abd-al-Rahman read parts of the first and second chapters of the Acts. My dinner came and stopped the conversation. Abd-al-Karem asked me if I could get him a very large-print book; he had a Bible at one time, which had been given him, but a friend had borrowed it and he did not get it back. All the afternoon doctoring, it was sunset when all were finished.

21st.—When we reached Beni Suef we found there was an hour and a half to spare; walked to nearly the outside of the town, and on my way back gave leaflets to any who could read. Near the station a man asked me to sit down at his shop; he was one of the American Mission community; he came down to the station with me, and I left him a few leaflets for distribution. All the officials in the goods-office were Copts, and I gave them leaflets on "Sin in the Heart of Man," "Forgiveness through Jesus," and "The New Birth." At the different stations on the way home I gave away leaflets, which were all well received. On the trip I gave away about 420 leaflets. God's Word may sow the seed.

*Old Cairo, July 20th, 1891.*

I send some extracts of Athanasius's journal during a three days' trip among the villages in the Caloub province; they show that there is an inviting field for itineration in Egypt.

I must first explain that as we have no dispensary on Wednesdays, we sometimes visit old patients in their villages on that day. On June 17th, Athanasius, myself and Hamed went in the direction of Caloub. At about noon we reached a village called Sinda-

mund, hoping to find an old hospital patient named Syad there, but we were disappointed; however, we were hospitably entertained by the chief people in the place, and I saw some sick, and we got opportunities for reading and giving away leaflets and tracts. As it was necessary for me to return to Old Cairo that night, I determined to send Athanasius, accompanied by Hamed, on to villages where we knew we had friends.

Hamed and Athanasius reached Shubera Ashhab at about 5 p.m. Athanasius writes:—

"We next went to Shubera Ashhab, and put up at the house of Hag Affey, whose son had been in the hospital; the people were coming in and going out until evening, and I read and spoke to them. Going out about sunset I met Hag Adderwish, and he brought me to his house. At about eight o'clock about thirty collected in Hag Affey's house, and after the 'ashaa' prayers the 'kutaba' from the mosque joined us; the subject was John iii. Then the 'kutaba' asked questions about the death of Christ, which led to a conversation about the death and resurrection of Christ.

"Thursday, June 18th.—In the morning visited the house of Amin Abu Ahmed, and also the houses of the Sheikh and the Kadi.

"Leaving Shubera Ashhad we reached Shubera Enharis after three hours' donkey-ride. Here we stayed in the house of Syad, who had been an hospital patient; about nineteen collected, but they were coming and going from noon to sunset.

"19th.—Remained in Shubera Enharis until the ninth hour (4 p.m.), and the people came to us again, and I spoke to them as yesterday, and gave away leaflets to those who could read; visited the houses of Disugy, Shehem, Faraj, and Gurgius. Leaving Shubera Enharis at nine o'clock for the train, we reached Old Cairo at twelve (sunset)."

There is nothing very remarkable about this journal; it is a plain statement that the Word of God can be brought to the villages of Lower Egypt, where Medical Mission work gives us friends. Is not this a hopeful field? Should not arrangements be made at once for itineration work on a large scale?

## THE OCTOBER VALEDICTORY MEETING.



THE success of last year's experiment in taking Exeter Hall for the Dismissal Meeting was repeated and even excelled on Tuesday, September 29th. As Sir John Kennaway said in his opening remarks, this was the fourth time that the C.M.S. had filled the hall this year. Six hundred tickets for the reserved seats were sold, and the money for a hundred more refused. Gratifying as this fact is, it has become plain that their very popularity has frustrated one of the purposes which the reserved tickets were designed, to serve, that of enabling some of our less robust friends to obtain seats without the fatigue of long waiting and crushing at the doors. So great was the crowd that every seat, with the exception of a very few of the reserved ones, was occupied forty minutes before the meeting was to begin.

At half-past six the singing of hymns began with "All hail the power of Jesus' Name." At intervals during the half-hour came the hymns, "A cry as of pain," "In the shadow of His wings," "Lord, Thy ransomed Church is waking," and "O Master, when Thou callest."

Mr. Lang, after the opening hymn, read, in his usual clear, ringing voice, the closing words of St. Mark's Gospel, and then engaged in prayer.

Sir John Kennaway prefaced the proceedings with a few words of thankfulness for the meeting. It proved the truth of the *Times*' article which said that the doings of missionary societies had an interest for millions of our fellow-countrymen. "Did any one think," he asked "that the missionary's life was a pleasant episode?" The true feeling of the missionary worker, not to speak of hardships and dangers, was one of helplessness, except for the thought of the Divine power which sustained him, the thought that underneath were the everlasting Arms. When the heart and the flesh grew weak they could fall back upon the comfort suggested by the experience of those who "out of weakness were made strong." The missionaries were taking a step towards the fulfilment of the prayer, "Thy Kingdom come." Whether to East or West Africa, to India, China or elsewhere, wherever they went, our prayers would be concentrated upon them. We bade them "God-speed," and prayed that work might be done by them which God would have them do.

Mr. Wigram then introduced the missionaries. Although, he said, all told no less than 107 were going out, yet there was no male missionary for Persia, Bombay, or the Niger, no one for Fourah Bay College, no Bishop of Yoruba. Doubtless their numbers would be greatly increased if all who longed to go could go. One who had passed through his full course of training had the sorrow of being condemned at the last moment by the Medical Board. To all such, assuming that there were some at least in the room, he suggested the comforting reflection that at least they had heard and knew the Shepherd's voice. Holding up a paper which had just been put into his hands, Mr. Wigram read from it, "A hundred farewells and good wishes for the missionaries," with a promise of 100*l.*—just about a pound each, he remarked. The missionaries were then asked, as usual, to stand up to be seen as their names were read out. The first name was that of Bishop Tucker. The Chairman had deprecated applause, considering the devotional character of the meeting, but the mention of the Bishop's name provoked irrepressible cheers, as did also in their turn, the appearance of Archdeacon Moule, Mr. Horsburgh, and Mr. Edmund Wigram.

After all, including the ladies, had gone through this ordeal, selected missionaries, representing the different fields of labour, were called upon to speak for five minutes each. Bishop Tucker's rising to speak first was again

the signal for a burst of cheering. If he did not misinterpret the feelings of the outgoing missionaries, he said, in the main three thoughts would be found to have been with them constraining influences. First, the thought of the *inestimable worth* of the harvest,—the preciousness of immortal souls, made in the image and likeness of God, heirs of immortality, worth a whole world, yea, ten thousand worlds, destined to be either gems in the diadem of the Master, or the companions of the lost and the victims of endless despair. Secondly, the thought of the *vastness* of the harvest,—the swarming millions of India, China and Africa, and the most melancholy fact that a thousand millions of souls were living and dying unevangelized. Thirdly, the thought of the *whiteness* of the harvest,—doors were open everywhere. Commerce had given access to places before closed to us. The Scriptures were translated into nearly every tongue, thanks to the British and Foreign Bible Society and kindred societies. The seed had been sown widely, the fields were white unto harvest. With these thoughts they went forth. They dared not hesitate. The Master had given them the command, and bade them tell of His love. They placed themselves in His Hands. He would crown their labours with success.

The Rev. W. Thwaites, of Dera Ismail Khan, came next. Referring to the thin red line of the British at Waterloo, he described himself as one of the line of missionaries on the Afghan frontier, a very thin white line. The cry for help had come from that line for twenty years, and was coming still. When he saw the great gathering before him, he wondered why they were left alone to struggle against Islam alive and aggressive. He appealed to the meeting for prayer and active sympathy. "If you can't go forth yourself," he said, "help some one else to go."

Dr. Arthur Neve, of Kashmir, followed. His word of exhortation was, "Be strong, O ye people . . . and work." They were sending out the thin line Mr. Thwaites had referred to. Of that line, Kashmir was on the extreme flank. To the east and the north there were no missionaries at all. For the 150,000,000 of Mohammedans in all that continent, he computed that all the Protestant Churches together did not send out more than 150 men, about one to a million. When the needs of Quetta, Dera Ismail Khan, Dera Ghazi Khan, and the regions beyond, Turkestan and Kafiristan, were duly weighed, we must surely feel that the Church was not doing what it ought to do.

The Rev. W. G. Peel, who succeeded Dr. Neve, represented South India. He had been struck by the question, "Is thy heart right with my heart?" and based on it an exhortation to sanctification, tracing his own experience by three motto texts which had marked stages in his spiritual progress: "My hope is in God," "Occupy till I come," and "That I may know Him and the power of His Resurrection."

In introducing Archdeacon Moule, who spoke for China, Mr. Wigram referred gracefully to his "sweet songs and lucid prose," and his thirty-one years of service. The Archdeacon's little address may be described as a sort of running comment on 2 Thess. iii. 1—5, applying the passage to China and its needs. While asking for prayer in reference to recent disturbances, he incidentally thanked the *Times* for the "sympathy and accuracy" of its recent article in answer to a fresh attack upon their Missions.

The next speaker, the Rev. J. H. Horsburgh, represented, Mr. Wigram said, a somewhat new departure. Mr. Horsburgh's motto text was Ps. lxvii. 7, "God *shall* bless us, and all the ends of the world *shall* fear Him." This was the promise, but we had our part to perform. That meeting was a great assembly of people going to stay at home, and a small assembly of people about to go abroad. He believed they would number 500 instead of 100 if

the Lord was going to have His way. He thanked the audience for their sympathy, but what about themselves? "Why," he asked, "are you in Exeter Hall and not preaching the Gospel to the heathen? Why is it my business to go to China, and yours to stay at home?" Here he appealed to different classes, especially to Christian parents in reference to their children. "It may be all right, but is it because God has told you to do it?"

The Rev. H. Evington, of Japan, was the last of the returning missionaries. He spoke of the people of Japan as still sitting in darkness. The missionaries felt all the more need to be made bright and shining lamps. "Do not be satisfied," he said, "with having assembled here to-night. Do not let your hands hang down, but keep them upward and heavenward," in prayer that the missionaries might be filled with the Spirit, might be the salt of the earth.

And now Mr. Wigram introduced us to the "recruits," who mustered not quite half of the 107. First came the ladies, twenty-nine in all (including two wives and six *fiancées*). It would, he said, be very interesting if he could stay to tell of the spheres from which they had come. He had been struck by the fact that great diversities of gifts in women—education, housewifely skill, evangelistic power—could now be utilized in missionary service. Of the men going out, twelve were clergymen, three of them from the C.M. College, nine from elsewhere; one was a medical man—"Why not a dozen?" he asked; eight were laymen, two of them from the College, and to be ordained later on, and two somewhat older, who had had experience in evangelistic work at home. Subdividing them in another way, seven came from Cambridge, six of them from Ridley Hall,—none, he regretted to say, from Oxford; one from the medical profession; two from theological colleges, five from the C.M. College, and two from Clapham; besides the two senior evangelists just mentioned.

As last year, the selected speakers were chosen to represent, not the countries to which they were going, but the sources from which they had come. First came the Rev. D. M. Brown, to represent the C.M. College, testifying, as others in past years have so constantly done, to the "truly Pauline missionary spirit" fostered in the College by all in authority, so that St. Paul's motto, "I am ready," was characteristic of them.

Dr. A. C. Lankester, of St. Thomas's Hospital, going out to take in the first place Dr. H. M. Clark's place at Amritsar, was the one medical representative. He said that if we were willing to accept our Lord as a Master of method, we might learn Medical Missions from Him.

Mr. James Redman, of Reading, represented the other laymen. He addressed himself chiefly to the many who would gladly go out, but were detained at home, because either they had got a definite answer from God that their work was at home, or were still in suspense, or were merely waiting. He reminded them that they were here at home not for idleness, but to be fellow-workers with those in the front, and with God.

The Rev. J. Carter, going out to Trinity College, Kandy, was chosen to represent the home clergy from the North. As Dr. Lankester found an example of Medical Missions in our Lord's conduct, so Mr. Carter found in His patient teaching of His disciples an encouragement to educational work.

The Rev. J. M. Paterson, late Curate of Portman Chapel, was the representative of the home clergy. He could not have believed it possible that he would receive so many reproaches from Christian people because he was going out as a missionary. The reproaches had greatly exceeded the expressions of sympathy. He pleaded with those present that none of them should discourage their friends, and then proceeded to deal with some of the excuses usually made for declining missionary service.

The Rev. L. G. Scott Price, one of the two brothers going out from Trinity College, Dublin, spoke briefly narrating the circumstances of his call to missionary work.

The Rev. E. F. E. Wigram, as the representative of Cambridge, said that it was Ridley rather than Cambridge, since six out of the seven were Ridley men. He believed, going out as he was to the Divinity School of Lahore, that the hope of India lay in its Riddleys and Wycliffes for its Divinity Schools. It seemed sometimes to him as if Christ's coming depended on the evangelization of Central Asia, that on the evangelization of the Punjab, that again on the holiness of Christians in the Punjab, and that on the lives of the Native ministers sent forth from the Divinity Schools, and that on the missionaries in charge of them.

Thus the long list of brief speeches came to an end, each with an interest of its own. Then the hymn, "I am Thine, O Lord," was sung, and Canon Money offered a commendatory prayer for the missionaries.

The Rev. G. F. Head, of Hampstead, delivered the closing address. As the spokesman first of the meeting to the missionaries, he would say to the missionaries: (1) Don't forget (a) *your place*—"The beloved of the Lord shall dwell in safety by Him, and the Lord shall cover him all the day long, and he shall dwell between His shoulders;" (b) *your message*—"Jesus Christ maketh thee whole;" (c) *your Master*: be vessels meet for the Master's use, first clean, then filled with the Holy Spirit of God, and with the character or name of God inscribed upon them. (2) Don't ignore (a) *the unity of the Church*. Just as no part of the body was not energized by the head and heart, so they, even if out alone and thinking themselves forgotten, were still part of the Body of Christ; (b) *the union which God has placed between temptation and the way to escape*, like the panel door to be seen in old houses leading to a place of refuge; (c) *the great fact that there is a blessing* always following those who rely upon our Lord in truth. (3) Don't mistake (a) *agencies for forces*: just as telegraph-wires were useless without the battery, so education, itineration, and so on, were useless without the battery, the life of faith; (b) *failings for infirmities*: a soldier's wounds were infirmities, but insubordination and the like were failings. All that came from the "old man" were failings to be put on one side. And just as the soldiers answered the shouts of farewell with cheers, so now as the spokesman of the missionaries he would say to the people: (1) "Remember us." Let our names stand before you. (2) "Refresh us" by your prayers, remembrances, and sympathies. (3) "Recruit us."

The closing hymn was the well-known "God be with you till we meet again," and the Benediction was pronounced by Bishop Tucker.

On Wednesday morning at eleven there was an even more solemn scene, the administration of the Holy Communion in St. Bride's to the missionaries and their friends for the last time, and the preacher reminded them that all those present would meet together before they did so "in the Lord's banqueting house in glory." The body of the large church was quite filled with worshippers. The Revs. F. E. Wigram and B. Baring-Gould conducted the service, and the Rev. S. A. Selwyn preached. His text was 1 Chron. iv. 9, 10, the prayer of Jabez, a divinely inspired and recorded and answered prayer, containing in it just what the world and the mission-field needed. He proceeded to develop the points of the Scripture narrative, applying them in succession to the case of the missionaries.

J. D. M.

## THE CHURCH MISSIONARIES' CHILDREN'S HOME.



YEAR by year the Director of the Children's Home presents the Society with very interesting Reports. At distant intervals we have published the Report in these pages, and the one for the past year appears to be specially interesting, so we present it. It was delivered at the Annual Prize Distribution at the new Home, at Limpsfield, on September 28th, when many friends were present, and a very pleasant afternoon was spent. Prebendary Tate presided, and an address was given to the children by the Rev. Edmund F. E. Wigram (son of the Hon. Clerical Secretary), who has just sailed for India.

*Report of the Director.*

It is no light matter to be able to report another year of merciful and providential care, with not one missing of all our large party. We are far too apt, young and old alike, to look upon our continuance in health and strength as a simple matter of course, and to forget that each day, each hour is a fresh mercy, calling for devout thankfulness and increasing devotion on our part. In this Home, where, in almost every case of sickness, long seas roll between parent and child, can we do otherwise than thank God, with hearts filled to overflowing, for this fresh and signal mark of His protecting care, and express in the very forefront of our Annual Report how deeply we are indebted to Him?

As far as numbers go, we are not quite so full as we have been. In the old days 93 would have been thought a large number, but we can now, since the recent alterations, accommodate as many as 125. Our low figure is partly due to the large number of boys who have left us during the past year for other schools, seven of whom, I am glad to say, have taken Scholarships or Exhibitions, so that we have less cause to regret their absence. From the number of application forms lodged at Salisbury Square, I fancy we shall soon have a large accession to our party. Only those who have suffered, as we did at the old Home, from overcrowding, can realize the intense relief of having ample room and cubic space of air. The class-rooms and dormitories are so large and lofty, and the supply of fresh air so admirably arranged, that we have never found it necessary to make use of a wonderful gas-lantern in the roof, which is specially devised for carrying off foul air. There are many parents who would be able to witness, from the remarkable effect upon their own children, once delicate, now fairly sturdy specimens, to the purity of the air we breathe, and the invigorating influences of Limpsfield.

More than once, when children have come to us, we have seriously questioned whether we ought not to send them away for a short time, at any rate, to the seaside, but we have invariably found that a few months here have supplied the necessary tonic. It must be very reassuring to the Committee, after their long and most anxious inquiry as to what site to choose for their new Home, to find they were guided rightly in making their present choice.

You will possibly be wondering how it is that our Annual Prize-giving is so much later this year than usual. There were many causes which made it difficult for us to invite you here in July. We were not quite clear of sickness, and then, again, the Oxford Local Examinations carried us, as I fear they always will carry us, nearly into the Keswick week, a week when so many of our friends are necessarily out of town, that I felt it better to ask for a postponement of the meeting. I am not sorry myself for the change, and should personally be glad to see it become a fixture for two reasons: *firstly*, to enable our friends to be with us without feeling that they ought to be elsewhere; and *secondly*, because I can in this way give you the results of the examinations in the current year, which are never published till the middle of September, instead of having to keep them back a whole year.

This year I have, as a matter of fact, to give you the results of the Local Examinations of 1889-90, as well as those of 1890-91. I will give you them as briefly as I can, just premising that practically only the girls now compete in the

Locals, for I have found by experience that I can help my boys on better by not tying them down to this special examination.

Of the two seniors in 1889-90, both passed and were both commended for Religious Knowledge, Agnes Dowbiggin earning the high distinction of 4th place, and Nelly Wood that of 7th, out of 831 candidates.

Of the junior candidates, Ruth Fyson and Katie Richards obtained 2nd Class Honours, Ruth being 45th and Katie 60th; Eda Dowbiggin and Sophie Maundrell both passed. Ruth Fyson was commended for English, being 60th of more than 2000 candidates in that subject; while I am thankful to say all four were commended for Religious Knowledge, Sophie being 56th, Eda 35th, Ruth 19th, and Katie 6th. The number of candidates in this subject that year was over 1900.

In the present year the results are equally satisfactory. Of the three sent in, two obtained Pass Certificates, and the third, Katie Richards, 3rd Class Honours. The latter was distinguished in three subjects, English, Music, and Scripture. In English she was placed 63rd, in Music 4th, and in Religious Knowledge 8th. Winnie Thomas was also commended for Religious Knowledge, being 56th.

Of the juniors, only one whom we sent in failed to pass.

Gracie Hutchinson and Eva Macartney obtained Pass Certificates, while Ruthie Richards, Eda Dowbiggin, and Johnny Lloyd obtained 3rd Class Honours. I am glad to say that Eda has yet another year, and Ruthie two years. Of these girls, Eda was commended for English, being placed 135th on the list, while all four were commended for Religious Knowledge, Eva Macartney being 76th, Gracie Hutchinson 61st, Ruthie Richards 47th, and Eda Dowbiggin 2nd. When I remind you that no less than 1900 competed against these girls in this one subject, I think you will agree with me that the results are very satisfactory. The only boy who competed was Johnny Lloyd. He had been doing other work for two terms, but he was so anxious to try that I gave him leave to compete with only one term's special reading. In spite of this drawback he obtained 3rd Class Honours, and was commended for Latin, being second out of 1063 competitors.

So much for the Local Examinations. During the past year we have been more than usually successful in scholarships.

One of our boys, Walter Reeve, was given one of three Mathematical Entrance Scholarships of 40*l.* a year at Monkton Combe, advertised by the Principal. Three others, Theo. Kember, Arthur Cole, and Russell Brown, obtained scholarships at the South-Eastern College, Ramsgate, by open competition; one, Johnny Lloyd, of whom I have already spoken, was elected a junior scholar at Rossall, receiving 30*l.* a year for two years; and Christopher Allcock has carried off what I may fairly call the blue ribbon of the scholarship world, by coming out first in a recent Scholarship Examination at St. Paul's School. There has lately been considerable fuss made about these examinations. It was said that only boys already at St. Paul's School, or boys trained in a special preparatory school, attached to St. Paul's, had any chance of success. I believe the question has even been raised in the House of Commons. All the more credit, then, to the boy who, by force of determination, and honest use of the abilities given him by God, has achieved such a distinction. The character of his work you can judge for yourselves when I tell you that for his four classical papers he obtained close on three-quarter marks, a really brilliant performance, when one remembers that these papers are not from any set books, but altogether sight work. In one of these, his Latin prose papers, he obtained as many as 81 out of 100 marks. One feels tempted to wish that God had permitted His faithful missionary servant, whose name is still dear to all who love the Mission cause, to have lived to see his boy's success; but it was otherwise ordered, and we cannot doubt, though it is hard to understand how, for the best. I am pleased to be able to add that Mr. Walker is so much gratified with his last term's work that he has given him a double move.

Passing in review the five years during which I have had the honour of being in charge of the Home, I find that our boys have carried off two Foundation Scholarships at Marlborough, two at Rossall, the first Open Scholarship at St. Paul's, a Senior Scholarship at Merchant Taylors', and four Open Scholarships at the South-Eastern College, Ramsgate. In the Oxford Local Examinations

we have been awarded 1 First Class, 6 Second Class, and 16 Third Class Honours. Our children have been commended seven times in English, three times in Latin, twice in Music, once in German, and no less than twenty-three times in Religious Knowledge. One boy did so well in his examination that the authorities at Marlborough offered him 90*l.* a year if he would only go to them, but he was already pledged to Rossall.

The news of all the old Home boys that have passed through my hands continues most satisfactory, with hardly an exception. Stuart Gmelin was recently elected to an Open Scholarship at Keble of the value of 80*l.* a year. Horace Moule, who bears the highest character at Merchant Taylors', has been awarded the Latin Verse Prize. His brother, Bertie, an equally good scholar, is well to the front in the next Form. Writing of these two boys a few weeks ago, to their father, Dr. Baker said, "I am glad to hear that you have another son who may come to Merchant Taylors' School. I could not wish for a better type of boys than your sons who are with me now."

Another old Home boy, Percy Simmons, now at the South-Eastern, has passed his Preliminary Army Examination, and taken 3rd Class Honours in the Senior Cambridge Local Examinations, being commended for Latin.

Nor have the old Home girls been idle. I think they must have been carefully reserving themselves, when here, for the efforts they were going to make when they left us. Gertie Kember, with less than a year's reading, passed with credit in her examination in Tamil at Palamcottah, and quite astonished her munshi by her application and rapid progress, who asked her whether she had not been a shining light at school. Nelly Sell has passed a similar examination, and very creditably too. I have frequently received most kindly notices of the old Home girls in North and South India, Annie Davis, Gertie Kember, Amy Padfield, Nelly Sell, and Clara Wright. By their gentle sympathy with all that is weak and suffering, their devotion to Christ and His work among the ignorant heathen women and children around them, they will amply repay the Society for their education in the Home. To these names I must add that of one still with us, but shortly to sail for China with her parents—Charlotte Moule. Our loss will be China's gain. She will be followed on her way with much sympathy, and many an earnest prayer from her old schoolfellows, who, many of them, owe her no small debt of gratitude for her loving help, and sisterly, almost motherly care of them, when herself a Home girl.

Another of our girls, Nelly Stuart, has by remarkable perseverance and hard study qualified to act as a nurse, and is now at a Children's Hospital in Edinburgh as "Sister Mary."

While speaking of the old Home girls there is one labour of love which I must not fail to note, the completion of a truly laborious task—the working of a kneeling-cushion for the chapel. I hope some of you will pay the chapel a visit before you leave, and note the really beautiful workmanship of the cushion. Many a recent old Home girl will rejoice to hear of its completion.

I have still to mention the honours gained during the past year by old Home boys before my time. F. Gmelin, to a 1st Class in Classical Moderations and a 2nd Class in *Litteræ Humaniores* at Oxford, has added a 2nd Class in the Honour Theological School, being also awarded a Philipotts Studentship, given by the Bishop of Exeter. Fred Sell, of Caius, Cambridge, has been placed in the 2nd Class in the recent Natural Science Tripos Examination; and E. H. Vines, from the South-Eastern College, has gained an Open Scholarship at Cavendish College, Cambridge. To these names I would add that of Arthur Kember, who, after a successful course at Edinburgh, has been accepted as a medical missionary by the Society. I am quite sure there are more, but these are all that have come to my knowledge. I shall be very grateful to any old Home boy who will from time to time let me know of any successes gained by himself or his contemporaries.

I am thankful to be able to report most satisfactorily of the general conduct and discipline of the Home during the past year. Not a single serious offence of any kind has been reported to me from either side of the school, and I feel sure that all who know anything of the mind and tone of the Home children will agree with me in saying that it is exceptionally good. That there will be occasional difficulties and cases of disobedience is hardly more than can be expected. That the children are faultless I do not for a moment presume to say, but I do



say that they are singularly orderly and well-conducted. There are many of them, I am thankful to say, who give unmistakable evidence of God's grace in their life and walk, who in simplicity and godly sincerity are seeking to do their duty and help others. I know that this will be more grateful to you to hear than any list of honours, however brilliant.

I am afraid I cannot say much for our efforts in the cricket line. This is hardly to be wondered at when we consider the disadvantages under which our boys labour. The cricket pitch in the lower part of the field, if I may dignify it with such a title, is positively dangerous. The absence of turf, and the lumpiness of the ground, are very serious difficulties. But the Home boy is an ingenious animal and not easily daunted. After sustaining a most crushing defeat at the hands of a neighbouring school I fully expected to find a spirit of humility abroad and confession of weakness. Not so; one young gentleman, aged nine, was quite equal to the occasion, and more than accounted for the unfortunate result by explaining that the best bowler was not in the mood for bowling, and the bats generally were not in the mood for batting. So far from acknowledging defeat he evidently looked upon it as a moral victory, all the more glorious because, to his mind, evidently due to the generosity of the Home team. It is not the first time I have heard similar excuses for failure in other subjects. Great artists are not always in the mood for executing masterpieces. The doctrine that genius is a capacity for taking pains is very unpalatable to both girls and boys alike. I hope some day when other, even more pressing, needs have been met, we may find some generous friend who will help us to secure a decent and safe pitch for our aspiring Graces.

But I must now turn to another very different subject.

We have this year to chronicle one great loss, the loss of one of our truest and oldest friends, our old and honoured medical officer, John Allan, M.D. It is no exaggeration to say that his attendance at the old Home was the joy of his life, and that he never seemed the same man after we left. For thirty-seven long years he was unremitting in his attendance, and never spared himself. As regularly as the clock struck he would come in every day after the dinner-hour, and wander through the class-rooms with a kindly, cheery word for every one, following up both boys and girls even into their playgrounds. His keen, practised eye quickly noted any failing looks or strength, and even when he was ageing fast and failing himself, he never forgot or overlooked a patient. The remarkable health enjoyed by the children was largely due, under the blessing of God, to his unwearying care. It was nothing to him that for more than thirty-four years his fee was a merely nominal one. He loved the children as if they had been his own. He certainly could not have done more for them had they really been so. May we not, as we thank God for the noble example of disinterested love and duty that he set, trust that he may one day hear the Master Himself say to him, "Inasmuch as thou didst it unto one of the least of these My brethren, thou didst it unto Me"?

During the past two years one very pressing subject has been constantly before the minds of the Committee: the provision of suitable means of escape in case of fire. For this purpose iron galleries and staircases have been connected with every dormitory occupied by the children, and the better to effect this, some of the rooms have been thrown into one with most satisfactory results. A powerful electric bell has been erected, connected with every bell in the building. The lifts and shoots in the basement have been covered in with iron doors, and everything that can be done has been done. With the use of only one staircase, the other day the whole of the boys' side reached the ground within a minute from the call being given, and that without any previous drill. Nor have the servants been forgotten. By means of a lowering ladder on to the upper staircase, the attics have a ready and easy means of escape. This has not been done without considerable cost, but it was an imperative necessity, and I trust that it will at least show to the parents and all friends of the Home how deeply the Committee have at heart the welfare of their children.

You may possibly have noticed an addition to the pictures on our walls: the engraving of our best friend, the honoured Secretary of the Society, Mr. Wigram, is the gift of the boys and girls to the Home. It was a real pleasure to them to be able thus to mark their affection for one who has been so good to them: the

only difficulty was the generous rivalry between them as to who should give it, the girls wanting to make it all by themselves, and the boys as stoutly wanting it to be their present. Never was a gift given more cordially or with more thorough goodwill. Their only regret was that it did not cost more.

Let me now in conclusion tender our best thanks to those friends who have shown their interest in the Home by many acts of kindness: to Mr. Herbert Arbuthnot, who sent us all off at his own expense to spend a most enjoyable day at the Naval Exhibition. I only wish he could have been present himself to enjoy the sight of the pleasure his thoughtful and generous present gave. To our old friend Mr. Pratt for a handsome set of books for our Sunday and week-day library; to Mrs. Allan for the bookcase from the old doctor's library, which now stands in this hall; to Mrs. Sass for the many useful books and piano with which she presented us; to Mrs. Head for the piano which safely reached us and has already done good service; to Mrs. Deedes, our kindly neighbour, for so many of the flowering shrubs which have done so much to brighten the bank in front of the house; to Miss Carson for the doll's house, a most acceptable present; to Mrs. Hall for her kindly gift of schoolbooks; to Miss Buxton for maps and music; and to Miss Chabon for the contents of her truly large parcel. And I shall get myself into terrible trouble if I forget to thank Mrs. Bateman and Miss Hooper for their most acceptable supplies of fruit; for what will the boys, at any rate, think of me if I do not remember "the grub"?

May I yet add one word? There is, as you are many of you aware, a large debt still outstanding upon the Home. An effort will, please God, be made this winter to meet that debt. The children's friend, Mr. Wigram, has started the subscription list with a cheque for 500*l.*, and has promised to give the last 500*l.*

I have purposely sought in my Report this year, by showing you what the children of the Home have done and are doing, to justify the great cost that has been incurred. If there were no results to show for all the care and cost, you might ask to what purpose is all this outlay. But the Home has more than justified its existence. It has a past and present that any similar school in England might be proud of. It has supplied the ranks of the C.M.S. with some of its noblest and best men and women. The children of to-day are the sons and daughters of the days that are gone, and if you look into the roll of names you will see how many have come from the old Home. It needs only an earnest, determined, prayerful, liberal effort, and this building could, before another twelve months are past, be freed from the debt upon it. And it will be, I venture to say, one of the happiest moments of Mr. Wigram's life when he is called upon to pay down his promised cheque.

FREDK. V. KNOX, *Director.*

[The Rev. F. V. Knox requests us to state that a small gold brooch was found in the Hall at the Children's Home after the Prize-giving.]

## FOREIGN MISSIONS AT THE CHURCH CONGRESS.



AT the recent Church Congress at Rhyl, one of the subjects was stated in the following terms:—"Foreign Missions: (a) Qualifications of Missionary Agents, and the Best Means of Obtaining them; (b) Reflex Benefits on the Church at Home; (c) the Society System and its Improvement." The discussion took place on the Wednesday evening of the Congress week, and there was a large attendance. The Bishop of St. Asaph, President of the Congress, presided at first, but having to go also to the Working Men's Meeting, the Bishop of Salisbury presently took his place. Mr. Athelstan Riley opened with a paper on (a), in which he said some good things regarding the qualifications of missionaries, though he seemed to be unaware that his views, so far as experience has proved their truth, are not new to the Missionary Societies. But the point on which he chiefly laid stress was the celibacy of missionaries, and he read a telling extract from one of Dr. Cus't's books, in which the latter

holds up to ridicule the young missionary with his wife and babies. It is Dr. Cust's unfortunate fate always to have his criticisms of missionaries quoted, and never his really powerful and eloquent occasional vindications of them. Bishop Blyth came next, and his enthusiastic reception was a significant indication of the prevailing views of the clergy present. To him had been allotted (b), but his paper scarcely touched that section of the subject. He gave instead an interesting account of the field for Mission work among the Jews in Palestine. There was only an indirect allusion to recent controversies at the end, which passed without notice. Canon Churton, who was appointed to take up (c), came next, and read a very able paper on the deficiencies of Missionary Societies, and the importance of "the Church" relieving them of many of their functions. The following sentences give the gist of his address:—

*From Canon Churton's Paper.*

There is a growing conviction, which has found expression for some years past in the discussions at Church Congresses and in the Church papers, that the whole work of Missions to the heathen should be controlled and directed by the rulers of the Church, and that the Societies and their Committees should retire into a secondary and subordinate position. . . .

The Societies seem to hold their ground, and the question of the day is not that of dispensing with the work of the Committees, but rather whether the Committees should be relieved of certain responsibilities which belong more properly to the Church and her rulers. . . .

Complaints are heard from India that the development of the Church is seriously hampered "by the swaddling clothes in which her infant life is wrapped;" that "the Committees are virtually masters;" that "the Bishops have no voice, except in rare instances." . . .

This obtrusiveness of the Committees is aggravated by the common use of terms both in England and India in which Missions are described as Missions of a Society, or the "offspring of a Society," rather than as Missions of the Church. The obligations and responsibilities which belong to the clergy and laity of the Church are thus disguised from them and thrown upon external bodies and organizations. The initiation of every new Church work should rest primarily with the local ecclesiastical authority. Why should it be the first thought of a zealous Churchman who wishes a new work to be commenced to address himself to a Society or a Secretary? Why should not the obvious course be to lay the matter in the first instance before the Bishop? This is one of the ways in which the Committees are not responsible for their obtrusiveness. The apathy of the Church and her members has made them abandon to the Committees those responsibilities which are strictly their own; we have heard far too much about "two great Societies," and far too little about the Church. These Societies have been needlessly obtruded upon our attention in Meetings, Conferences, and Congresses without number. Why should missionaries be called "representatives of a Missionary Society" instead of being termed Bishops, priests, or pastors of the Church of Christ? A distinguished speaker at the Derby Church Congress described a number of minute directions from the Committee of the Church Missionary Society on "Native Church Organization," and assumed that the "other Society" would frame similar schemes and impose them with a high hand. I should regard this intrusion upon ecclesiastical functions as an ugly excrescence upon the "Society system," and as no necessary accompaniment to it. Let the Societies tender their advice where it is desired, and even so their responsibilities will be found somewhat excessive. The great cause must suffer from the heart-burnings which follow from their assumption of powers which belong to the rulers of the Church, or from their attempting to work apart from them instead of through them. . . .

The effect of the present system upon Native clergy, catechists, and lay evangelists is unsatisfactory. It makes them look to their patrons and paymasters as the source of their commission, rather than to the Church and her chief pastors. The confusion of ideas on this subject may be instanced from a

remark made by Mr. Clark, of Amritsar, in an otherwise excellent sermon on the life and labours of Bishop French. According to Mr. Clark, the Bishop, when he was a Presbyterian, "was sent to Agra, the Punjab, and Lahore by the Church Missionary Society." When he became Bishop "he was sent forth by the Archbishop of Canterbury and the Church to found the see of Lahore." If the principles of Church order and Church unity are first fully announced, there need be no hindrance to the adaptation of details of discipline and ritual to local needs. But the flock cannot be one if the folds are left without centres of union, with distinctions emphasized by the party action of Societies. . . .

These three speakers had been appointed to read papers, and were allowed twenty minutes each. The next three were allowed fifteen minutes each, and were expected to speak rather than read. To the Bishop of Calcutta was allotted the (a) section, but he confined himself to an appeal to Churchmen generally to regard themselves, all of them, as "missionary agents." He said :—

*From the Bishop of Calcutta's Speech.*

I was in some doubt, and I am still in some doubt, as to what the Subjects Committee meant by the term "missionary agents," and I hesitated to write to the committee to ask for information, because I feared that I should find they used the term in a very restricted sense, and would therefore deprive me of the opportunity of emphasizing that which I always desire to emphasize as the foundation of all missionary work—that every baptized member of Christ's body is, *ex officio*, a missionary agent. There is, indeed, a most serious tendency to divorce the spiritual side of life from the secular. I believe that what we want above all things is to sanctify all manner of secular life, and we should then indeed find that the Church, as represented by all her members, would go forth throughout the world carrying with her the blessed message, and drawing all men to ask the question, "Who is the centre of this beautiful faith?" I am further in some doubt lest the term "missionary agent" be intended to apply solely to those who are preaching the Gospel to the non-Christians,—or the heathen, as you would call them in England. There again surely every priest and deacon is a missionary agent. You in England have certainly learned that great lesson—that the Church always has her missionary aspect, and that every ordained officer of the Church must keep prominently in his mind the missionary side of his duty. So, then, I take this as the meaning of the term—that "missionary agent" means a member of the body of Christ, and all those who are thus incorporated into the body are responsible for the lives they live; and then, when they enter upon the holy offices of priest or deacon or Bishop in the Church of Christ, all that which is natural in them becomes intensified, consecrated, and elevated, and they become indeed agents in a special sense. But the other surely is the foundation. And so, my friends, when I pause to ask, "What are the qualifications for a missionary agent?" let us endeavour, if we can, to go to the root of the matter. A Mission is surely a going forth or a sending forth. Aye, all life is surely a movement, a going forth, and when the agent is a moral or spiritual being, then life takes the form of love, and so, I take it, that we are to understand that God is love. Then comes our Blessed Lord, the incarnate God-man, and He comes to us with love—aye, and with that missionary force within Him which is needed to be poured forth through the channel of His members in order that the world may be purified and sanctified. Incorporation into our Blessed Lord qualifies us for the office of a missionary; and when we are filled with the spirit that is in Him, then, indeed, we are filled with that missionary spirit which just begins to qualify us to live; for life is the going forth towards everything that meets us in secular life, in the ordinary duties of daily life, as well as in those higher exercises of the ministerial office. Yes, we want to have our trade sanctified; we want to have all our professions sanctified—the military, the naval, every manner of agency that goes forth we want to have sanctified with the spirit of our Blessed Lord in order that it may do His work.

The last two appointed speakers were representatives of the S.P.G. and the

C.M.S. respectively. The Earl of Stamford made an interesting and useful speech. His account of the comparative failure of the system followed in the American Episcopal Church, of administering Missions by the "Church in its corporate capacity," made something of a sensation. The chief passages were as follows:—

*Speech of the Earl of Stamford.*

I suppose that it is incumbent upon me, as a member of the Standing Committee of the Society for the Propagation of the Gospel, to do my best to defend that Society. . . . I acknowledge frankly that ideally the very best plan possible would be for each home diocese to have its own Board of Missions undertaking its own foreign Mission work, and possibly, as I may suggest, being associated specially with some poor diocese abroad. . . . But I venture to think that the time for such a change is not yet nearly ripe. We hear of a little feeling in the air that the great societies ought to resign their present functions into the hands of the Church as a corporate body; but can we think it likely that this is the time for a revolution to take place? The great societies are flourishing and extending every year. They are being better and better supported; and is it conceivable that just at this juncture they will resign their work into the hands of some new body which will have to be appointed to represent the Church? This question was debated, as some of you may remember, in the pages of *Mission Life*, in 1888—only three years ago—by two missionary experts, Dr. Cust and my friend Canon Churton; and after I had studied those papers carefully, little doubt was left on my mind as to the side on which the weight of the argument lay. It was pointed out that Mission work has, ever since the sixteenth century, been done, and been well done, by voluntary societies, such as the religious orders in the Church of Rome and the great societies of the present day. It was pointed out that the action of a voluntary body is more free, more elastic, more prompt than that of a Church acting in its corporate capacity; and that work by means of a voluntary society is more in harmony with the genius of Englishmen. For instance, the society which approximates more closely to the idea of the Church in her corporate capacity—the Society for the Propagation of the Gospel, to which I have the honour to belong—which was started as the outcome of co-operation between Church and State in the Southern Province, has less support than the sister society, the Church Missionary Society, which started with far less encouragement from authority either in Church or in State. And in another department it was noticed that the Church Pastoral Aid Society and the Additional Curates' Society are needed to supplement the action of the official body, the Ecclesiastical Commissioners. The little Church of Sweden has means of its own, and yet an independent missionary society has been formed in Sweden to supplement the action of the Church in its corporate capacity. But I come to a more serious point still, the test of practical experience in the United States. The present Episcopal Church of America has had forty years' experience of a Board of Missions, and what is the result? I will make a few quotations, if you will pardon me, from some American journals. In the *New York Churchman* of November 6th, 1886, the Bishop of Maine is reported as having said in General Convention:—

"I thought that the establishment of the General Convention as a Board of Missions was a good thing, and I hoped that great things would come from it. I went to the meetings of the board of managers for some time, but I found nothing being done but to cut down expenses. No measures and no actions were taken to arouse general interest in the Church. I told them that I was not coming there any more. Look at the missionary societies in England. Every one in the Church is a subscriber—[I would he were!]  
—and they raise their millions—

"Millions" of dollars he means. Then, a little after, the Rev. Dr. Hopkins said in the same convention:—

"There has been a cloud hanging over the Board of Missions. Within the last year \$442,000 have been received from bequests and other sources, and what new work has been done? Not one single one. All that has been done is to cut down something."

Here is an extract from an editorial article in the *New York Churchman* of about the same date:—

"As it is, the board of managers, composed of a score or more of clergymen and laymen who live in the vicinity of New York, together with any Bishops that may chance to be available from time to time, constitute the only missionary board that this great and widely extended Church has. It is no impeachment of the wisdom, the zeal, the ability, and the earnestness of such a body to say that it cannot command the interest or arouse the enthusiasm of the general Church for our missionary work."

Again, in *Mission Life* of three years ago (1888), in Dr. Cust's article, I find a quotation from a speech of Bishop Dudley, of Kentucky—an American Bishop whom I have the pleasure of knowing slightly, and whose opinion I should very much value. He points in his speech to the marvellous success of the Church of England, and questions whether the present system of the American Church is practically the best, and these are the words with which he concludes:—

"The experience of our system for forty years, and the experience of the Church of England with her different system for a century, alike prove, to my mind, that it is time that we revert to her model."

Well, to quote Bishop Dudley's words in another place:—

"Is it not better that men of like views and feelings should, by natural affinity, aggregate themselves into organizations along the lines which they believe to be best? Under the influence of the same Spirit, different administrations might seem best to different minds. Men will give most liberally to the agency with which they are in fullest sympathy."

I will draw to my conclusion now by simply making a few very rough suggestions. I have to deal with the society system and its importance, and I must apologize for speaking somewhat dogmatically, as time presses. I would venture to say, then, avoid the multiplication of small societies. Let each of those which exist cultivate definite relations with one of the great societies. My experience in the work of the Charity Organization Society shows me the evil of the establishment of numerous small independent agencies. As was said at a former Church Congress by an expert, unceasing importunity and picturesque writing are the conditions of success in such societies rather than real merit. Secondly, let neither great society allow its distinctive character to be effaced. Let the Church Missionary Society hold as intensely as ever to what it truly believes to be Evangelical truth—and let the Society for the Propagation of the Gospel hold also to Apostolical order. I believe that each society has still much to learn from the other. . . . Another point—encourage women's work. . . . Another point. What I think is really a great need of the present day is a first-rate periodical to lay before the world, say quarterly, the progress of Christianity as propagated by all who profess and call themselves Christians as against false religions. . . . Every effort should be made to impart brightness and attractiveness to the publications of the societies, and to what I may call the moral atmosphere of the offices.

The speech of the C.M.S. representative was as follows. Three or four paragraphs, however, were omitted in actual delivery:—

*Speech of Mr. Stock.*

Yesterday week I was at a much larger meeting than this—one that would fill this hall twice over. Exeter Hall in London was crowded out. I myself failed to get a seat, and scores failed to get in at all. What was that meeting? Not a single speaker was advertised. No speaker of any note was present. It was simply a meeting to bid farewell to 107 missionaries, clergymen, laymen, and ladies, all going forth as representatives of the Church of England to Africa, India, China, and Japan. I must confess that among them were several wives; but I for one thank God for them. Among the clergymen was at least one high Wrangler. Several were going out entirely at their own charges. All of them had been proved by work of various kinds at home to be faithful and devoted members of the Church and servants of the Church's Lord. The system which produced *that* is the system some of you wish to supersede.

There was nothing unprecedented about that great gathering. It was the fourth time this year that the Church Missionary Society has crowded that hall. There are two more meetings there yet to come before Christmas, and I doubt not the hall will be as full as ever. For the fact is that there is at the present

time a remarkable increase in missionary interest and zeal in certain quarters. Probably most of you here to-night are unaware of it. It is in that Evangelical section of the Church of England which some suppose to be dying, if not dead, and it is fostered and stimulated by the system which some of you desire to supersede.

The Church Missionary Society, by its Simultaneous Meetings in town and country, by its new Unions for Clergy, for Lay Workers, for Ladies, by its Young Men's Missionary Bands, by its monthly magazines (of which 120,000 copies are sold—not distributed, but sold—every month), it is helping forward, not its own Missions only, but Missions generally. The result is seen in the increasing number of offers of service. Applications and inquiries now reach C.M.S. alone at the rate of about one and a half every day. Just four years ago Canon Isaac Taylor's exposure of the Church Missionary Society as "the great missionary failure" threatened us with extinction. It so happened that a few days before his attack appeared, our Committee, under a memorable spiritual impulse, of which I cannot now stay to speak, passed a solemn Resolution not to limit, on financial grounds, their acceptance of candidates for missionary service, but to accept every candidate really qualified, in full faith that if the Lord of the Harvest raised up the labourers He would supply the means to send them out. In the four years the Society has accepted 267 candidates—more than double the number accepted in the previous four years—and although our Finance Committee have year after year warned us of probable heavy deficits, the last financial year closed with a surplus. This is one fruit of the system which some of you desire to supersede.

The C.M.S. has just 600 clergy in the Mission-field, of whom 280 are Natives. They baptized last year 3250 adult converts, besides over 7000 children of converts. It has a larger proportion of University graduates among its missionaries clerical and lay, than any other of the larger Societies—153 out of 360. (I exclude, of course, the small Oxford and Cambridge Missions in India, which consist of graduates only.) Moreover, the non-graduates whom the C.M.S. has trained in its own College are not without their own distinctions. They have in the past ten years obtained a larger proportion of first classes in the Oxford and Cambridge Preliminary Theological Examinations than any other College or University.

The Church Missionary Society has taken an active part in the formation of twenty Colonial and missionary bishoprics. It provides entirely the episcopal income for ten of them, and shares in the support of two others. Twenty-three of its missionaries have been raised to the Episcopate, including such men as French, of Lahore; Williams, of Waiapu; Hadfield, now Primate of New Zealand; Moule, of Mid China; Horden, of Moosonee; Parker and Hannington, of Eastern Equatorial Africa. It has worked strenuously to train the Native Christian communities to independence of the foreign Society, and to prepare them for full Church organization under Native Bishops. Its methods of doing this may be criticized; but at all events, until it moved in the matter, nobody did anything. This is the fruit of the system which some of you wish to supersede.

I advise the Congress to recognize good work done for the Church; and you will find good work actually done both by the C.M.S. and by the S.P.G. If I do not now speak of the S.P.G. it is not because I am ignorant of its great work. I do know its work, and I would suggest to its supporters that they would be none the worse for a more regular reading of its publications, which to me are always interesting, and never dry.

And I observe that both the S.P.G. and C.M.S. are equally voluntary Societies. Apparently this voluntary system is in accordance with the genius of the English people. In the *Post Office Directory* I find long lists of Societies for every conceivable purpose—political, scientific, artistic, religious, and so forth. Apparently, also, the Church of England is accustomed, ordinarily, to work on this system. This Church Congress, for example, is to all intents and purposes a voluntary Society. There is a Church Congress Permanent Committee, as well as the different Local Committees formed each year. The Congress has its permanent rules, by which the presiding Bishop is as much bound as the humblest member. Those rules were not made by Convocation, or any other official body, but, I sus-

pect, by the founder of the Church Congress, Archdeacon Emery. If Archdeacon Emery had waited for Convocation to establish the Church Congress, this would not be its thirty-first Meeting.

The first movement in England, indeed, in the direction of Foreign Missions came from Parliament, and that Parliament, the Parliament of Cromwell's day; and it was Parliament, again, in 1694, that required the East India Company to provide ministers who would learn the Indian languages, "the better to enable them to instruct the Gentoos (Heathens) in the Protestant religion." The first missionary movement within the Church of England, as such, came from the Convocation of Canterbury in 1701. But when that Convocation called attention to the need of Church extension in the Colonies, the then Archbishop of Canterbury responded by obtaining a Royal Charter for a new Society. The S.P.G. is essentially a voluntary Society. If an important question is to be decided at the Monthly Board, I suppose my vote as an incorporated member counts as much as that of his Grace the Archbishop of Canterbury.

Of Missions carried on by the Church in its corporate capacity we have an example in the Protestant Episcopal Church of America. I do not think any one will say that the Missions of that sister Church are more effective than those of the Church of England. We have other examples in Presbyterian Scotland, which ought to be the paradise of some on this platform, for Missionary Societies are not tolerated there at all. The Missions of the Presbyterian Churches are entirely under the control of the Synods of those Churches. On Lake Nyassa, in South Central Africa, you may see a curious spectacle. You will find two Missions at work: one, a Presbyterian Mission, is controlled by the Free Church of Scotland in its corporate capacity; the other, an Anglican Mission, is in every sense a private and voluntary Society. It is true that the Universities' Mission, to which I allude, is directed, so far as it is directed on the spot, by its Bishop. But who appoints the Bishop? Officially and ecclesiastically, of course, the Archbishop of Canterbury; but, equally of course, the Archbishop, unofficially and privately, receives the suggestions of the leading friends of the Mission in England. Supposing a former Bishop of the Church of England in Jerusalem, Samuel Gobat, had been transferred by the authority of the Archbishop of Canterbury to Zanzibar, I suspect most of the subscribers to the Mission would have withdrawn their subscriptions. What the Zanzibar missionaries would have done I dare not presume to suggest.

The Society system, therefore, with whatever variations in practice, is the ordinary system of working in the Church of England. I must, however, go further, and affirm that this voluntary system, under all the circumstances of the case, is good in itself; and there is no proof, not even a presumption, that any other system would be better. For one thing, it enables those members of the Church who are closely united by common views and sympathies to work together. It is idle to shut our eyes to the fact that the Church of Christ in general, and the Church of England in particular, necessarily comprise Christians of widely diverse views and habits of thought. I do not think that those who cry out for the abolition of Societies, and the conduct of Missions by the Church in its corporate capacity, would be so eager about it if it were not that they assumed that the Church in its corporate capacity would act in accordance with their own particular views. In point of fact, these same persons are perfectly ready to form Societies, strictly guarded as to their membership, and strictly independent of ecclesiastical control, when it is for their own purposes. It is true that their nomenclature is sometimes different. Apparently "Society" is a wicked word; but "Guild," or "Union," or "Association," is admissible instead. It is the fashion to suppose that a "Committee" can do nothing right; but you have only to change its name to "Council" or "Board," and confidence will supersede contempt. All the modern developments of what I may, without invidiousness, call High Church enterprise have been the outcome of private and individual enthusiasm and energy. Yet the very men who carefully exclude Archbishops and Bishops from any official control over Sisterhoods object to Missionary Societies claiming similar liberty. I wonder if there is any modern Guild, or Brotherhood, or other private organization, which recognizes ecclesiastical authority as loyally as the two great Missionary Societies do. I name the two great Societies together, because the differences between them are in this



respect very small, and not entirely in favour, from this point of view, of the S.P.G. For instance, the Bishop of Calcutta for the time being becomes a Vice-President of the S.P.G. if, and when, the Society elects him; and, when elected as Vice-President, he becomes *ex officio* a member of the Standing Committee. He becomes a Vice-President of the C.M.S., if he wishes, on the simple payment of half a guinea a year, without election, and he then becomes *ex officio* a member of the General Committee, the Committee of Correspondence, the Committee of Home Organization, the Committee of Patronage, the Finance Committee, and the Estimates Committee. As a matter of fact, 105 Anglican Bishops hold all these offices. Moreover, every clergyman who is a member of the Society by virtue of his half-guinea subscription, and has been so for one year, is a member of the General Committee without the election which is necessary in S.P.G.

But Societies have not only constitutions, they have also traditions; and it is to the honour of English Churchmen that they recognize and respect these traditions. The Church Missionary Society was founded by men of one mind and one heart, who stamped upon it its well-known and well-understood Evangelical and Protestant character. That character has been preserved to this day, as we believe, by the good Providence of God, and certainly not by any artificial restrictions, such as carefully guard the Guilds and Associations of those who object to the independence of Societies. It is obvious that many of its episcopal Vice-Presidents do not in their personal views agree with the Society's traditions. It is the more to their honour that they are willing to accept it as an agency which the Church's Divine Master has signally blessed, and to give it the advantage of their countenance and friendship.

The principal objection to Societies, however, is the direction of their work by their Committees. It has sometimes been a complaint against the C.M.S. that its Committee intrudes upon ecclesiastical ground by "sending forth" missionaries. But the expression "send forth" is an ambiguous one. The Society's fundamental laws expressly state that "the Bishops of the Church of England under the authority of the law of the land ordain and send forth (ecclesiastically speaking) the Society's missionaries," but it is quite certain that if the Society had not "sent them forth," in the usual colloquial sense of the term, they would not have been sent at all. The three brothers Westcott, whom their honoured father, the present Bishop of Durham, has given to missionary work, were sent forth ecclesiastically by the Bishops who ordained them, but to all intents and purposes they were sent forth by the S.P.G., being appointed by the S.P.G. Standing Committee to S.P.G. stations. That Committee, comprising men who give a large part of their lifetime to the administration of the work, knew the needs of North and South India and the suitability of Madras and Cawnpore for the location of the men. How could a Board of Missions, consisting, in the main, of ecclesiastics with overwhelming duties of other kinds, master the details of the Church's great mission-fields so as to be able to distribute wisely the men and means at their disposal? When, forty years ago, a young Fellow of University College, Oxford, by name Thomas Valpy French, desired to dedicate himself to the work of God in India, he applied to the C.M.S., whose Committee, consisting largely of men who had served either the Queen or the Church in India, knew its needs better than any formally constituted ecclesiastical body could know them; and they, being perfectly cognizant of the kind of work for which such a man was suited, "sent" him, if you will pardon the use of this ambiguous word, to found the Agra College. In what conceivable way was Church order transgressed by this act?

But objection is taken to the control by the Home Committees of the details of the foreign work. As a matter of fact the Home Committees consist of the very men who, if they were in India, as many of them have been would form the Bishop's Board or Council for the administration of his work. They come to England with years of experience behind them, and spend long days, week by week, in working out the very problems with which they have been familiar abroad; and if a certain rigidity is sometimes the result of their having lived so long in one part of the field, this is corrected by those of the home clergy who are able and willing to give time and strength to the work on a similar scale. At the same time there is now a general desire to delegate the working out of details more freely to those actually in the field, subject to the

due observance of the principles to which the whole Society is pledged. This is already done to a large extent in some of the C.M.S. Missions. Its Missions in the great dioceses of North-West America are administered by the Bishops there with almost absolute authority. But if you think that the large sums of money annually contributed to the Society will be handed over to bodies abroad which are in no way pledged to uphold the Society's well-understood principles, you are egregiously mistaken. And if you propose to place the increasing number of godly and well-qualified men and women now coming forward for missionary work under the unlimited authority of any Bishop who may happen to be at the head of the diocese to which they are going, you will assuredly stop the supply. It would not be reasonable to expect a curate of, say, St. Alban's, Holborn, who might wish to go to the mission-field, to place himself absolutely under the orders of one whom he would call a Low Church Bishop. If he found himself in the Low Church Bishop's diocese, he would, no doubt, seek to render him all canonical obedience, but he would certainly seek to maintain his independence as an English missionary to work in his own way, within due limits.

Then it is suggested that the C.M.S. does not recognize or obey duly constituted Church authority. To that suggestion I desire, in familiar Parliamentary phrase, to give the most direct contradiction of which the forms of the Congress will admit. I challenge the production of a single case to prove it. It is quite true that we have had a few—perhaps half a dozen—paper wars with Bishops abroad; but the assumption is gratuitous that the Society was always wrong and the Bishops always right. It may be a duty now and then to resist even a Bishop. Apparently the Sisterhoods thought so which came into collision with Bishop Wilberforce and Archbishop Tait. It is even conceivable that higher authority than that of a single Bishop might have to be met with the Apostolic words, "We ought to obey God rather than man." But no such case, thank God, has ever arisen in C.M.S. history. Only in two cases have differences between C.M.S. and a Bishop become so acute as to demand a solemn inquiry by the Archbishops and Bishops at home. These two cases arose in Ceylon and Palestine. I wish to avoid all irritating controversy, but I may at least claim that C.M.S. has had no cause in either case to complain or be ashamed of the result.

Criticism does not disturb us. But there is one thing that does disturb us, and that is the apathy of the Church as a whole to the tremendous obligations laid upon it. So long as the Evangelization of the World is regarded as merely one of a hundred objects to which it is the proper thing to subscribe; so long as the Lord's supreme commission is the last thing thought of or cared for by the majority of clergy and congregations; so long as our sons may go to India as servants of the Queen but not as messengers of the King of kings; so long as our daughters may marry Bengal civilians or Australian merchants, but not missionaries, still less go themselves with a woman's sympathy to their sisters in heathen darkness;—so long there is far more pressing and important work to be done than the correction of the faults of our Missionary Societies. Let both clergy and laity wake up to their responsibilities, and realize that if they are Christ's faithful soldiers and servants, their first and highest duty is to extend His kingdom. Let them gird themselves to the task of winning back to His allegiance those now in conscious or unconscious rebellion against Him. Then, and not till then, we may begin to talk of the Church as the great Missionary Society.

The open discussion was commenced by the Bishop of Nova Scotia, who defended the system of the American Episcopal Church, and also spoke sensibly on the question of married missionaries, saying in effect that circumstances alter cases. Dr. Weitbrecht, C.M.S. missionary in the Punjab, very effectively defended the marriage of missionaries, and, as regards missionaries' children, he observed that he, himself, was the son of a missionary, and (he hoped) also the father of one. He pointed out that the S.P.G. Medical Mission at Delhi, now carried on by single ladies, was started by the wife of a missionary (Mrs. Winter), and the C.E.Z.M.S. Medical Mission at Amritsar, now carried on by single ladies, was started by the wife of a missionary (Mrs. Clark). He further pleaded for an extension of the Episcopate in India.

Archdeacon Barber, Secretary of the Board of Missions in the Province of York, explained that the recently formed Boards of Missions were not bodies for the receiving or administration of missionary funds, but would perform, in due course, excellent work in gathering information from the Mission-field for the use of the Church at home. Other speakers followed, and the chairman, the Bishop of Salisbury, closed by some earnest remarks on the importance of prayer for Missions. The meeting was concluded with "From Greenland's icy mountains."

## UGANDA AND THE BRITISH EAST AFRICA COMPANY.



FOR convenience of reference we print an important article which appeared in the *Times* of September 28th, on the prospect of the Imperial British East Africa Company withdrawing from Uganda, to which we referred in the Editorial Notes. We also print a summary of Captain Lugard's proceedings in Uganda, which appeared in the *Times* of October 2nd. We further append the Memorial recently presented to Lord Salisbury by the Society,

### SERIOUS SITUATION IN BRITISH EAST AFRICA.

*From the "Times" of September 28th, 1891.*

The disaster that has happened to the Germans in East Africa seems likely to come home with peculiar force to ourselves in view of the present situation and the prospect of affairs in Uganda. It is well that the public should have placed clearly before them the grave and serious danger that seems to be impending. It is known that the Imperial British East Africa Company, from reasons stated to be beyond their control, are contemplating the withdrawal of their representative and their forces from Uganda, where for some months now they have firmly established English rule. The probable and almost inevitable results of such a step as this would be an immediate massacre of the Native converts and European missionaries in that country; a state of anarchy, followed by the re-establishment of the Mohammedans and possibly of the Mahdist power; the resurrection of the slave trade in its worst form; the ruin of the prospects of the Imperial British East Africa Company in East Africa, and the entire collapse of the policy which, whether as regards the slave trade or the development of the African continent, the Government have so courageously and hitherto so successfully followed. Indeed, the consequences likely to result from our withdrawal from Uganda might well assume the proportions of a national disaster.

The broad lines of the situation are not difficult to understand. The Imperial British East Africa Company has been forced by the rivalry of its German neighbours on the East Coast, supported as these have been by the entire resources of the German Empire, to advance not only much further, but at a much quicker rate and with far less regard for economy than would otherwise have been the case. The Company, it must be remembered, unlike their German rivals, has been hitherto solely dependent on such support as might be obtained from an investing public. The occupation of Uganda at so great a distance from the coast was doubtless a bold and enterprising step that has not been accomplished save at very large outlay; but this measure was forced upon them by the necessity for their consolidating and entering into possession of the vast tract of territory made over to their administration by the Charter. Moreover, it was absolutely the best measure that could have been adopted in the furtherance of the Imperial policy of England, which has undertaken fresh responsibilities for the suppression of slavery in Central Africa under the provisions of the Brussels Conference, called by and under its supreme influence; and also in direct furtherance of that development of the African continent,

which has been one of the principal objects of Lord Salisbury's foreign policy during the last three years. No reproach can therefore be justly cast upon the Company, because, owing to a failure of resources, consequent on their inability to raise fresh capital in face of the attitude of the Opposition which discountenances any schemes for the support of what is after all an Imperial undertaking, they find themselves compelled to withdraw from a position which can only be maintained at a great outlay of capital, and to which there seems to be no finality. Sir William Mackinnon and his co-directors have gone to the fullest extent of their power in their endeavour to supply by private enterprise the support which men pursuing a similar enterprise in other countries would certainly have received from their own Government.

But the construction of the railway from the coastline to Victoria Nyanza, which is the measure that is really needed to ensure the complete success of our East African policy, is one that cannot be undertaken by private capitalists unless some support at least is afforded to them by the Imperial Government. Moreover, even a graver question than that of the success of our development of Africa is now involved in the satisfactory solution of the present situation. It cannot for one moment be doubted that Captain Lugard, whose energy and determination are worthy of high commendation, has not established himself in his present position in Uganda save at the cost of widespread pledges of protection and support which he was necessarily forced to make to the Natives of that country, and the guarantee of which alone would have induced them to range themselves on his side. In making these promises, he must necessarily have seemed to speak as the representative not only of the British Company but also of the British nation. The forfeiture of these pledges, the withdrawal of these guarantees, will certainly bring about the results indicated above, and the disaster that must ensue would make itself felt throughout the whole length and breadth of Africa. It is true that in the first instance the more immediate sufferers would be those who have hitherto been under the tutelage of the missionary societies in Uganda; but none the less would any disaster in Uganda vitiate the whole of our policy and procedure with regard to Central and East Africa for the last ten years, and bring about the animated revival of that slave trade the absolute extinction of which we have now so nearly accomplished.

In such a matter the missionary societies, whose efforts and proceedings have so vital an interest for millions of our fellow-countrymen, have a special right to be heard. Before the British occupation of Uganda they could not have, and indeed would not wish to have, put forward any claim whatever for protection from the Government, or for any other than that moral support which is always accorded to them. The work of the missionaries in Uganda, carried on as it has ever been at the daily risk of their lives, has been so far successful because the Natives have been given to understand that the sole aim and object of missionaries was to do good and spread the Gospel, and in nowise to mix themselves up in the political or internal complications of the State. Since the arrival of Captain Lugard in Uganda they have, however been absolutely forced to take a side, and in support of their Protestant converts and of their own nationality to place their influence and their efforts at the service of the Company's representative. For good or for evil, therefore, they are inevitably involved in whatever may result from the British occupation of the country. Should the occupation be sustained, an immense future may be opening up for them, and that country, which has been termed "the Pearl of Africa," may yet be destined to become a second Tinnevely. Should Uganda be abandoned, inevitable ruin to missionary enterprise must follow; the sacrifice of so much time and so many lives will have been in vain; and Mohammedanism will once again reign supreme.

It must be specially borne in mind that Uganda is the only self-contained State or kingdom in Africa which has of its own free-will shown a marked tendency to adopt the Christian religion, that on this account its value as a Christian centre cannot possibly be overrated, and that its reversion to Mohammedanism or heathenism would extinguish this light which has been established in Central Africa.

The remedy for this state of affairs is not far to seek. It is one the responsibility regarding which affects far more nearly the leaders of her Majesty's Opposition than her Majesty's present Government. Lord Salisbury, in his

speech at Glasgow, plainly stated his opinion as to the desirability of constructing a railway between Mombasa and Victoria Nyanza. He accepted the principle that such a measure was absolutely necessary if the full policy of both the Government and the Company was to be given effect to; and that the Government was in earnest in this wish was proved by the proposal to Parliament at the end of the Session to enable the preliminary surveys to be taken. The proposed grant for the purpose of 20,000*l.* failed, it may be remembered, owing to the action of Sir William Harcourt. This collapse has, no doubt, forced upon the Company the belief that they cannot look to Parliament for any material assistance, but must rely solely upon their own resources. Hence the decision to retrench and retire, and the present grave situation of affairs.

A vote for a survey appears to be merely fencing off the question. Time is all important, and there is ample evidence of eminent engineers that the line is practicable. There should be no hesitation then in asking Parliament, not to grant a vote for a survey merely, but a subsidy for the construction of a railway, which subsidy would cost the *maximum* sum of only 40,000*l.* annually, for a limited period. Keeping out of account the general gain to the commerce of this country, and the rapidly civilizing effect of a railway, it is certain that, as in the case of the Indian guaranteed lines, the Government would very shortly, as trade developed, be relieved gradually of their entire guarantee. The Cape Government, realizing the importance of a railway to develop the South Africa Company's territory, have given them the assistance necessary to construct their line.

It may be at once broadly stated that the construction of a railway is the keystone of the whole fabric of East African enterprise. If this be determined upon, the directors of the Company would have no difficulty in finding any amount of capital wherewith to develop their vast territory, and with the almost certain hope of profitable return. The railway would enable the Government to stamp out the slave trade of Central Africa with absolute certainty, and the Government cannot get rid of its responsibility under this head under the Brussels Conference. The prognostications of those who believe that the railway could have no chance of being a commercial success should not have much weight at the present moment. Similar prophecies have been made of failure, and in most instances triumphantly falsified, in regard to almost every railway driven through a barbarous and hitherto unknown country. But it might even be suggested by the cynical that the money required for the construction of a railway would not be wasted if the line were to prove a gigantic failure. This at least would solve in one way or another the great question of the development of the African continent. If Africa and her teeming millions cannot be developed and freed and improved and civilized by a railway that would penetrate the very heart of the Dark Continent, no other human agency is available, and the sooner we let Africa recede into the gloom of the past the better.

The whole matter is one of principle, on which the public of England can alone decide. On the one hand, we seem to be within measurable reach of a grave and serious disaster, the effects of which it is impossible to foresee; of the collapse of our entire East African policy for many years past; of the virtual surrender of the moral and material responsibilities which we have as a nation undertaken. On the other, we have the opportunity before us of justifying all that we hitherto have done; of making a vigorous experiment, which has been inevitably led up to by all the political events of the past two years, to free and develop that vast continent regarding which we have already undertaken so grave responsibilities. If we lose this opportunity the time is gone for ever. The partition of the continent, the protectorate of Zanzibar—all become a sham. It must be remembered that at this moment, in Zanzibar and Pemba at least, the anti-slavery policy hitherto pursued is making itself acutely felt by the want of slave labour to gather the existing clove crop. The minds of the Arabs are consequently greatly embittered against all civilizing influences. The disaster that has happened to the Germans in East Africa is attracting the attention of thousands of discontented Natives, and feelings and opinions hostile to European interference are lying dormant and only waiting a suitable occasion to make themselves felt.

The British Company is, it is understood, extremely reluctant to withdraw

from Uganda, and to abandon a position which now for the first time seems so full of promise. If they do so they will do so on grounds of absolute necessity alone. That necessity will arise from their failure to receive that support from the influence of the Government to which they were entitled, and which the Government were willing to grant last Session, had the Opposition not barred the way. The Company has, it must be remembered, by its very existence, done signal service to the British Government. Had it not been for the intimate friendship that existed between Sir William Mackinnon and the late Sultan Seyyid Burghash, and for the support which the former was willing to accord to the latter, there would have been nothing to oppose to the German intention of absorbing the entire East Coast of Africa. The agreement between Sir William Mackinnon and the Sultan alone stood in the way of this being done some years ago, as it has been mainly instrumental, in more recent times, in bringing about the arrangement for the delimitation of the spheres of influence. Hitherto the Company has made no profits. Although there has been a steady development and increase of the Customs revenues at their coast posts during the three years they have assumed control, these alone are inadequate to meet the heavy cost of administration over the vast inland territories they have been forced to assume charge of as custodians of the British nation. All that has been done has been mainly in accordance with and in furtherance of the aims of Imperial policy.

In conclusion, it is certain that this great project for the construction of a railway cannot in their own interests be safely disregarded by the heads of the great trading community of England. At a time when all hitherto known markets of the world are glutted with competition, and our manufacturers have to content themselves with an ever-decreasing scale of profits, it surely is of the first importance that our leading men should on such a question cast all party feeling aside and endeavour to assist the Government in their efforts to secure, by the immediate construction of the railway, a new, vast, and unlimited market where the trade of England would at least obtain the first footing.

#### NEWS FROM UGANDA.

*From the "Times" of October 2nd, 1891.*

Letters have been received in London from Captain F. D. Lugard, at Uganda, giving intelligence as to events which had taken place there up to March 27th. Shortly before his letter left, Captain W. H. Williams, R.A., had reached Fort Kampala, Uganda, with his welcome reinforcements. After his arrival Captain Lugard allowed the burning grievances between the two parties to be reopened. Hitherto he had kept back the discussion of these by various pretexts. But now that the fort was complete, and his position impregnable, and seeing that he had an able second in case of any disturbances, he thought it best to face the difficulty. Estates had been taken from the Protestants, the weaker party, and many murders had been committed. The King, having been forced into signing, detested the sight of Captain Lugard, and refused to do justice or even to hear any complaints of the Protestants. The head-chiefs had, however, made friends with Captain Lugard, and he had acquired considerable influence with the Catholic leaders. The opening of the "Shamba question," however, threw back his work, for it broke up the good-will which had been, to a certain extent, restored between the rival parties, and at last led to a serious outbreak. As usual, a spark set the whole ablaze. The drums beat suddenly, thousands of men began to get under arms, and in an incredibly short time both parties were drawn up for war. The Protestants were greatly outnumbered, having the King's party, the Catholics, and the heathen against them. Captain Lugard's position was very difficult, for, though he wished to remain neutral, he could not afford to see the Protestants beaten, and though the Catholic leaders were on his side, yet they had little control over their followers, who were eager to fight Captain Lugard's force as well as the Protestants. Having taken up a position on the King's hill almost between the parties with his small band of Soudanese under arms and a Maxim gun in position, Captain Lugard induced the chiefs of both forces to send messenger after messenger to the parties to tell them that if

they did not disperse they would be fired on, regardless of which side they belonged to. Three times the bands of men were broken up in this way, but finally Captain Lugard began almost to despair of avoiding a civil war between the Christians. In the event of this happening every hut and house in the land would have been burnt, and the Mohammedans, who were in great force only a day's march away, would have swooped down and exterminated the Christians while they were fighting among themselves. With much difficulty, however, he succeeded in settling some of the main disputes, and, as it turned out, these risings, which had appeared so unfortunate, had a beneficial influence upon the King, who now said that Captain Lugard had saved him and his country, and had convinced him that his single intention in coming was to put the land in order. The Roman Catholic chiefs, too, who saw how impartial had been Captain Lugard's attitude, were more than ever well disposed towards him. Henceforward he saw the King constantly in private and told him that he alone was ruining his country by taking a side instead of impartially administering justice. The King then declared in big Baraza all that Captain Lugard had said, and announced that he intended to follow the advice given and to be guided by his adviser. Since then, in spite of many disheartening checks, Captain Lugard had been the instigator of every step taken, and as the parties could not agree and the King was powerless, he was appealed to as arbiter. A "Statute-book" was started and a law passed enacting that no chief should evict any one without the order of the King and Council, and that all men on an estate should work for the owner irrespective of religion. Thus the daily evictions on both sides, which were the immediate cause of war and trouble, were almost entirely stopped. A number of grievances on the two sides were set off against each other, and latterly the bad feeling so far subsided and matters generally were so improved that Captain Lugard felt it would be best to go out against the Mohammedans, so as to let the Natives "blow off steam a little." The Mohammedan question was by this time becoming very serious. They were said to number 10,000 men and to have the whole force of Kabrega and Unyoro at their backs. But before the expedition could be started the appointment of a general furnished a cause of contention, each party insisting on his being chosen from their side. Finally all agreed to refer the question to Captain Lugard, who appointed the King. The latter was glad to compromise matters, for the Katikiro, who was believed to be the best man, and the Catholics, though vexed at a Protestant being chosen, agreed to the decision. When the letter was despatched it was hoped that the expedition would start in a few days.

Captain Lugard had also established the nucleus of a local police force, the members of which patrolled the streets daily (in scarlet jackets) with his own men. A company (100) of Langitaries had also been drilled with much success. They knew already the bugle-calls in the attack, and were fairly under fire discipline. A somewhat ambitious fort, with native houses and a large guard-house, had been built, and a large residency was being erected.

Martin and the envoys had not yet arrived. But the position of Captain Lugard and his force was now such that he considered it of little moment what the envoys might say, as he doubted, even if they were to lie or to cause trouble, whether the King or the chiefs of either party would like to see the force depart.

The stockade at Fort Kampala is on a more ambitious scale than any of those made along the route thither. In the mere line of trace there are some 2500 palm-logs—mostly brought from a considerable distance. The walls of the store—30 ft. by 15 ft.—and a detached fort on a knoll which enfilades nearly three sides of Kampala are also of palm-logs. The buildings inside took up far more time and caused more trouble than the stockade work.

Captain Lugard reports that his relations with both French and English Missions were most harmonious, though at one time he feared a little trouble with the priests. He speaks of his treatment by Sir Francis de Winton as singularly kind and considerate, and mentions that, besides most urgently needed reinforcements, Sir Francis had sent up a doctor, in answer to most earnest requests.

If the war against the Mohammedans turned out successfully, of which he was not over-confident, Captain Lugard hoped to be back in England in May

next year. The three weeks for which he originally went out have already extended into a long period.

#### MEMORIAL TO LORD SALISBURY.

To the Most Honourable the Marquis of Salisbury, K.G., Her Majesty's Principal Secretary of State for Foreign Affairs, Foreign Office, S.W.

The Committee of the Church Missionary Society have heard with much concern that the Imperial British East Africa Company are about to withdraw from Uganda in Central Africa. The Church Missionary Society, as your Lordship is aware, was the first to send missionaries, indeed the first to send any European to reside in that country and to carry on missionary work. This enterprise was commenced by the Society without looking for any aid from Her Majesty's Government for its missionaries in Uganda, other than that of the moral influence which Her Majesty's representatives in Zanzibar always readily and gladly rendered to their missionaries, and they have achieved a work which has awakened deep interest throughout the Christian world.

At a very heavy expenditure and at the cost of many valuable lives the chiefs and people of Uganda have been brought to receive the truths of the Christian religion, and to welcome the pioneers of civilization and commerce.

The action of Her Majesty's Government at the Brussels Conference, and the Anglo-German Agreement of July, 1890, by which Uganda was brought within the sphere of British influence, has seriously changed the position of the missionaries in that country, and compromised them in the eyes of the hostile parties in Uganda. They are now identified with the people who, to use the phrase common amongst the Natives, have come to eat up the country.

Prior to the Anglo-German Agreement of July, 1890, the Imperial British East Africa Company had made great efforts to reach Uganda and establish themselves there. Circumstances were such that the utmost promptitude and determination seemed to be required if Uganda were to be secured for Great Britain. This promptitude and determination the Company did exercise, with the result that when the Anglo-German Agreement definitely committed Uganda to Great Britain, everything was ready for the establishment of peace and order, and the development of the country. The Society's missionary work, which had never ceased for more than a few months even in the most troublous times, now made rapid progress; and the people of Uganda are manifesting a most remarkable eagerness to possess the Scriptures in their own tongue or in the Swahili.

Humanly speaking, the security for toleration and peace lies in the presence of the Company's agents, who in the eyes of the people represent Great Britain. It is at such a moment as this that the Imperial British East Africa Company feel compelled, for financial reasons, to withdraw from the position they have taken up in Uganda. The Company have expended large sums in the furtherance of objects approved by Her Majesty's Government and near to the hearts of the people of England. If at such a moment, when all seems to be prospering in Uganda, the Company withdraw because they have not received from H.M.'s Government the aid they expected, and if the lives of English missionaries and Native Christians are sacrificed and the interests of civilization are thereby endangered, what other conclusion will be drawn from such a catastrophe than that England is too weak to promote, or less interested than Germany in promoting, the moral and material improvement of the people of the Dark Continent?

We would also urge that such a withdrawal would prove a disaster extending over the whole sphere of British influence, and gravely affecting the efforts now being made for the evangelization and civilization of the various tribes within that influence. We would further submit that no greater encouragement could be given to the slave trade than by such a withdrawal, and that Great Britain from her old tradition, her past efforts, and especially as the convener of the Brussels Conference, is bound to do everything in her power to arrest it.

Most respectfully, therefore, and encouraged by the conviction that your Lordship and Her Majesty's Government must desire to avert a disaster so injurious to the prestige of the British name, the Committee of the Church Missionary Society pray Her Majesty's Government to afford the Imperial British East Africa Company such aid as will enable them to continue in Uganda.



## THE MISSION-FIELD.

## WEST AFRICA.



ANON Taylor Smith had a bad attack of typho-malarial fever in September. We are thankful to learn that he was improving, though slowly, at the end of the month, the date of the latest despatches. Miss H. Bisset and Miss M. Williams arrived at Freetown on the 25th of September.

Miss J. J. Thomas, who sailed on July 18th, arrived at Lagos on August 18th. Miss M. Tynan and Miss A. Wright have come home on furlough from Abeokuta.

The Fifteenth Annual Report of the Lagos Native Pastorate Auxiliary Association for 1889-90 has been only lately received. The total income of the pastorate during the year was 741*l.* 13*s.* 7½*d.*, of which 463*l.* 4*s.* 4¼*d.* is described as "voluntary contributions," and 278*l.* 9*s.* 2¼*d.* as "class pence." In addition to this, the sum of 149*l.* 17*s.* 1*d.* was received for educational work, of which 55*l.* 16*s.* 6*d.* was sent from England through the Missionary Leaves Association and other channels; 50*l.* was given by a Native member of the Church on attaining his fiftieth birthday; and the remainder, 44*l.* 0*s.* 7*d.*, was contributed in small sums by Natives and others in Lagos. The Rev. H. Tugwell sends a list of the Christ Church, Lagos, contributions to the Pastorate Fund for 1890-91, which amounted to 193*l.* 9*s.* 4*d.*

The Twelfth Report of the Lagos Auxiliary Association of the British and Foreign Bible Society, for the year 1890, states that 130*l.* was forwarded to the Parent Society as a free contribution, the largest sum hitherto remitted from Lagos. In addition to this amount, 175*l.* was paid to the B. and F.B.S. on purchase account, viz. 75*l.* for English and 100*l.* for Yoruba copies of the Word of God.

Bishop Crowther wrote a few words with his own hand, but in characters bearing sad evidence of his weakness, on August 10th: "You will see by my handwriting that I have not been well. I was stricken with severe cold four weeks since, which the doctor calls facial paralysis; my right hand and right foot are benumbed, and my voice affected, so the doctor forbids my doing anything; but I am getting better." The Bishop has since proceeded to Lagos for rest and change.

The Rev. H. H. Dobinson spent the greater part of August in visiting the Delta stations. At Brass, with Bishop Crowther's concurrence, he placed the Rev. A. C. Strong, who had just returned from furlough at Sierra Leone, in charge of the Tuwon congregation, and he purposed inviting Mr. P. A. Bennett to reside and labour there for a short period. Mr. Dobinson proceeded from Brass to Bonny by the creeks in a canoe, a journey of forty-nine hours. He found Bishop Crowther slowly improving from the first painful effects of his illness. After spending three days at Bonny he then went to Ogbonoma, a journey of sixteen hours by canoe, accompanied by Archdeacon Crowther. He arrived again at Brass on August 19th, and returned a week later to Onitsha.

Mr. Wilmot Brooke wrote on July 10th: "Our work here (at Lokoja) seems to be going on very prosperously indeed, thank God. I have never seen a brighter outlook than we have at present." He was hoping that three catechumens, the fruits of Mr. Williams' and Mr. Lewis' labours, would be baptized by Mr. Dobinson during the latter's visit. His "Sudan Mission Leaflets" for the past five months, lately received, and now being published, are extremely interesting.

Mr. W. H. Roberts has been invalided home from Lokoja. His illness commenced in June, a few weeks after he reached Lokoja with Mr. and Mrs. Wilmot

Brooke and Mr. R. Callender. In the middle of July he returned with Mr. Dobinson, who had been spending a few days at Lokoja, to Onitsha for a change, and to be near Dr. Cross, the medical officer of the Royal Niger Company; but he had a most serious illness a fortnight after reaching that place, and was ordered home as soon as his strength had sufficiently recovered to make the journey.

#### EASTERN EQUATORIAL AFRICA.

Dr. Gaskoin Wright, one of the party accompanying the Rev. R. P. Ashe to the Lake, wrote from Mpwapwa on August 15th, two days before the disaster which the Germans suffered at Uhele, to the south-west of Mpwapwa, when Mpwapwa itself was reported by the *Times* telegram to be threatened. Dr. Wright says:—

Although we left Ndumi on July 9th, we have only got as far as Mpwapwa. After we had sent dear Greaves to Zan-zibar we were anxious to start on our journey up country, and at last did start without our head-man, Ulia, whom we expected would follow in a few days with more porters and the rest of the loads. We went on expecting to be joined almost every day by the rest of the caravan, until we reached Mamboyia, where we waited from July 28th to August 7th, when Roscoe and our head-man with a few porters arrived. We left Mamboyia on August 10th, after having spent a very pleasant time with Mr. and Mrs. Wood, who have been most kind to us. Wood is doing a great work at Mamboyia; he is very much liked by all the people round, and so is Mrs. Wood. There is certainly a great awakening taking place among the people round: the first Sunday we were there, we had a congregation of over 400 people, and there were two young men baptized. The Sunday previous

to our arrival there were eight baptisms. These converts are most earnest, and attend the classes provided by Mr. Wood most regularly. They seem most earnest about preaching the Gospel to their fellow-creatures, and every week several of them go out in a band and visit the surrounding villages and tell the people the wonderful news of salvation through Jesus Christ, and invite the people to come to church.

Wood is building a church of stone, all of which he has to do himself. During the time we were there some of us assisted him in a small way, especially Hubbard.

We found Mr. Price very well surrounded by his household of children and young people, and greatly enjoyed spending a day with him. The people do not seem very intelligent for the most part, which is rather discouraging for him I should think. They have had a very dry season, and all the corn, &c., has come to nothing, therefore food is likely to be rather scarce at Mpwapwa.

#### NORTH INDIA.

The Rev. J. W. Hall sent home a short time since a deeply interesting Report (for 1890) of the Calcutta Church Missionary Association, of which he is Secretary. It is printed as a pamphlet of over sixty pages, and is entitled *A Year's Work in Calcutta*. The following are some of the cases of adult baptisms and of inquirers which have not already been alluded to in our pages, on which the Report dwells:—

R. C., a Brahmin, aged twenty-six, having lost both his parents while still an infant, was committed to the care of a bigoted Hindu uncle, who brought him up amongst the strictest sect of the Hindus. When thirteen years of age a portion of the Word of God fell to the young lad's hands, and he read it for awhile in secret. When, however, his uncle discovered that he was studying the hated and forbidden Book, he beat him severely, and for a considerable time kept him under close personal supervision, practically a prisoner. But

the seed had taken root. The story of the Cross had made a deep impression on his young mind, and when a few months back his uncle died of influenza, he visited one of our catechists, who was on tour, about fifteen miles south of Calcutta. Shortly after this he came to me for instruction with a view to being baptized. His knowledge of the New Testament was remarkable. His faith seemed fervent and intelligent. Early one morning he came to me, and with tears in his eyes implored me to baptize him. He said that he had

reached a crisis in his life and feared the consequences of delay. "What if I should die to-day?" he said. "I have vowed that I will not touch any more food until I have been baptized. I believe that Jesus Christ is the Mediator between God and man. I trust in Him. Why should I delay?" He had obtained several days' leave from the secretary of the High School in which he was teaching, and as he was obliged to return to his duties on the following day, I consented to baptize him. A few days afterwards he was dismissed from his post because he had become a Christian. It is only right to mention that he caused us much sorrow of heart by professing to have studied up to the B.A. examination, when he had only read up to the F.A. However, in a country where truth is sadly at a discount, it is scarcely to be expected that even a convert will be absolutely perfect in this respect. It is a matter for thankfulness that he has expressed repentance, and, as far as we can judge, has stood fast in the faith.

P. L. C., a young Brahmin, has been inclined towards Christianity for the past two or three years. His home is in the Hooghly district, where his widowed mother and two younger brothers reside. During his student life in Calcutta he used to lodge with several other University students over whom he gained a decided influence for good. After some weeks of special instruction he was baptized in Trinity Church, but not until he had sought and obtained the permission and the blessing of his non-Christian mother. At the time of his baptism, a man was present who for several years has earnestly desired to become an open follower of Christ, but whose home difficulties have hitherto prevented him. During the service he knelt and joined in prayer most fervently, and with tears in his eyes expressed his joy at the conversion of a soul to Christ. "So the last shall be first, and the first last," said Tushta Babu to him at the close of the service. "You have dropped behind and others are stepping into the Kingdom of God before you." At the time of his baptism P. L. C. was a private tutor in a Hindu family, and was residing with the students previously referred to. Strangely enough, they did not at first object to his continuing amongst them after his baptism, and only when they themselves began to be shunned and persecuted did

four out of the seven think it wise to remove elsewhere. The remaining three have continued to live with him until the present time, although they dare not eat with him. Moreover, they have expressed their earnest desire to become Christians. I have seen several letters from the mother of P. L. C. Both she and her boys are studying the Bible which I sent to them, and they are deeply impressed with the story of the life and love of Jesus Christ. In a recent letter she spoke of the gradual abatement of the bitterness which P. L. C.'s baptism had kindled in the hearts of many relations and friends in the vicinity of his home.

K. D. B. is a Brahmin of considerable influence residing at Andul. Being the head-master of the Ranees Entrance School for Boys, he is in touch with a large number of the upper and middle classes residing in and around Andul. For many months he has been a secret inquirer, and now he and his family are about to be baptized. Years ago he was deeply impressed through studying the Word of God, and had then almost made up his mind to become a Christian. But the impressions wore off. He even learned to hate the Book, and sought for arguments against it in the anti-Christian literature of the day. He married his daughter to a Hindu, and taught his eldest son to hate Christianity. For several months he passed through keen mental suffering, and when striving to win his son for Christ, he was met by the very arguments which he himself had instilled into the young man's mind. In writing to me after an interview a few months ago, he said:—

"I am happy to let you know that spiritually I am what I was when I saw you. But a circumstance has turned up which troubles my mind a great deal. You know I have a grown-up son, and his conduct has, since my interview with you, caused me no little uneasiness. As soon as, on my return from you, I gave out to him and to the other members of the family that I was soon to make an open avowal of my faith in Christ, he started objections, referring particularly to the painful separation that must take place between us and my brothers. The apostates (I am sorry I cannot use a softer term). Colonel Olcott and Madame Blavatsky, are now his idols. Last night he was unreasonable and hard-hearted, and I had to pass the whole night disconsolate.

He is not in a better vein to-day, and I am afraid, if I take up the cross, I shall have to leave my first-born child behind in this world of corruption. But God's will be done, however it may cross our own. There is another thing that troubles me. I am rather lukewarm in my faith. I pay intellectual homage to Christ, I feel I should give myself up to His service, but I lack that zeal, that impatience to acknowledge Him as my Saviour which I desire to have. Please pray incessantly for us, especially for my elder son."

Since writing this letter God has mercifully led the son he alludes to out of darkness into His marvellous light, and that son is impatient to enrol himself under the banner of Christ. The father's faith and love have grown, and within a few days I trust that the whole family of six will have been admitted into the Church of Christ. He has already begun to try and influence some of the 250 boys committed to his care, and consequently suspicion is aroused and persecution has commenced.

Mr. Hall communicates to the North India *Gleaner* an account of some more recent baptisms:—

On Thursday evening, September 3rd, a family, consisting of a Native doctor, his wife, daughter and son, was admitted into the Church of Christ. Ram Doyal Singh, now called Doyal Chandra Singh, formerly lived in the Midnapur district, but, on account of family troubles, left his home, and moved about from place to place, until serious illness drove him to seek medical aid in the Medical College Hospital. After a month's residence there, he sent for his wife and children and hired a small room in Calcutta, to which he removed, apparently no better. It chanced one day that the Normal School harkara came across the little daughter, Charucilla, and asked her parents if they would allow the child to attend the Central School. They consented, and from that time she became a daily pupil, and took a deep interest in the Bible lessons. Her father, who believed himself to be slowly dying, at length wrote to Miss Hunt asking her to take charge of the little girl, as he could not afford to get her married in his own caste, and he was anxious to secure protection for her in case of his death. Miss Hunt and Miss Roy visited him and spoke to him of salvation in Christ. He said that he

One of his pupils, S., a young Brahmin, has requested me to baptize him and has openly avowed himself a Christian in the Andul Bazaar. At first his friends and parents put abroad the story that he was mad, and sought to confine him. Then they beat him severely, and lastly brought against him the false charge of attempting to set fire to his parents' house. The Christian magistrate, before whom the youth was brought, saw through the wicked plot, and dismissed the case, but not until he had elicited a statement from the young man, which changed the attitude of the Andul residents who were present to watch the case. In answer to the magistrate's inquiries, the young man told the history of his conversion to Christ, and spoke of our refusal to baptize him until we had some proof of his sincerity. Not a few had imbibed the notion that we won our converts by bribes. I hope S. will be baptized with his late teacher and friend.

had no hope then, and that all was darkness ahead. He listened very earnestly, however, to all that was said, and a copy of *Scripture Texts* was given to him. The following day the child was sent to Miss Hunt, who, from that time, had taken entire charge of her. From time to time Ram Doyal was visited by two of our missionaries, and slowly the truth seemed to enter his soul. He had been very ill for a day or two, and one Saturday he sent an urgent letter to Miss Hunt to go and visit him. He said that he had been praying for three days that God would show him the right way. He expressed his conviction that God had done so, and desired to be baptized.

Shortly after this, his wife and boy removed to a room in the C.M.S. compound which Mr. Charlton very kindly placed at their disposal. For some days Doyal Chandra gave himself up to the study of the Bible, chiefly under the guidance of our old lame pandit, and I was much struck with the marvellous change between the man I had first visited, and the man as he was a few days before his baptism. His wife also has, I believe, a grasp of Christ, and of the main truths of Christianity. Doyal Chandra has not many days to live;

but he is striving, by Christ's strength, to fulfil the promises made on September 3rd, 1891. I would add that Dr. Pran Dhon Bose has been full of kindness towards Doyal Chandra, as he usually is towards all who need his help.

On Sunday, September 6th, 1891, there were some interesting baptisms in the C.M.S. Hindi Church. J. K., as he is now called, came from Cawnpore to Calcutta to seek work, and has been employed as a mali under a Christian lady in Calcutta. She had been striving to influence her servants for Christ, and J. K. at length consented to be taught by one of our catechists. He has now yielded himself up to Christ, to be, we trust, His true faithful soldier and servant unto his life's end. If Christian masters and mistresses would earnestly interest themselves in

their servants, who shall say what fruit might be the result, under God?

R. P., a widow of about thirty years of age, has been taught by one of our Bible-women for some fourteen months. She was first found in the Campbell Hospital, and, in her bodily distress, was ready to go where she could obtain that which she earnestly longed for—peace and rest. In those days she could not read. Now she is able to read the Word of God. For several months now she has been living with the Bible-woman who led her to Christ, and through her efforts Ruth has made considerable advance in Christian knowledge. And so month by month we have some results to be thankful for; and we take courage as we go forth into the future with eyes fixed upon the "Lord of the Harvest."

#### WESTERN INDIA.

The Rev. W. A. Roberts has succeeded for the present to the duties of the Secretariat of the Western India Mission.

At the beginning of 1890, six African slave-girls who had been captured in the Red Sea were received in the Orphanage at Sharanpur. On their first arrival, as they were not acquainted with English, it was impossible to converse with them, but they at once commenced to learn Marathi, and made fair progress in it. These were all baptized at their own request on September 6th, and two of them have been taken on probation into the Cama Hospital, Bombay, to qualify as nurses, in the hope that they may eventually return to Africa in that capacity.

#### SOUTH INDIA.

The Twenty-fifth Report of "Mrs. Saththianadhan's Schools and Zenanas" in connection with the C.M.S. and C.E.Z.M.S., for 1890-1, which was read at the anniversary and prize distribution on April 1st, contrasts the present attitude of the Natives of Madras towards female education with that which prevailed when the late Mrs. Saththianadhan commenced this special work in 1865. The Report says:—

It is now a quarter of a century since this work was commenced in a small way, at a time when Hindu female education was in its very infancy in this Presidency, when Hindu female schools were extremely rare, and Hindu zenanas under Christian visitation hardly any. Female education was then not only a great bugbear, but was also an object of sheer ridicule and active opposition on the part of the Hindu community. In illustration of this, it may be remarked here that when an enlightened Hindu, who was a member of the Brahmo Samaj, died, and when the then Governor's lady expressed a wish to see his widow as a mark of sympathy in her sorrow, a relative of hers positively refused to

allow the interview, on the ground that any contact with European Christianity would have a contaminating effect upon the Hindu female community, although this relative occupied a high position under Government. Such was the state of things in this very city about two decades ago, a state which could not but excite the saddest emotions in the Christian heart.

But how changed is the aspect at present! Public opinion has undergone a marvellous change. The whole undercurrent of thought and feeling has turned in the right channel. Female education is the absorbing topic of conversation. In Europe and America it has attained its culminating point, and it is an established fact that in

point of intellect at least women can quite equal if not surpass men. In India, too, a similar progress is very perceptible. We have our lady M.A.'s and B.A.'s and L.M.S.'s. Schools have sprung up in all directions, of which many are under the patronage of Hindu gentlemen.

Our schools, too, have had their share of this progress. In the first year of our work, after very hard and patient toil, we had but one school with ten girls, and three zenana pupils in as many Hindu homes. The private school of ten has now developed into six large public schools, recognized by Government, with upwards of 500 children, and the original three families have now increased to 256, numbering

320 pupils. This large and important work is maintained by fixed grants from the C.M.S. and C.E.Z.M.S., supplemented by school fees, results grants, and private subscriptions.

Female education, equally with general education, has also been advancing slowly but steadily in the direction of self-support. When the first school was started, in 1865, the attendance of the few children already referred to was secured by various inducements. Again, when a small fee was introduced for the first time in the year 1870, the then existing schools were almost emptied. But female education has now advanced so far that the sum realized by fees alone during the year under report was Rs. 942 : 8.

Miss A. J. Askwith, of the C.E.Z.M.S., who acts on behalf of C.M.S. as the lady Principal of the Sarah Tucker Institution at Palamcottah, sends home an interesting report of that Institution and its numerous branch schools. In the former, the roll numbers at the end of March were 163 boarders and 32 day-scholars; there were, besides, 51 pupils in boarding-schools under Miss Askwith's general superintendence at Nallur and Surandai; in the 38 branch schools connected with the C.M.S. there were 1484 children on the rolls, who were instructed by a staff of 80 teachers; and 430 children, taught by 22 teachers, were in 14 schools connected with the C.E.Z.M.S. Miss Askwith says of the spiritual work in the Institution and branch schools:—

Prayer-meetings among the girls and mistresses are still carried on regularly, and they are a real power for good in our midst. A large number are members of Mr. Richardson's Bible Union, others, of the Children's Scripture Union; many, too, are "Gleaners," and a few also belong to Mr. Harkness' Union of Prayer for the Holy Spirit. The mistresses conduct the prayer-meetings with much zeal and fervour.

In going round the schools it is most encouraging to see how, in most of them, the teachers are very thorough in the Scripture lessons, and as we hear the ready and thoughtful answers of the children we can hardly believe they are *heathen* children. Others who visit the schools say the same thing, and I can also say that when the secular education is the best, then the Bible lessons are taught best too. Not all are alike, but I believe that the work of many of our fellow-workers will stand testing. The children grow very fond of their teachers, and often come and help in the school after they have finished attending as pupils. A few weeks ago a missionary lady was travelling on the railway, when a nice-looking married Brahmin girl, of about fifteen,

got into the same carriage, and they travelled some distance together. In course of conversation the girl showed that she knew a good deal of Bible history, and when asked when she had learned it, she said, in one of our schools in Tinnevely town (mentioning the name), and spoke most affectionately of the mistress. When the lady began to read her Bible the girl came up to her and asked her to explain more about it, and seemed much to enjoy all she was told, and asked questions as if she were really interested. The lady was much struck with the girl, and told us all this, thinking it would encourage us in our work among the children. And this is but one instance of many where we find that the good seed sown in faith has taken root. Pray that all the good seed sown throughout this large district of Tinnevely, though it must fall into many different soils, may some in every place fall into good ground and bring forth much fruit.

The Hindus are evidently feeling that our Christian schools are exerting an influence over the people, for the bigoted ones in some places have opened rival schools, and even tried to

bribe away some of our pupils both as teachers and pupils. One rival school was opened close to one of the schools in Palamcottah, and a meeting was held among the parents as to which

school the children should attend, and with one exception it was unanimously agreed they should remain in the Mission school; consequently the rival one was broken up.

#### TRAVANCORE.

The Annual Meeting of the Travancore Provincial Council was held on March 19th and 20th, under the presidency of Bishop Hodges. The Report, after summarizing the financial accounts, gives a *résumé* of the pastors' Annual Letters, and proceeds:—

From the above accounts of the various pastorates, the Provincial Council is rejoiced to find that the number of Christians has increased by accessions, that Sabbath-breaking, drunkenness and other open sins have become exceedingly rare, and that there are signs to be witnessed in all pastorates that people are growing in knowledge and godliness, and in active labours for bringing those outside the Church into the way of salvation.

Although tangible instances of conversion from the high-caste heathen have not occurred, symptoms abound, which show that Hinduism of the present day resembles a tree whose roots are being broken one by one, and which, deprived of its original stability, is ready to fall with the first blast of a powerful wind. May God the Holy Spirit, who alone has the power to accomplish this, breathe mightily from above and blow the tree down to the ground!

#### CEYLON.

His Excellency the Governor of Ceylon presided at the annual prize-giving of Trinity College, Kandy, on July 18th; Lady Havelock, Miss Havelock, Captain Pirie, Aide-de-Camp, and Mr. J. B. Cull, the Director of Public Instruction, were also present. The Report, which was read by the Principal, the Rev. H. P. Napier, after alluding to the increased number of boys (over 290, of whom seventy are boarders), the results of public examinations, &c., concluded:—

There is a subject upon which I have as yet only touched by implication—the missionary aspect of our work. We are a missionary college, and our main object is to win souls for Jesus Christ. I have left this subject to the end, because I wish to leave it on your minds that you, my Christian friends, may pray for us. It is not my purpose to speak of spiritual results. They are recorded in the book of God. Thank God for what there have been, but I do not hesitate to say that if there had been more prayer there would have been far greater results. Day by day, in

this hall and in the class-rooms, the "Seed of the Word of God" has been sown. All the boys are present at prayers and at the Bible lesson, whatever their creed may be, because we believe that the Gospel of Jesus Christ is the only medicine for this sin-sick world. Last January a special effort was made, which was owned of God, the Rev. A. E. Dibben giving special addresses. The Scripture Union continues to flourish among the boys, and many in connection with it are daily reading by themselves the appointed passages of Scripture.

The Rev. L. G. P. and Mrs. Liesching have come home on furlough, and the Rev. A. E. Dibben has, temporarily, undertaken the charge of Mr. Liesching's district of the Kandyan Itinerancy.

#### MID CHINA.

The Rev. G. W. and Mrs. Coultas have come home on account of Mrs. Coultas' state of health.

#### JAPAN.

We regret that in the few words introducing the Rev. A. B. Hutchinson's letter in our issue of September, page 690, which described the opening of the new church at Fukuoka, we inadvertently wrote "Fukuyama," instead of Fukuoka. There have been interesting baptisms since then. Mr. Hutchinson writes:—

I must tell you of a very interesting baptism on Sunday week, July 26th. Tsutsumi San, of Jizuka, came in to be confirmed. His story is a sin-

gular one. Some years since, being in prison at Kobe for having fought against the Imperial troops, he received a New Testament. He read this, and on his release occasionally heard preaching by Mr. Evington and others at Osaka. Removing to Jizuka, where he was clerk at a coal-mine, he met Watanabe San and myself, and became first a listener, then an inquirer. When Miyazaki San went up there, he received regular instruction, and in January of this year I gladly gave him baptism. He was then in bad health, consumption set in, and the day after the dedication of our church he took to his bed and gradually sank. His brother, living at Hakata, came to nurse him, and so for the first time heard of Christ. The visits and disinterested kindness of the Christians, the reading and exhortation addressed to the dying man, the prayers offered, and the evident comfort received and blessed hope manifested in the presence of death, pro-

duced a deep impression. He sought instruction diligently, and on the Sunday following that on which the elder brother was buried, the younger openly declared himself a Christian, and was received into the communion of the visible Church of Christ. How wonderful the ways in which the Good Shepherd brings back one by one the "other sheep"! At the same time I most gladly baptized the father-in-law of Hayashi San, one of our most energetic members.

At Oyamada last Sunday it was my privilege to baptize the first-fruits of the preaching at Kusano. A young medical student, whose father is a Buddhist priest near Oita, came as assistant to a doctor in Kusano last January. He attended the preaching out of curiosity, heard for the first time of a Saviour from sin, made the acquaintance of Nakamura San, the catechist, studied the Gospels diligently, and is now a rejoicing Christian.

#### NORTH-WEST AMERICA.

Archdeacon Reeve arrived at Winnipeg at the close of July. There has been some inevitable delay in receiving the formal documents from Bishop Bompas and others, but it has now been arranged that, God willing, his consecration will take place on Advent Sunday, November 29th, and that he will proceed to his future diocese by the first opportunity in the spring. The Metropolitan of Rupert's Land, in announcing this arrangement, writes, "Doubtless we shall have your prayers for a blessing on the new Bishop and his work." We learn through Archdeacon Reeve that Bishop Bompas' intention, when he last wrote, was not to come to Winnipeg, as had been proposed, and proceed thence to the Pacific and up the Youcon to his new diocese; but to go to Peel River this autumn, with the view to reaching his diocese *via* the Rocky Mountains during the winter. He leaves Fort Norman under the charge of the Rev. D. N. Kirkby, Fort Simpson under Mr. J. Hawksley, and Fort Resolution under the Rev. W. Spendlove. Letters from Bishop Bompas have been received at Salisbury Square, dated Fort Norman, February 11th and May 1st. In the former, he wrote:—

I have been too far north this year to write to you by our usual packet in December, and only prepare a letter for spring. In the fall I was feeling low and depressed in body and mind, but have revived since the cold weather. I have not, however felt equal to winter travelling or tripping, and my Mission duties have been mostly confined to church and school, and to receiving visits from Indians.

Our numbers here are small, but the people are good church-goers, and it is a pleasure to me to minister to them. I enjoy also my day-school, though at times inclined to weary of it after

twenty-five years' teaching. I have again this winter, so far, been able to continue four short services on Sunday, viz. two Indian and two English, though in our shortest days we have only about four hours of daylight. We have also daily Indian prayers in the afternoon, besides two or three hours' day-school in the morning, and often some teaching at night.

I have, thank God! enjoyed much peace, comfort, and tranquillity, with sufficiency of food and fuel in a severe winter, the temperature having fallen to 62° below zero; but God is ever faithful to His promise to provide.



## EDITORIAL NOTES.



WHEN public events of importance are occurring, a monthly magazine is under great disadvantages as compared with a daily or a weekly newspaper. Some of our friends were probably surprised that the October *Intelligencer* said so little about the probable withdrawal of the British East Africa Company from Uganda. The Editorial Note in our September number had been copied by many newspapers in town and country, and appears to have been one chief instrument in awaking public opinion in the matter. But although, when preparing our October number, we were fully aware that the orders for Captain Lugard's withdrawal were actually on their way to Uganda, it was not clear at the moment whether the fact could be safely published or not. Any prompt and practical action seemed almost impossible on account of both the leading Directors of the Company and the leading members of the Society being scattered for their holidays, as well as Lord Salisbury and the members of the Government. In point of fact, the impetus towards such action as has now been taken came from a country-house in the Highlands, where two or three members of the C.M.S. and Bishop Tucker chanced to meet Sir William Mackinnon, the Chairman of the Company. It is not the first time, as our readers know, that C.M.S. has been influenced by an informal and unpremeditated gathering of friends in the North.

Two or three days after the publication of our October number appeared the important article in the *Times* of September 28th which we print on another page, and which instantly and effectively informed the public of the seriousness of the position. But an urgent notice had already gone out to the General Committee of the Society, summoning them to meet specially on September 29th. We shall not soon forget that Committee meeting. It was crowded, and all that was said and done evinced a deep sense of the gravity of the occasion. The presence of Sir Charles Euan Smith was especially important, as was also that of two leading Directors of the Company, Sir Arnold Kemball and Mr. G. S. Mackenzie, to whose names should be added that of Sir T. F. Buxton, who is also a Director as well as our Treasurer. Bishop Tucker set forth the urgency of the case in an extremely powerful speech, and his statements were confirmed by the Rev. E. Cyril Gordon, who had just arrived in England from Uganda, and brought more recent news. It was evident that there were members present prepared to render substantial assistance to prevent the calamity, as we fear it would be, of the Company's withdrawal, but any definite steps of this kind were deferred, pending the result of a memorial which it was resolved to present to Lord Salisbury. It is not likely that the delay will be of consequence, as it was pointed out that Captain Lugard would, of course, not withdraw at a few days' notice, but would exercise the discretion which he has so abundantly manifested already in making such arrangements as he could for the continuance of peace in the country. This is also the opinion of Mr. Gordon. He cannot believe that Captain Lugard will leave the country without making some provision for its protection. In his opinion the leading chiefs, both Protestant and Roman Catholic, desire to live in harmony and maintain law and order, but the country is not yet settled down after the serious revolutions which it has undergone. If, however, the Company should entirely withdraw, Mr. Gordon's opinion is that the position of the missionaries would be untenable, and that they would probably have to withdraw to some neighbouring country, such as Busoga, and would be followed by the majority of their converts. When Mr. Gordon left on May 15th, all was quiet in Uganda, and the

Mohammedan invaders from the north had been completely routed by Captain Lugard.

We print the Society's Memorial to Lord Salisbury on another page, together with the recent important articles in the *Times*.

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WE understand that the Company have prepared an ordinance for raising revenue in their territories; and we trust this is an earnest of their hope in time to make the country self-supporting. We are glad to hear that this ordinance makes the growth, importation or consumption of opium, *bhang* or *ganja* entirely contraband; it imposes a heavy duty on all imported spirits; it narrowly restricts the licensing of liquor-shops; and it takes power altogether to prohibit the passage of spirits into the interior. True to their principles, the Company continue to recognize the value of missionary influence; their ordinance provides for exempting ministers of religion from the only general direct tax, and takes power for a minister of religion in any place to show cause against the grant or renewal of any liquor licence in such place.

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THE High Church papers are much exercised by the article in our last number, entitled, "What is Proselytism?" The *Guardian* regards it as "the most important contribution which has yet been made to the controversy about the Palestine Mission"—"a perfectly frank and straightforward statement about the Society's aims and methods regarding converts from the Orthodox Church." We have no particular complaint to make against the *Guardian's* article on the subject, although the writer fails to see, or at least to acknowledge that he sees, the distinction we drew between two distinct methods of work, and still applies the word "Proselytism" to that method which we argued could not fairly be so described. He implies that the C.M.S. only repudiates proselytism in the sense of making converts from unworthy motives; but the whole point of our article was that this was not the only thing that the Society repudiates. It also repudiates the mere desire of winning, by whatever legitimate means, adherents from one Church to another; and that is what we understand by "Proselytism." But the *Guardian* rightly understands us "to say first, that the natural result of a 'true conversion to Christ' in the case of a Greek Christian is to send him into the Church of England—unless from circumstances he happens to join the American Presbyterians; and next, that since a 'true conversion to Christ' is what the C.M.S. wishes and is bound to wish for every human being, it cannot but rejoice over every Greek Christian so brought."

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THE *Guardian* refers again to its suggestion that the Palestine Mission should be transferred to the S.P.G., and observes that "this solution has been rejected." Rejected by whom? Has the S.P.G. rejected it? The C.M.S. has said not a word on the subject, for the simple reason that no suggestion has been made to it in any form capable of discussion by the Committee. Our own unofficial comment upon the suggestion was that we were disposed to affix a note of admiration to it, but refrained, and that we were "prepared to discuss the proposed transfer whenever it became a question of practical politics," which we took to be "a distant eventuality." The point is scarcely worth mentioning, because we do not believe that any such proposal will ever be made to the Society by any authority competent to make it, nor do we believe that the C.M.S. would accept it for a moment. But this is quite a different thing from the statement in so many words that "the solution has been rejected." The suggestion, if serious, should have come

from the Archbishop and Bishops in the Advice, and we are sure that, had it so come, it would have been respectfully considered by the Committee, though we ourselves cannot doubt what the result must have been.

THE comments of the *Church Times* are very amusing. The section of the Church represented by that paper is dissatisfied, not only with what it calls "the private association self-styled the Church Missionary Society," but also with the Archbishop and Bishops. "The Lambeth Encyclical," we are told, "played with the question" (i.e. "the rights of Bishops of all Catholic sees"), and "the Advice is scarcely more than a parody of the preceding document, and will as little prevent vagaries on the part of self-willed Bishops, or rectify 'lay societies.'" As to the question of Christ, the *Church Times* expresses an opinion that the Church of England has "unwisely omitted" it. It considers the loyal adhesion of the C.M.S. to the Church of England rite of Confirmation as a "systematic proposal to reiterate a Sacrament," and "trusts that Bishop Blyth will formally set his face against it." We are afraid that the Bishop is only too willing to follow this advice, to judge by the following official "statement" from him which appears in the newspapers :—

*Statement by Bishop Blyth.*

"The interpretation put by the *Guardian* upon Bishop Blyth's words in reference to the formation of congregations in Palestine is substantially correct. His view is that our missionaries in Palestine are working for the conversion of Jews and Mohammedans. So working, they have their churches for their own worship: they themselves constituting the congregation, together with such Jews and Mohammedans as may be feeling their way towards Christianity. They are to make no attempts to win adherents from among the Greek Christians. It, may, however, happen that individual Greeks will of their own accord come to join in our worship, and may seek the sacraments from our missionaries. In these cases the duty of the missionary is to report the facts to the Bishop, who will at once communicate with the ecclesiastical authorities of the Orthodox Church. There may be some cases in which, after such communication, it will seem necessary to all parties to receive individuals so coming. In 1888 Bishop Blyth accepted the view pressed upon him by the prelates of the various Churches in the East; that for those baptized in those Churches the Christ is their equivalent to our Confirmation. In the absence of any further agreement this view, in the Bishop's opinion, must be respected."

We have no desire to comment upon this at present. We have been accused, to use the elegant words of the *Church Times*, of raising "jubilant strains of triumph over his prostrate Lordship." We do not know how any review of the controversy could have been more quiet and respectful in tone than the articles in our last number. As we then said, the Society only desires to be allowed to prosecute its work for the salvation of souls without let or hindrance.

ON another page we give an account by a friend of the remarkable Valedictory Meeting at Exeter Hall on September 29th, and of the impressive Communion Service held next morning at St. Bride's Church. In addition to these two public gatherings there were the formal "Dismissals" by the Committee in the Committee-room, which took place on the afternoons of the two days. On the Tuesday the missionaries proceeding to Africa, Palestine, Ceylon, China and Japan, were taken leave of, and on the Wednesday those proceeding to India and Persia (we say Persia, but the only reinforcement, we deeply regret to say, was one lady for Baghdad, which is an appendage of the Persia Mission). These private Dismissals are very solemn times. The written Instructions of the Committee are delivered to, and replied to by, each

one in turn. Some of the replies of the missionaries were very touching. Two or three brethren returning to old fields evidently felt deeply the circumstance that they were going back without adequate reinforcements. This was especially the case with the Punjab brethren—Mr. Thwaites, Mr. Bomford, and Mr. Mayer. We long for the time when there shall be something like a reasonable band of men to go to these important Frontier Missions. It is true that the Committee have done what they could with the men at their disposal, as we explained fully last month; but how inadequate it is, after all! A specially weak point in this year's reinforcement is that it contains only one new medical missionary, Dr. A. C. Lankester; but it is to the Punjab that he is going. Another interesting feature was our bidding God-speed at last to the Rev. J. H. and Mrs. Bishop, who have been forbidden year after year by the doctors to go back, but now are allowed to return, and do so joyfully. They will be warmly welcomed in Travancore.

On Tuesday the brethren and sisters were addressed by Canon Gibbon, and on Wednesday by the Rev. G. Everard, the latter of whom himself is now on his way to India for a winter tour.

WE must especially mention one of the new recruits, the Rev. Edmund F. E. Wigram, eldest son of our Hon. Clerical Secretary. It will be remembered that he accompanied his father on his tour round the world five years ago, and his interesting letters at the time will not have been forgotten. Since his ordination, in 1889, he has been serving as curate to the Rev. S. A. Selwyn, at St. James's, Hatcham. Before that, however, while still an undergraduate at Trinity, Cambridge, he had dedicated himself to missionary work. He now goes forth to the Punjab, for work in the Lahore Divinity School. Our friends are aware that his mother is a sister of the late Rev. Henry Wright, a son of whom, and two daughters, are already in the mission-field. Another child of Mr. Wright, and another child of Mr. Wigram, are preparing to go out in due time, thus making six from the two families.

ONE of the most interesting features of this year's reinforcement did not come under the notice of the friends assembled at the various gatherings. We refer to the return to India of Dr. Hooper, the successor of Bishop French at the Lahore Divinity School, and, afterwards, the founder of the Allahabad Divinity School. He has been for some few years in New Zealand with his children, and is now returning to the North India field, where he will be warmly welcomed; but among those taken leave of by us was a lady who is to become Mrs. Hooper, namely Miss Matthews, an experienced missionary of the I.F.N.S. The Rev. John and Mrs. Cain also are returning to their work in the Telugu Mission from Australia.

BISHOP TUCKER has arranged to sail for East Africa at the end of this month. Friends are asking whether "the forty men" are going with him. They must think it a very light and easy thing to go to Africa as a missionary. We said before that though more than forty persons had applied to the Bishop, some would no doubt not be accepted, and most of those whose offers were entertained would only be accepted with a view to a course of training. We have every hope, nevertheless, that in the event it will be seen that the year 1891 has given Eastern Equatorial Africa forty missionaries. Five of the forty went in May; eight or ten more will accompany the Bishop; so that one-third will have been supplied within six months of the appeal. That is beyond reasonable expectation. Let us thank God for it.

IN memory of the late Rev. J. Alfred Robinson a movement is on foot to

organize some systematic study and cultivation of the Hausa language, to which he had devoted himself assiduously. He felt that, however opinions might differ about further steps for the benefit of the Hausa race, there could be no doubt that the first necessary step is to establish a means of exchanging ideas with them, with careful accuracy. They are a gentle, industrious, well-disposed people, far from being savages. Their language is rich in words and of simple and beautiful grammatical construction. They write it in Arabic character. It is not only the most prominent language amongst the estimated 25,000,000 of people inhabiting the kingdoms of Sokoto and Gaudu—the two great states which recent treaties have placed within our special sphere of influence—but it is also the language of commerce, extending far in all directions from this centre. A grammar, dictionary, and reading-book were compiled by Dr. Schön several years ago, and some portions of Scripture have been translated by others; but these, being first efforts, are lamentably imperfect. Mr. Robinson has contributed some careful work towards revision, and left notes that will help future students. He longed to see a really good rendering of the Scriptures available for circulation through this great channel; so it has been thought an effort towards carrying out the objects he had so much at heart is due to his memory—the memory of another life given for Africa. We cannot alter the climate of Central Africa, but valuable lives at work there might be prolonged if reinforcements were ready to relieve them often. This is not possible till the language is more widely known, and the means of working at it in a better climate established. The subject touches such varied interests. It has secured the kind support of representative public men beyond the range of personal friendship. The difficulty is to decide on the best practical method of carrying the idea into execution, on a foundation capable of developing in various directions, but having the one object in common—to spread peace on earth and goodwill towards all men by the knowledge of the love of God and His wonderful works for all mankind. Not only money but men will be wanted to carry out this memorial project, which we commend to the careful consideration of readers of the *Intelligencer*. E. H.

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SINCE the publication of our last number, the following have been accepted as missionaries of the Society:—Rev. C. Bennett, M.A., Durham, Vicar of St. John's, Barnsley; Rev. J. S. Phillips, B.A., Emmanuel College, Cambridge, Curate of St. Mark's, Portsea; Mr. Richard Baker; and the Misses G. E. Stanley, R. Lloyd, L. M. Mann, E. D. Mertens, B. Child and L. A. Turner, and Mrs. E. Gardiner.

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THE following locations of missionaries have been fixed since our last announcement:—The Rev. O. M. Jackson, Miss R. Lloyd, and Miss E. D. Mertens to Inland China with Mr. Horsburgh's party; Miss G. E. Stanley to Shanghai; Mrs. E. Gardiner to East Africa; and Miss Eva Jackson to Cairo, —all going out for the first time; Mr. G. F. Packer, late of the Niger Mission, to Cairo; and Miss A. H. Wilson, late of the Baghdad Mission, to Palestine.

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THE Gleaners' Union Anniversary is being held as this number reaches the hands of our friends, viz., on Friday evening, October 30th, at Exeter Hall. The arrangements are as follows:—

1. Prayer Meeting at the C.M. House at 10.30 a.m.
2. Holy Communion at St. Dunstan's, Fleet Street, at 11.30 a.m. Address by the Rev. John Robertson.
3. Afternoon Meeting in the Lower Exeter Hall at 3 p.m. Speakers: Mrs. Totten-

ham, Miss Maynard, Miss Lucas, Mrs. Pargiter (India), Miss Goodall (Africa), Miss Bushell (China).

4. Evening Meeting in the Large Exeter Hall at 7. Chairman, the Dean of Windsor. Speakers: Bishop Tucker, Rev. W. G. Peel (India), Rev. J. H. Horsburgh (China), Rev. J. E. Rogers.

If any of our friends have upon their shelves copies which they could spare of the following books, they would be greatly appreciated by the Society, as they are now out of print, but are often wanted for loan purposes:—*Recollections* (not *Further Recollections*) of an Indian Missionary, by the Rev. C. B. Leupolt; *The Rainbow in the North*, by Miss C. Tucker, and *The Southern Cross*, by the same authoress; *The Life of Samuel Marsden*; *The Finished Course*; *Memoir of Rev. W. A. B. Johnson*, by the Rev. W. Jowett; and the *Key to the Twelve Yoruba Diagrams*, published by the Society.

#### THE F.S.M. IN THE PROVINCE OF CANTERBURY.

OUR friends are aware that the F.S.M. movement is to have its turn in February next in the South of England and the Midlands, or, to be more accurate, in the Province of Canterbury, barring Wales and the metropolitan district. From February 8th to 12th will be taken the Dioceses of Canterbury, Chichester, Ely, Lincoln, Norwich, Oxford, Peterborough, Rochester, St. Alban's, Southwell, and Winchester; and from February 15th to 19th, Bath and Wells, Exeter, Gloucester and Bristol, Hereford, Lichfield, Salisbury, Truro, and Worcester. An interesting circular has been issued, signed by Mr. Wigram and Mr. Baring-Gould, explaining the object of these special Simultaneous Meetings. We commend the following paragraphs earnestly to the attention of our readers, and hope that from now until then, there will be frequent prayer on behalf of this important movement:—

It may not be superfluous to re-state the principle which has always been understood to underlie and to guide their promotion. That principle is that the Missionary Cause is above all Societies, that to share in the Evangelization of the World is a command given to every Christian, and that for the fulfilment of this command every Christian has a direct personal responsibility. In enforcing this principle it was held that the claims of our Lord and Master Jesus Christ were so urgent, and the guidance of the Holy Spirit, as disclosed in the sacred Scriptures, so distinctive, as to render this for every Christian a paramount question, "What am I doing for the Evangelization of the World?"

The methods by which this principle was given prominence consisted of sermons and meetings at which the speakers were asked to plead for *the Cause of Foreign Missions as a whole and not for that of the Church Missionary Society in particular*. To emphasize this as the purpose of the meetings, *the bills summoning them were in almost all cases headed: "The Claims of the Heathen and Mohammedan World upon the Church of Christ," while it was at the same time intimated that the movement was promoted by the Church Missionary Society*. In preparation for it a large number of tracts were prepared, embodying the aspects of truth it was intended to represent.

If the meetings which took place last February in the North be reviewed in connection with the principle here stated, the general verdict of the appointed speakers was that they were a success just in proportion as the important thought enunciated thereby had been realized in the different parishes. The cause of failure and the absence of enthusiasm in many places resulted, in great part, from the fact that the movement was in such quarters considered as but an excuse for promoting additional meetings on behalf of a particular Society, and consequently from the lack of any careful and prayerful preparation for the special effort. The real object of the meetings was to represent the Missionary Cause as above, and independent of the work of any particular Society, as the end in itself for which the Church exists. It has long been desired that the Church as a whole should devote her energies to the Evangelization of the World. The proposal of

this paper is the invitation of the Church Missionary Society to the Church of England as a whole, or, at least to those members of it whom it may properly address, to make an united effort to deepen and widen the missionary spirit.

Since the first "F.S.M." in 1886, the growth of the missionary spirit has been indeed remarkable. The visible proof of it has been chiefly in three directions: viz., in the increased number of missionary candidates, especially of University graduates and of clergymen: in the demand for missionary literature: and in the growth (particularly last year) of missionary income. The meetings of last February, as regards their numbers, organization, and audiences, were most encouraging as compared with the experiences of the movement six years previously. This, it is right to say, was not the impression of the appointed speakers at the time, except in a very few instances. The principal reason was that the growth of the missionary spirit in the selected speakers themselves had induced much larger expectations of what success ought to be.

This increase of interest, however, has taken place pre-eminently amongst the inner circle of Christian people. It is still true that, with the exception of a few neighbourhoods, there is no reason to think that an appreciably larger number of parishes send contributions to Foreign Missions, or that the clergy as a body are more zealous, or the wealthy more liberal in respect to them. These desirable results cannot be attained unless efforts be made to deepen the missionary spirit, more frequent and more pointed than those which generally accompany the annual sermons and meetings.

The only difficulty that might seem to place itself in the way of this plan is that it might appear to interfere with and usurp the place of the Day of Intercession on behalf of Foreign Missions appointed by the Archbishops of Canterbury and York. This fear need not be entertained; for the Day of Intercession is (a) general, (b) of annual occurrence, and (c) seldom embraces more than a service or meeting with an address; whereas this movement is (a) limited and changing in its area, (b) occurs only at uncertain intervals, and (c) will in many places partake of the nature of a missionary "mission" or missionary "week." The experience of the past goes far to show that it aids the Day of Intercession, or rather that they mutually aid each the other, like two streams springing from the same source, and swelling the same blessed river of holy effort for the Evangelization of the World.

In appealing to you then to take the proposal of this paper into your earnest and prayerful consideration, it is only necessary to add that it has been laid before the Archbishop of Canterbury and the Bishops of the Southern Province, and that very many of them have written expressing their hearty sympathy therewith and readiness to co-operate therein.

In conclusion, if the solemn last command of Christ be duly weighed, if the responsibilities of the individual Christian and of the Church of England be clearly apprehended, if the pleadings of outcast, starving, perishing multitudes seize upon the imagination, if the love of God influence the heart, if the example of Christ direct the energies, if the Holy Spirit be allowed to quicken the conscience and inspire the life, it cannot be doubted that you will reply to this circular in words uttered a little while ago by an eminent servant of God—"If God will show me anything I can do for the Evangelization of the World which I have not done, by His grace I will do it at once."

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#### **TOPICS FOR THANKSGIVING AND PRAYER.**

THANKSGIVING for the new missionaries now on their way out, or shortly sailing. Prayer for them while on the voyage, and in commencing their new career.

Thanksgiving for good news from Japan (pp. 815, 855), North and South India (pp. 850—855), &c.

Prayer for newly baptized converts; for sick missionaries; for Native Churches. (Pp. 849—856.)

Prayer for Uganda (pp. 843, 857); and for Egypt (p. 823).

Prayer for the C.M.S. Committee, in their consideration of various important matters at the present time.

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## LETTERS TO THE EDITOR.

“ WOULD THE CONVERSION OF A RAJAH MEAN THE CONVERSION OF TEN THOUSAND ? ”

DEAR MR. EDITOR,—I am sorry to see from this month's *Intelligencer* that Sir Monier-Williams thinks that I did not do him justice in not quoting his previous statements. He is one to whom we missionaries owe a deep debt of gratitude, both for his books on Hinduism and for his clear and unflinching statements regarding it and the Christian Faith. I had *not* omitted to notice the words which he now quotes, and I knew from his previous writings what true sympathy he has with the preaching of the Gospel to the poor. But I simply challenged the statement which, briefly put, was that the conversion of such an individual as the Maharajah of Benares would probably mean the conversion of ten thousand of his followers. In considering whether this was probable or not, the context could have no bearing. Hence I did not quote. I gave among my reasons for doubting it, the difference between a Saxon king and a Brahmin rajah. I still think that caste has put such a barrier between such a man and his followers that while they reverence him as a Brahmin or Guru, it is more with the kind of reverence which they give to an idol. The moment he lost his caste he would cease to be to them as a god, and become an object of abhorrence. There is none of the personal and social attachment which made Saxon soldiers enthusiastic followers of the *man* in spite of change of religion. I do not quite see how in such a case “the religious equality of all men and women in the sight of God would be an attractive doctrine” any more than it is when ordinarily preached.

Past experience has, I venture to think, as I said in my former letter, prevented our regarding as probable the hope that the conversion of one of these great men would be followed immediately by large numbers. Hitherto, leading men have come out *alone*, leaving much, if not all, for Christ's sake. So also witnesses even the history of the Brahmo Samaj, which requires so little change of thought or habit as compared with Christianity. The great men who went over to it carried comparatively few with them. I also expressed a doubt whether such accessions would be desirable.

Considering all this I urged that while doing our best to win the high caste to Christ, we should increasingly and persistently seek to preach the Gospel to the masses, the low caste and despised, and to win them individually to Christ. Thousands are willing to listen and to learn. They support themselves entirely. If, as is naturally the case, they give less individually to support their teachers, there are more of them to give, and as their position is bettered they will give more.

There are difficulties—the opposition of the higher castes, their great degradation, and the need of long and patient teaching before baptism *and after*. There will be disappointments and discouragements. Who that has worked and striven to win souls to Christ among any people has not known them, even as our Master Himself did ? But they are worth trouble and disappointment and pain, not only (though *chiefest*) because their souls are dear to Christ, but because (a) they, after all, form the basis of society in India. (b) They are held down and degraded now by caste rules ; but freed from them, many possess real ability, and with careful teaching, in the second or third generation a fair proportion will be fitted to take high positions. Examples will occur to any who know South India well, e.g. the Deputy Collector in Malabar was a low-caste man, who under the old rule could never have been anything but a toddy-drawer. In this month's *Intelligencer* the case of a sweeper's son is mentioned. (c) They are, when true Christians, a strong testimony to the truth of the Christian religion. A Brahmin of very high position said to me, “One of the greatest proofs of the truth of your religion to thinking men among us is its wonderful adaptability to the poorest, for whom our religion can offer nothing.” To me more and more it seems that India will be won to Christ chiefly through the poor. At present “a



great door and effectual is opened." Soon, it may be, for political and other reasons, preachers of other things will go about among them.

In pleading for increased effort to win the thousands of the lower castes in this way, I did not at all wish to imply that Sir Monier-Williams has not the greatest interest in their conversion, or for a moment to give the impression that I do not earnestly desire the winning of high-caste men to Christ.

Regarding "caste" it is indeed true, as Sir Monier-Williams says, that there are "large numbers of Natives" who are "tired of the tyranny of caste." But am I wrong in saying that in the great majority of cases it is only with caste in so far as it restrains *them* or interferes with *their liberty*? Do we ever hear them speak of the sorrow, suffering, and degradation which comes upon the lower castes through it, or attempt to remove any of the rules that in so much greater degree press on them? Has the National Congress done anything for them? Would they admit a low-caste man? This is one of the blots that makes the Congress appear so unreal when it passes resolutions asking for political liberty.

I am sorry to have to entirely disagree with the Professor when he says, "Still caste, so long as it is not part of religion, may be a useful institution, and high-caste converts will, no doubt, in process of time form a Christian caste with social rules of their own;" for caste is as great a curse socially as it is a false doctrine in religion, if indeed it can be separated from religion. Caste divides men into certain strata, so to speak, and in that strata where they are born compels them to remain. No amount of education, no moral or intellectual worth or force of character can enable a man to pass into higher strata: as his forefathers have been so must he be. One has only to examine the state of the lower castes (as described only too feebly in the *Times* of July 13th) to see the result, even after British rule has made it possible for some to break through the barriers. I do not now speak of Christian converts. I cannot write too strongly on the misery and degradation of the low caste in a Native State, though even there of late years improved somewhat.

More, I venture to assert that no body of high-caste converts will ever be able to form "a Christian caste with social rules of its own." It is essentially opposed to Christianity. In a dead church it may be possible. It may be tried—God forbid! but I repeat I do not believe it will ever stand where the religion of the Lord Jesus is truly believed.

If by "Christian caste" are meant social rules, such as obtain in England, and by which it is possible for men of real worth or intellect to pass from the lowest to the highest position, then the term caste is unhappily used. I notice this because I should be very sorry for such a statement to go forth, with the weight of the Professor's name, unguarded. Why, too, should *high-caste* converts alone have such rules?

Regarding my statement that the English Government would compel, most probably, any Rajah who became a convert to resign, I should more clearly have expressed my meaning by saying "enforce." Considering how much religious ceremonial is bound up with the office, and the clamour that would be raised against such a man, and considering the general attitude of Government, I still think my statement correct. If not I shall be truly pleased to know. My real object in writing was, however, to plead for more earnest work among the masses and low caste. In that way, with God's blessing, we shall win our thousands.

Oct. 7th, 1891.

A. F. PAINTER.

#### A CRY FROM WESTERN INDIA.

DEAR SIR,—In the last of your Editorial Notes in the *Gleaner* for July, you mention that our Indian Missions are to be taken up in the next few numbers, and state the order in which they have been, or will be treated. The Western India Mission is not so much as named, nor is any promise given that it will be noticed in any future number. We do not like to be entirely forgotten; but I do not know that we should have any right to object to this if it were not for the practical results. The forgetfulness, unfortunately, is not confined to the periodicals of the Society. It shows itself also in the annual distribution of new men, and in the general action of the Parent Committee.

As an instance, I may refer to the list of C.M.S. Cambridge missionaries given in the *Intelligencer* for June. I have prepared a tabulated list of Cambridge graduates who have joined the Society during the last twenty years. From this table it appears that eighty-six Cambridge graduates—or eighty-seven including Mr. Ashe, whose name was accidentally omitted from the list—were accepted by the Society in the twenty years from 1871 to 1891. To these may be added the thirteen Cambridge graduates accepted during the present year, making a total of exactly 100 in twenty-one years. Of these, only one has been sent to Western India, and this one was subsequently transferred to Calcutta, so that our share is represented by a cipher—0.

We do not grudge a single man to any Mission. We should like to have more without other Missions having less. Could you get any one at Salisbury Square to preach for us occasionally on the text, "Their widows were neglected in the daily ministration"? It might run, "Their Mission was neglected in the annual distribution."

WESTERN INDIA.

Bombay, August 14th, 1891.

[On this letter we make the following observations:—

1. Just one-half of the 100 Cambridge men offered definitely for particular fields. That left fifty for the Society to distribute.

2. In the same period the Society accepted seventeen *Oxford men*. Of these, ten offered for specific fields. Of the remaining seven, two were sent to Western India.

3. The letter goes back to 1871. But in the very year before, an *Oxford man* and a *Cambridge man* were allotted to Western India. This, in so small a Mission, entirely alters the proportion.

4. A Western India missionary was allowed to take a longer furlough than usual while he read for his degree at Oxford. Including him, and also a graduate of the University of New Zealand, Western India has had in the last few years a larger proportion of University graduates among its missionaries than any other Mission.

5. Western India has always been a small Mission. Its share of missionaries for many years past has been *one in thirty* of the total number. Therefore, of the fifty Cambridge men, + the seven Oxford men, + the two in 1870, total fifty-nine, the proportion for Western India would be *two*. It has had *four*, not counting the one transferred to Calcutta, nor the two mentioned in the preceding paragraph.

Is, then, the text in Acts vi. a suitable one? If our friend who wrote the letter had based the claims of his field on its vast population and the small scale of the C.M.S. Mission, he could have made an overwhelmingly strong case. But when he elects to make arithmetical comparisons with other Missions, we are compelled to meet him on his own ground.—ED.]

#### LADIES' SOCIETY FOR FEMALE EDUCATION IN INDIA, &c.

DEAR SIR,—In the *Intelligencer* for October I observe a paragraph with reference to the Foreign Missions income of the Free Church of Scotland for 1890–91. It is there stated that the contributions to the Ladies' Society had dropped from 15,137*l.* in the previous year to 9351*l.* This statement is quite misleading, as the ordinary income of the Women's Mission is going up steadily year by year. The larger income in 1889–90 was due entirely to a special gift of 4000*l.* for the endowment of a medical missionary, and special contributions to a Building Fund of nearly 3000*l.* The comparison can only be justly made when these sums are left out of account; and then the increase is apparent.

WILLIAM STEVENSON, Secretary.

Free Church of Scotland Offices, Edinburgh, Oct. 19th, 1891.

## LOCAL ASSOCIATIONS AND UNIONS.

## THE NORWICH ANNIVERSARY.



OUR Norwich Anniversary is over. It has been bright and happy, and, I think, by Divine help, full of power. It began on Friday night, Sept. 18th, with a gathering for prayer to invoke the Divine Presence and blessing upon our humble effort. Sunday saw the churches in which we pleaded our cause, so far as I know, well filled, and fifty sermons were preached—two in the Cathedral. Monday night saw the Cathedral nave packed with an earnest and expectant congregation, and they were not disappointed. God graciously helped and enforced Bishop Tucker, and the Word was markedly with power. The whole sermon was admirable, and delivered with great force; and some passages in it were very beautiful—I should like to see it in print. Then, on the Monday, after a really choice address at breakfast by Archdeacon Caley on Man's ideal and God's ideal of missionary motive, two meetings followed in the morning and evening, both well attended—that in the morning, under the presidency of our venerated and venerable Bishop, with the High Sheriff on one side, and Sir John Kennaway, our President, on the other. Some eighty clergy were present, and it was a grand sight on the platform. Bishop Tucker, Dr. Neve, and the President—all excellent. In the evening the Mayor, himself thirty-five years ago a Sunday-school teacher and secretary of a Juvenile C.M. Auxiliary, was in the chair. The hall was filled, and rang again with the thrilling utterances of our excellent Dean, who is a real power amongst us, the quiet ununciation of Dr. Neve's telling medical missionary experiences, and the unanswerable eloquence of Bishop Tucker's well-told facts. They were great meetings, for felt power was in them, and the best of all gifts was bestowed—the tender of a young life, full of love and vigour, for the service of our dear Master in the mission-field. Altogether it has been a precious occasion, demanding our hearts' gratitude. It reminded some of us of days long gone by, when the old hall used to echo again with the eloquence of M'Neile and Stowell and Miller and Bardsley. One touching incident ought to be told. At the close of the meeting, three veteran clergy were seen chatting together about the Master's work, whose united ages amounted to 264 years, one of them probably the oldest member of C.M.S.—one of the very few, if any, remaining, who was a disciple of Simeon, and an *habitué* of his meetings—certainly the only one who witnessed the first meeting between the great and good Edward Bickersteth and Mr. Birks, who spent the whole evening together in a bay-window of Mr. Simeon's rooms, wrapt in intercourse one with another. Is not that intercourse continued now with a million-fold interest yonder above? Too much cannot be said of the renewal of life among us by the action of some of the junior clergy, who have worked hard and well, and have been rewarded. At the evening meeting a volunteer choir of 220 voices added no small attraction by excellent singing, three-quarters of an hour before the meeting, and also during its progress.

Altogether our hearts are rejoiced, and I hope our zeal quickened permanently. Pecuniary results were far above the average, so far as yet known.

Sept. 24th, 1891.

EDW. LOMBE.

**Bristol.**—The Anniversary Conference and Meeting of the C.M. Union for Prayer and Work were held on September 30th. The committee, together with a large number of friends, including some from Bath and other neighbouring places, met at luncheon at the Queen's Hotel at the kind invitation of H. O'B. O'Donoghue, Esq., President of the Union. Short addresses were delivered by the President, by Bishop Tucker of Eastern Equatorial Africa, Canon Bernard, Bishop Cheetham, and others. The Conference was held in the Victoria Rooms, Clifton. The Committee Room being found too small, an adjournment took place to the second-sized room in the building. Bishop Tucker gave an address of a devotional and at the same time highly practical nature, dwelling on the requisites for spiritual power. Several suggestions were made in the course of the Conference, one being the admission of honorary members to act as workers in various ways. The evening meeting was held in the large room, which

was quite filled with an audience which listened with rapt attention to Bishop Tucker's narrative of the work in Eastern Africa. At each of the meetings prominent allusions were made to the proposed withdrawal of the East Africa Company, and a resolution was agreed to, praying Her Majesty's Government to use measures to avert this calamitous step.

A. P. N.

**Cromer.**—The sixty-seventh Anniversary Meeting of the Cromer and East Norfolk branch was held in the Lecture Hall on Mouday evening, September 21st, when there was a good attendance. Sir T. Fowell Buxton, Bart., Treasurer of the Society, presided, and was supported by Sir John Kennaway, Bart, M.P. (President of the Society), Archdeacon Caley (from Travancore), Mr. S. Hoare, M.P., the Vicar (the Rev. F. Fitch), and the Rev. J. F. C. James. The Rev. F. Fitch read the cash account from June, 1890, to June, 1891, which showed that 458*l.* 8*s.* 9*d.* had been forwarded from Cromer, 35*l.* from Sheringham, and 26*l.* 18*s.* 4*d.* from Overstrand and Sidestrand. The total sent up from this branch Association this year amounted to 518*l.* 19*s.* 1*d.*, or an increase over last year of 47*l.* 9*s.* 9*d.* Addresses were delivered by the chairman, Archdeacon Caley, and Sir John Kennaway.

**Derby.**—A visit from Bishop Tucker has been of great service in stirring and quickening the missionary spirit here. On September 23rd the Bishop preached to a large congregation in All Saints' Church, and on the 24th two meetings were held: in the afternoon a meeting of a devotional character in connection with the Derbyshire Church Missionary Union, and in the evening a public meeting in the Temperance Hall. The chair was taken by Sir W. Evans, Bart., who was supported by the Bishops of Southwell and Derby, Canons Olivier and Knight, H. H. Bemrose, Esq., C. E. Newton, Esq., and many other leading clergy and laity. The hall was crowded. Both meetings were full of interest, and the collections, including a gift by a lady from Chesterfield of 50*l.*, amounted to something more than 100*l.* for the Bishop's fund. In the next week, on September 29th, was held the Anniversary of the Church of England Zenana Missionary Society. Two meetings were held, one by the invitation of Dr. Ogle in his drawing-room, and the other at the Temperance Hall. Miss Hewlett gave most interesting information concerning the work at Amritsar. It is hoped that the F.S.M., to which we are looking forward, will find the ground already prepared.

R. J. K.

**Eastbourne.**—The Anniversary Sermons and Meetings took place on September 13th and 14th, and the occasion was marked by much evidence of blessing and success. By a happy thought of the Secretary of the recently formed local branch of the Gleaners' Union, a devotional meeting was held on the evening of Saturday, September 12th, in St. Paul's licensed chapel-of-ease. This was presided over by the Rev. W. A. Bathurst, and numerous attended. Addresses were delivered by the Revs. J. H. Horsburgh and E. D. Stead, who respectively took the foreign and home aspects of C.M.S. work; and earnest prayer was offered for a blessing on the coming sermons and meetings. On Sunday every parish church, with two exceptions (one of which was a postponement to the 27th), and two chapels-of-ease, nine in all, had sermons. The Deputation consisted of the Ven. Archdeacon Caley (Travancore), and the Revs. J. H. Horsburgh (Mid China), E. Leversuch (West Africa), C. A. Neve (Travancore), and E. D. Stead (Rector of Falmer). The collections showed a considerable advance upon last year, Holy Trinity contributing nearly 61*l.*, as against 50*l.* in 1890; and All Saints' made a similar forward movement, advancing from 30*l.* to 39*l.* In the other churches the amounts of last year were either maintained or suffered slight decrease. A feature of great interest was the afternoon service at Holy Trinity Church, at which a large number of children who had been attendants at the meetings of the Children's Special Service Mission were present, at the invitation of Mr. E. Arrowsmith, who directed the work. Mr. Horsburgh was the preacher on this occasion. On the Monday afternoon a good meeting was held in the Town Hall, over which the venerable President of the local auxiliary, the Rev. E. W. Foley, presided. The speakers were the Ven. Archdeacon Caley, the Rev. E. Leversuch, and Dr. Neve, medical missionary in Kashmir. The collection of 56*l.* 14*s.* 4*d.* was memorable as containing 40*l.* in bank-notes, with these words

written on the packet, "From one too old to go out;" plain evidence of heart-stirring interest having been elicited by the appeals of the previous day. In the evening a meeting of quite another kind was held in the large, poor parish of Christ Church, where the vicar, the Rev. W. H. Hewett, had his schools packed with an eager throng, who were brought together to listen to music for an hour, while they might promenade at will among curiosities collected from many lands. Several young parishioners of both sexes were dressed in costumes from the far North-West and some of the equatorial lands represented in the Missions of the C.M.S., the explanations of which, one by one, much interested the audience, and constituted a capital introduction to the meeting proper, which formed the climax of this "Missionary at-home." At the bright, stirring meeting the Rev. W. A. Bathurst took the chair. Addresses were delivered by Dr. Neve and the Rev. E. D. Stead, who were followed with much enthusiastic interest. Altogether, we at Eastbourne feel that we have distinct cause to be thankful and of a good courage.

W. A. B.

**Macclesfield.**—On Sunday, September 13th, the Annual Sermons in connection with the local branch of the Society were preached in the various churches of the town by the Rev. R. Dandy, late Vicar of Wyburnbury; the Rev. C. Tanner, Vicar of St. Matthew's, Gosport, late missionary in South India; the Rev. Dr. Hicks, Vicar of St. Stephen's, Sheffield; and the local clergymen. The Annual Meeting was held in the Town Hall on Monday evening, September 21st, when there was the largest attendance for many years. The chair was occupied by the Rev. Canon Turner. The Hon. Local Secretary (the Rev. W. Laycock) read the Annual Report. The chairman and the Revs. Dr. Hicks, C. Tanner, and R. Dandy then addressed those present. The interesting meeting closed with the Doxology.

**Reading.**—The half-yearly meetings of the Berks C.M. Prayer Union proved to be a time of special interest on Monday, October 12th. At the noonday Communion Service in St. John's Church, the Rev. H. Trotter, Vicar of Trowbridge, preached on Matt. xxviii. 20, a suggestive and helpful address, indicating the accumulated force of past history and experience, which now belongs for us to the promise, "I am with you alway." At the afternoon prayer-meeting, the Rev. A. J. P. Shepherd spoke shortly on St. Paul's "purposes," and the all-embracing enthusiasm for missionary work which is contained in them; and then the Rev. S. A. Selwyn enforced the essential connection between whole-hearted consecration to God, and true enduring zeal in the cause of Missions. The evening public meeting gave a crowning interest to a holy and happy day. The Assembly Rooms were well filled with about 600 people, to whom the Rev. S. A. Selwyn spoke on his visit to West Africa, and the Rev. H. C. Knox on his work in the Fuh-Kien province of China: the former enforcing the *call* to missionary work, and the latter the *qualifications* for it. The Rev. Hubert Brooke then bade an affectionate farewell to Mr. J. H. Redman, in the name of all his Reading friends, and commended him to the prayerful sympathy and remembrance of all present. Mr. Redman told of the sphere opened to him at Mombasa, and entreated special prayer for the East Africa Mission generally, and for his own place and work in it. The Rev. A. B. Valpy closed a meeting of peculiar solemnity, with an earnest commendatory prayer for all the out-going missionaries, and in especial for our Reading brother in his first voyage to the foreign field.

H. B.

**Shrewsbury.**—The Annual Meetings of the Shropshire Church Missionary Association were held at Shrewsbury on September 21st. The day was very wet, but the meetings were good. Rev. Canon Lord Forester presided. The report was read by the Rev. A. C. Thiselton, Hon. Sec. The receipts for the year amounted to 1342*l.* 2*s.* 2*d.*, showing an advance of 99*l.* 1*s.* 6*d.* Addresses were delivered by Canon Acheson, the Rev. J. P. Ellwood (Jabalpur), the Rev. A. Cotton (Upper Sindh), the Rev. W. Thwaites (Afghan Frontier), and Major S. Churchill.

A. C. T.

**Swaffham.**—The West Norfolk Union met at Swaffham on October 5th. Advantage was taken of it, in pursuance of the new Norfolk arrangement of grouped deaneries, to make the occasion a group-gathering also. The Group

Committees, under a secretary, are formed of all C.M. official workers in the group, including the Hon. Secs. of rural deaneries, appointed from Salisbury Square. In the forenoon was an F.S.M. Committee of the Union. The Committee, after proposing several sub-centres, subject to the agreement of the parochial clergy, felt the importance of some special F.S.M. effort to reach men, whether by way of conference or otherwise, and hence the importance of the Sunday before, especially the morning service, which so many fathers of families and their sons are wont to attend, and for others of the missionary Sunday after-meeting, which is found to attract not a few not commonly found at the ordinary week-night missionary meeting. In the afternoon, the Rev. W. S. King, Vicar of St. John's, Ipswich, expounded Acts, iii. from ver. 17, and the Rev. B. Baring-Gould, the Central Secretary, gave a full and forcible address. The new Vicar of Swaffham threw himself heartily into the occasion, and in the evening held in his ancient church, never put to a more solemn use, a service of dismissal of a native of the town, the Rev. R. B. Marriott, Curate of St. Clement's, Birmingham, going as a missionary to India. As Mr. Marriott dwelt on the motive to missionary work, and his own call thereto, the congregation hung on his words. In July the Union also met as the guests of the Rev. E. Lombe, of Swanton Morley Rectory, and a paper was read with the heading of "Impressions on reading the Rev. John Paton's account of his work in the New Hebrides." W. A. C.

During September the Society's cause has also been pleaded either by Sermons or Meetings, or by both, at Clifton, Dordiscombsleigh, Dover, Hexham Abbey, Hurdsfield, Hawden (Anniversary), Keynsham, Liverpool (St. Cleopas), Nuneaton (Auxiliary), Poole (St. James's and St. Paul's), Sidmouth (All Saints'), Steyning (Parish Church), Tunbridge Wells (St. John's), Wallingford, Wimborne, Worthing (St. George's and Christ Church), Preston, Blackburn, Watford Gleaners' Union, &c.

**SALES OF WORK, &c.**—During September, Sales of Work and Bazaars have taken place at Ashbockton (187.), Ashwicken (307.), Stowmarket, Thorpe Hamlet, Crinken (Co. Wicklow), Belfast, &c.

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, September 29th, 1891.*—On the recommendation of the Ladies' Candidates Committee, Miss Gertrude Stanley, Mrs. Emma Gardiner, and Miss Rosa Lloyd were accepted as Missionaries of the Society; Miss Stanley was appointed to Shanghai, Miss Lloyd to the Mid-China Interior Evangelistic Mission, and Mrs. Gardiner to East Africa. The following locations were also agreed to :—The Rev. Oliver M. Jackson to Inland China, in connection with Mr. Horsburgh's Mission; Mr. and Mrs. H. F. Gordon to East Africa; and Mr. G. F. Packer and Miss Eva Jackson to Cairo.

*Special General Committee, September 29th.*—The Committee took into consideration the contemplated withdrawal of the Imperial British East Africa Company from Uganda. Bishop Tucker and the Rev. E. C. Gordon were present; also Sir Charles Euan Smith, late H.B.M. Consul-General at Zanzibar, Sir Arnold Kemball, and Mr. G. S. Mackenzie, Directors of the Company. The seriousness of the position in Uganda was earnestly pointed out by Bishop Tucker, while the Directors of the Company explained the necessity, on financial grounds, and in consequence of the failure of the Government to obtain the Parliamentary Grant, of the Company's proposed withdrawal. It was resolved unanimously to address a Memorial to Lord Salisbury, earnestly requesting the assistance of the Government, so as to prevent the withdrawal of the Company. Other questions regarding possible help to the Company were deferred until further consideration.

The Committee took leave of several Missionaries proceeding to West Africa, Yoruba, Eastern Equatorial Africa, Palestine, Ceylon, China, and Japan. Instructions were delivered by the Revs. R. Lang and C. C. Feun, and the Missionaries having replied, they were addressed by the Rev. Canon Gibbon, and commended in prayer to the favour and protection of Almighty God by the Rev. A. Baring-Gould.

*Adjourned Special General Committee, September 30th.*—The Committee took leave of several Missionaries proceeding to Palestine, Persia, North India, Punjab and Sindh, South India, and Travancore. Instructions were read by the Rev. W. Gray, and the Missionaries having replied, they were addressed by the Rev. G. Everard, and commended in prayer by the Rev. T. W. Drury.

*Committee of Correspondence, October 6th.*—On the recommendation of the Ladies' Candidates Committee, Miss Beatrice Child, Miss Louisa Anna Turner, Miss Louisa Matilda Mann, and Miss Emma Dirs Mertens, the last-named for the Mid-China Interior Evangelistic Mission, were accepted as Missionaries of the Society. The following were also accepted:—The Rev. Charles Bennett, M.A. (Durham), Vicar of St. John's, Barnsley; the Rev. John S. Phillips, B.A. (Emmanuel College, Cambridge), Curate of St. Mark's, Portsea; and Mr. Richard Baker.

Miss Arabella H. Wilson, late of the Baghdad Mission, having improved in health, and having expressed a desire to proceed to Palestine, her offer was accepted, and she was appointed to the Palestine Mission.

*General Committee, October 13th.*—A joint letter from the European Missionaries in the Niger Mission was presented, making suggestions regarding the administration of that Mission; and three signatories, namely, the Rev. F. N. Eden, the Rev. E. Lewis, and Dr. C. F. Harford-Battersby, being present, urged the Committee to reconsider some documents which had been laid before the Niger Sub-Committee last winter. After discussion, it was resolved to request three members of the Committee to re-examine the documents referred to, and to confer with the three Niger brethren, and to report to the Committee as to whether, in their judgment, any further steps were required to be taken by the Society in the matter. Arrangements were also agreed to for the consideration of the suggestions in the joint letter.

The Committee took into consideration the Advice of the Archbishop of Canterbury, and the Bishops of London, Durham, Winchester, and Carlisle, upon the questions which had arisen between the Bishop of the Church of England in Jerusalem and the Society. The following Resolutions were adopted:—

(a) That the Committee thank God for the result of the Inquiry, which in their opinion amounts to a practical vindication of the Society's principles and work in its Palestine Mission.

(b) That the hearty thanks of the Committee be conveyed to his Grace the Archbishop of Canterbury, and to the Bishops of London, Durham, Winchester, and Carlisle, for the patient and careful attention given to the matters which came under their consideration in the recent Inquiry held at Lambeth Palace into certain questions connected with the Society's work in Palestine; that his Grace and their Lordships be assured that the Advice which they have given shall have the respectful attention of the Committee, who earnestly hope that the outcome of the Inquiry and of the Advice may be that the Society will be enabled to pursue with fresh energy the work in which it is engaged in Palestine.

(c) That the thanks of the Committee be conveyed to those who, beforehand, and at Lambeth, so carefully prepared and presented the case of the Society.

## NOTES OF THE MONTH.

### ORDINATION.

*Travancore and Cochin.*—On September 20, by Bishop Hodges, the Revs. M. C. Chakko, A. E. David, A. O. Matthai, and M. C. Thoma (Natives), to Priests' Orders.

### DEPARTURES.

*Egypt.*—Mrs. Bywater and Miss Jenny Ellis left London for Egypt on October 15.

*Palestine.*—Miss K. Sachs left London for Jerusalem on October 8.

*North India.*—The Rev. J. M. and Mrs. Paterson, the Revs. R. B. Marriott, H. J. Jackson, and D. M. Brown left London for Calcutta on October 15.

*Punjab and Sindh.*—Dr. A. Neve and Dr. A. C. Lankester left London for Amritsar on October 8; and the Rev. E. F. E. Wigram left London for Calcutta on October 15.

*South India.*—Mrs. and Miss Harrison left London for Madras on October 1.—The Rev. F. W. Breed left London for Madras on October 15.

*Travancore and Cochin.*—The Rev. C. A. and Mrs. Neve, and the Rev. J. J. B. Palmer left London for Cottayam on October 8.—The Rev. J. H. and Mrs. Bishop left Liverpool for Madras on October 19.

*Mid China.*—Miss E. Onyon and Mr. A. Liggins left London for Shanghai on October 15.

*Japan.*—The Rev. H. and Mrs. Evington left Liverpool for Japan on October 1.—The Misses D. Howard, M. Wood, and A. C. Tennent left London for Japan on October 15.

## ARRIVALS.

*Yoruba.*—Miss M. Tynan and Miss A. L. Wright left Lagos on September 1, and arrived at Liverpool on September 26.

*Niger.*—Mr. W. H. Roberts left Akassa on August 26, and arrived at Liverpool on September 26.

*Eastern Equatorial Africa.*—Miss A. W. Ramsay left Mombasa on September 15, and arrived in London on October 13.

*North India.*—The Rev. G. and Mrs. Litchfield left Benares on August 25, and arrived in London on September 23.

*Ceylon.*—The Rev. G. and Mrs. Liesching left Colombo on September 3, and arrived in London on September 28.

## MARRIAGE.

*South China.*—On October 6, at St. James's, Pentonville, London, the Rev. E. B. Beauchamp, of Pakhoi, to Fanny Esther, second daughter of the Rev. S. D. Stubbs.

## DEATH.

*South India.*—On August 20, Constance Theodora, infant daughter of Mr. Martin Browne.

On October 20, at Kensington, Miss Julia E. Sass, formerly of Sierra Leone.

## PUBLICATION NOTICES.

PAPERS, &c., issued since our last Notice :—

**The Lambeth "Advice,"** and other Papers on the **C.M.S. Mission in Palestine.** Reprinted from the *C.M. Intelligencer* for October. 24 pp. Price 2d., post free.

**Sudan Mission Leaflets**, Nos. 8 and 9. Single copies sent free on receipt of a penny stamp for each leaflet. [Nos. 10, 11, and 12 are in the Press.]

**A Hymn for the Sowers' Band.** Reprinted, in leaflet form, from the *Children's World* for October. Price 2d. per dozen, or 1s. per 100, post free.

The following new Publications will be ready in NOVEMBER :—

**The Church Missionary Pocket Book for 1892.** Bound in roan, with tuck or band. Price 1s. 4d., post free. [November 2nd.]

**The Church Missionary Pocket Kalendar for 1892.** In lithographed wrapper. Price 3d. (4d. post free). [November 2nd.]

## A BOOK FOR A PRESENT OR A PRIZE.

**Light on our Lessons; or, What is the Use?** A Missionary Book for Boys and Girls. By G. A. GOLLOCK. Well illustrated, and bound in a specially designed lithographed cover. Price 1s. 6d., post free. [A limited number of copies on superior paper, bound in cloth, gilt edges, price 2s. 6d.]

**MONTHLY MISSIONARY LETTER TO SUNDAY-SCHOOLS.** The Letter for November, 1891 (No. 25), is entitled, **John Coleridge Patteson, First Missionary Bishop of Melanesia.** Specimen copies free. Price 6d. per dozen.

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THE  
CHURCH MISSIONARY INTELLIGENCER.

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“DEUS MISEREATUR.”

THE 67TH PSALM, RIGHTLY USED IN OUR PRAYER-BOOK AS A  
MISSIONARY HYMN FOR THE TRUE CHURCH OF CHRIST.

BY THE REV. CANON D. D. STEWART.

T is very probable that many sing the Canticle, “*God be merciful unto us,*” at evening prayer, without fully understanding its meaning. It is still more probable that a few, who have discovered a part of its meaning, suppose that it is introduced improperly into the worship of a Gentile congregation. Remembering *where* and *by whom* it was originally sung—in the Temple at Jerusalem, by lineal descendants from Abraham—such commentators incline to say that the 67th Psalm belongs exclusively to Jews, and contains a prayer which will be fulfilled to Jews alone.

It should also be recollected, however, that a portion of the Hebrew nation has, during many generations, forfeited that greatest of all human privileges—the being counted the Lord’s “peculiar people;” \* which, at one time, was very specially a Hebrew dignity: that, during that time of Hebrew forfeiture, Gentile believers acquire by their faith the identical advantage which Hebrews have lost: † and that after the time of Gentile opportunity shall have closed, a remnant of Hebrews will, by becoming believers, recover ‡ the long-lost honour of being reckoned in “the holy nation.” §

Because, then, Gentile Christians are now in “the Israel of God,” they *are* as fully entitled to use this Israelitish Canticle as *were* Hebrew believers, before the mass of the Hebrew nation became blinded by unbelief; and as the remnant of the Hebrews hereafter *will be* entitled to use it, when the veil shall have been taken from their hearts. Wild olive-branches, it is true, cannot usually be grafted into a good olive-stock, so as to profit by its fatness—cultivated cuttings, according to the ordinary practice of horticulture,

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\* Much debate has arisen on the parenthesis in the Epistle to the Romans (chaps. ix.—xi.). But three of St. Paul’s statements in that parenthesis are so explicit that it might have been supposed beforehand that a misinterpretation of them was impossible. I. He allows that “Israelite” is an ambiguous expression, because “all are not Israel, who are of Israel,” and because the blindness of unbelief has happened to Israel in part. But when (II.) he compares the true Israelites to the healthy branches of a good olive-tree, he mentions them in three sections: (a) Abraham with the believing Hebrews who followed his faith; (b) believing Gentiles who are grafted in, during the Hebrew blindness; (c) the Hebrew remnant which shall be converted hereafter. And when he foretells the conversion of that last section, (III.) he immediately adds that thus “the peculiar people” of God shall be completed:—“So *all Israel* shall be saved.”

† Rom. xi. 17.

‡ Rom. xi. end of 24.

§ Exod. xix. 6.

being grafted on to a wild stock. But when the New Testament declares that Gentile believers, on gaining possession of Abrahamic privileges, are like wild olive-branches grafted into a good olive-tree, it expressly states that though the event is "contrary to nature," they obtain all the benefits belonging to their new position.\*

Therefore the very prayer, in the 67th Psalm, which was for many generations uttered only by Jews, or by individuals of other nations, who had become proselytes to the Jewish religion, may now be rightly sung by whole congregations of Gentile worshippers, *if their conduct is consistent with their Christian name.*

A very noticeable prayer it is. Not only because of the peculiar benefit for which it asks; but because of the combination which it suggests of two grand events, as resulting from that benefit being received—the Christianizing of the remainder of mankind, and the deliverance of the earth's soil from the curse.

I. It should be carefully observed, in the first place, that the prayer of the Lord's peculiar people—or, in other words, the prayer of Christ's true Church—in this Psalm, is not merely that God may be merciful to them, and bless them, but that He will *cause His face to shine* on them. And though the shining of God's face has often meant a refreshing manifestation of His favour, Himself being unseen—for "the Lord cause His face to shine on you" was part of the usual blessing, in days when God was invisible, officially pronounced by Aaron and other high-priests—there is nevertheless strong reason for concluding that in the 67th Psalm the prayer for the shining of God's face on His Church is a prayer for an open manifestation of Himself in the person of the glorified Christ.†

As the centuries between Adam and Malachi proceeded, it was more and more distinctly foretold, not only that the Coming One, predicted immediately after Man's fall, would have Divine as well as human greatness, but that the manifestation of His greatness would be accompanied by bliss both of body and soul for His elect, His Church, His Israel. "When the Lord shall build up Zion [or, in other words, when He shall complete the company of His saints, so often described as a city, of which glorious things are spoken], He shall *appear* in His glory."‡ "O Shepherd of Israel," exclaimed an importunate seer, "... Thou that dwellest between the cherubims, *shine forth* . . . stir up Thy strength, and *come and save us.*"§ So when Isaiah foretold, "the Lord shall reign in Mount Zion gloriously," he also said, "He shall swallow up death in victory . . . the rebuke of His people shall He take away from off all the earth."|| It is, therefore, quite possible that the writer of the 67th Psalm, and those who originally sang it, may have expressed a longing for the glorious coming of Messiah, and the Life of the world to come, when they prayed, "May God cause *His face to shine* on us;" but much more reasonably may Gentile Christians, who are of the Israel of God in the present day, understand, when they use these ancient words of the Psalm, that they are

\* Rom. xi. beginning of 24.

† The ancient Jews interpreted the expression as referring to the world to come, or the time of the Messiah. See De Burgh on Psalm lxxvii. p. 541.

‡ Ps. cii. 16.

§ Ps. lxxx. 1, 2.

|| Isa. xxiv. 23; xxv. 8.

praying for the Second Advent of Christ and their own resurrection to immortality; because the New Testament Gospel unmistakably declares that the Redeemer, when He visibly returns in great majesty, will bestow on His peculiar people a complete victory over all evil. "I will see you again, and your heart shall rejoice, and your joy no man taketh from you."\* "When Christ, who is your life, shall appear, then shall ye also appear with Him in glory."†

II. Precious, however, as is the hope of salvation which Christ's Church will enjoy in that day, we should notice, secondly, that the shining of God's face on His people is asked for in the 67th Psalm (as Christ's glorious appearing should be desired by true Israelites now), not for their own sakes alone, but with the sure expectation that it will be followed by a combination of two grand results: in (a) the conversion to Godliness of all mankind outside the Church of Christ; and (b) the deliverance of this groaning earth from every trace of the curse which followed Adam's sin.

(a) That world-wide piety will follow the complete blessedness, hereafter, of the Lord's people was more than once predicted in the Old Testament, when "the Israel of God" consisted mainly of Hebrews. Though the mass of the Hebrew nation was then provoking God by its neglect of its precious opportunity; and though prophet after prophet solemnly warned that the consequences of the neglect would be a lengthened desolation of Jerusalem, and a scattering of the Hebrews to the ends of the earth; a brighter future, nevertheless, was as distinctly foretold, when the repentance of Hebrews, and the recovery by Hebrews of their lost estate, shall be followed by such missionary energy on the part of all God's glorified Israel as shall issue in the conversion of the heathen over the whole earth. As the Lord's people prayed in the 67th Psalm, "May God cause His face to shine on us, in order that Thy way may be known upon earth," so when the Lord foretold by Isaiah His future coming in visible majesty, "all nations and tongues shall see My glory," He also foretold that He will send the true Israelites "unto the nations . . . and to the isles afar off, that have not heard My fame, neither have seen My glory, and they shall declare My glory among the Gentiles."‡ Ezekiel also, speaking in the name of the Lord, announces still more plainly concerning the penitent Jews of the last days, "*My tabernacle also shall be with them, yea, I will be their God, and they shall be My people, and the heathen shall know that I the Lord do sanctify Israel, when My sanctuary shall be in the midst of them for evermore.*"§ But St. John shows, in Rev. xxi. 4, that this ancient prediction was intended to foretell how the whole of the glorified Church, including Gentiles as well as Jews, will be that successful missionary to the previously ignorant heathen. When he foretells the coming down of the whole Church out of heaven—(after the rapture of the saints, 1 Thess. iv. 17)—and when he describes that completed Church under the figure of a perfectly cubical city, having "on the east three gates, on the north three gates, on the south three

\* St. John xvi. 22.

‡ Isaiah lxvi. 19.

† Col. iii. 4.

§ Ezek. xxxvii. 27, 28.

gates, and on the west three gates," \* for the outgoing of messengers of mercy, and for the grateful bringing in, by the kings of the earth, of their glory and honour; he quotes the actual words of the prophecy in Ezekiel as fulfilled in God's treatment of that city, which represented not the Israel of God in the Jewish nation alone, but the unnumbered multitude out of all nations, kindreds, peoples, and tongues. "I, John," he says, "saw the holy city, coming down as a bride out of heaven; and I heard a great voice out of heaven saying [then follows almost literally the language of Ezek. xxxvii. 27], Behold the tabernacle of God is with men . . . and they shall be His people, and God Himself shall be with them, and be their God." †

The intense gratitude of the Christianized millions, the wide world over, for the Gospel thus received, was forcibly foretold by the Psalmist in the expressive prayer, "O let the nations . . . *sing for joy*." "We have heard," writes one familiar with the enthusiastic praise of large human congregations; "we have heard hundreds, and even thousands, sing in chorus, but what will it be to hear whole nations lifting up their voices, as the noise of many waters and like great thunders?" ‡ The fervent thanksgiving will be prompted by two amply sufficient causes. Partly, because the controversies and imperfect guesses of socialists and of philosophers, of liberals and of conservatives, will have been exchanged for universal obedience to just laws—"Thou shalt judge the peoples righteously." But, chiefly, because of the precious experience in all lands, of the benefits secured by the Redeemer, for man's body and soul. God's "saving health" will then be "known among all nations."

(b) And as each recurring Sabbath will wake up a fresh chorus of praise from all the nations, keeping holy-day, the intermediate days in every week will furnish, in all lands alike, to those who unlaboriously dress and keep either garden or field, this additional reason for gratitude, that vegetation of all sorts will be constantly profuse—"Then shall the earth yield her increase." In the present age some crops, in all regions, are deficient, or fail utterly, every year, whilst whole leagues of the world's surface lie in dreary desolation. But in that endless future, on the contrary, when Emmanuel shall visibly reign, every wilderness shall blossom; every parched place shall be well-watered; and the harvests which shall follow every kind of sowing shall be as excellent as they shall be abundant. §

But joyous as will be that world-wide plenty, still more gladdening

\* Rev. xxi. 13.

† Rev. xxi. 3. The Speaker's Commentary (Dr. Currey) on Ezek. xxxvii. 27, states this argument very concisely: "The words of Ezekiel are taken up, and their true meaning disclosed, by their adoption in Rev. xxi."

‡ Rev. C. H. Spurgeon.

§ Neither of these inestimable benefits—universal Godliness, and universal plenty—can occur, because of the prevalence of sin, before the Redeemer's return in glory. Therefore, in the very fact that the 67th Psalm foretells them both as occurring after the shining of God's face on His Israel, there is another proof that that shining should be interpreted to mean the glorious appearing of Christ. The last prophecy in the Bible plainly declares that universal Christianity and the removal of the curse will follow the Second Advent (Rev. xxi. 3, 26, xxii. 3).

will be the everywhere prevailing reverence for the true Deity. Therefore the Psalmist's final utterance of praise reiterates the bright prophecy that the Church's perfect fellowship with the Most High shall be accompanied by right worship from every part of the world's population. "Our own God shall bless us . . . and all the ends of the earth shall fear Him."

That magnificent future which true Israelites, under the Old Testament, so earnestly desired, we are expressly taught by our Lord to pray for in the petitions, "Thy kingdom come, Thy will be done on earth, as it is in heaven." But *we* have a duty added to that of praying, which Old Testament believers could not share. They were not bidden to further the completion of the Lord's people by missionary zeal; but, to New Testament members of the Israel of God, Christ has distinctly said, "Make ye disciples out of all nations." Praying, in these last days, cannot reasonably be expected to prosper, unless there be joined with it active effort for the spreading of the Gospel into every tribe, and kindred, and people, and tongue. And, in our nineteenth century, which has well been called "the era of Missions," because the Lord has aroused amongst His faithful servants generosity in giving, and self-denying labour for the gathering out of the nations a people for His name, there is abundant ground for hoping that He will shortly bestow on His completed Church the glorious future for which saints, in many generations, have patiently waited. If an unjust judge will listen, at length, to the request of a desolate widow, because her continued petitioning might weary him, shall not the loving Father in heaven bestow, on His prayerful and obedient children, the relief from this world's sin and crookedness, which, for His glory as well as for their own good, they are diligently longing for? Shall not God, who, of His own marvellous kindness, has prepared for them that love Him, such good things as pass man's understanding, avenge His own elect, which cry day and night unto Him? "*I tell you,*" says the Lord Jesus, the true witness, "*He will avenge them speedily.*"

## CHRIST, AND HUMAN THEORIES OF THE FUTURE STATE.

**M**AN'S greatest and most interesting speculation in every age has been with regard to his origin and destiny. Of these two, the one that has stirred the greater interest has been the one regarding his destiny. To speculate as to wherefrom and how we came has not seemed to him so important as to try and find out what his future is to be. Existence in the world has been taken as a fact, and from this vantage-ground the mind has anxiously and longingly gazed into the future. Religion has pre-eminently to do with the Future, and every religious system has had some theory for its adherents with regard to the destiny of the soul. Although the wisest of the Greek philosophers admitted that nothing definite could be known on the question until a special revelation should be made from heaven concerning it, yet the consensus of opinion of the race has always been in favour of some future existence, and all religions

have thought out some theory of their own, and these theories have been largely held by millions of men from age to age. It is needless in these days to say that there must be some modicum of truth in any opinion which is largely held—that it must contain at least a half-truth. Men can never be got to hold tenaciously what is absolutely and entirely a lie, or what does not in some degree harmonize with and satisfy some fundamental constituent of their nature. The various theories with regard to man's destiny must have some element of truth in them, and must embody, imperfectly though it may be, some fundamental longing or aspiration of the soul, in virtue of which truth and embodiment they have received the belief of vast numbers of men. The science of Comparative Religion is useful in so far as it traces out and shows the workings of this important principle, but it cannot lead us to any absolute truth. We can see from the general agreement among men what points are more likely to be true than others, but we cannot tell what are absolutely true, nor just where any widely held opinion has turned off from the straight line of truth. For this we need a Divine revelation, and in the clear light of this revelation alone can we estimate aright the guesses after truth on the part of man. The world by wisdom knows not (in any true sense of the words) either God, or itself, or its full relationship to Him. Christ alone has revealed God—Christ alone has revealed man—Christ alone has brought life and immortality to light through the Gospel. This will be evident when we look into the various theories of the Future which have been generally held, for in the light of Revelation we shall see how far they are true, and where they begin to turn aside into error; and thus we shall be able to appreciate and sympathize with men who have great longings and noble aspirations, but who, unaided by Divine Light, have been unable to think them out to a true and satisfactory fulfilment.

I. Let us look first at the theory of the Future put forth by the deepest thought of Hinduism—not the opinion of the ordinary dweller in India (this will be referred to later on), but the opinion of the most profound Pandits. They teach that the ultimate goal of the soul is absorption into the Divine Essence, bringing with it the absolute cessation of the individual consciousness. (Whether the Divine Essence be the sum-total of all things, or whether it be spirit underlying matter, is immaterial to our present subject.) This absorption, however, cannot take place until the soul is in a fit condition for absorption. The individual soul must therefore by contemplation, by austerities, by pilgrimages, by almsgiving, &c., continued if need be through a long series of transmigrations, gradually fit itself for absorption, and when it is fit it will be merged into the Being of God. Now we may inquire as to the originating cause of this theory; as to what element in man made this theory possible.

The Hindu mind is profoundly impressed with the thought of the dependent nature of man. It feels strongly that man can only be happy when he is united with and leans upon some one greater than himself—upon God. Man is essentially little: he can become great only by being merged into the greatness of God. It cannot under-

stand how man can enjoy union with God and yet retain his individual conscious existence—the small, the finite must be absorbed into the great, the infinite. Hence as man cannot be happy unless in union with God, and as this union cannot exist without the cessation of the individual consciousness, man must give up individual existence in order to attain to the only goal open to him.

Now Christ came to teach us our dependent nature; to tell us that except in union with God there is no greatness or happiness for man, and herein He endorses the view of the Hindu—but in revealing to us the mystery of the Incarnation, He not only emphasizes in the strongest possible way the truth of man's dependence upon God, but shows us how union with God results, not in the loss of the individual life, but in its continuous development; that to be filled with all the fulness of God is the goal of the God-united soul. To obtain union with God the Hindu is willing to lose his being: Christ shows how union leads to an ever-expanding conscious existence. The Hindu needs then the Gospel of Christ in order that the truth he imperfectly holds may come home to him in a way to cause real joy, and be to him a principle of progress, and not, as now, of stagnation.

II. Let us glance, secondly, at the theory of the Future put forth by the Buddhist. He holds that the ultimate goal of the soul is Nirwāṇa, i.e. the state of complete unconsciousness not only of all that is objective, but even of self itself. A man may, by contemplation and abstraction continued through a longer or shorter series of transmigrations, grow at last so abstracted as to lose all self-consciousness. The goal is practically annihilation, like that of the Hindu. How can such a goal be set before men and meet with such wide acceptance? What longing makes men hold to it? Now the Buddhist thinks that good and evil, pleasure and pain, are necessary things, on the principle that what is, is necessary. There is a mixture of good and evil in Nature and also in Man, and this mixture will continue. But man cannot obtain real happiness so long as he himself, or Nature around him, are subject to good and evil—an alternation of pleasure and pain is not happiness, and yet such alternation is in the very constitution of things. How then can man obtain any rest? In this way. He may so abstract his thoughts from all outside him, and lastly from himself also, until he becomes unconscious of all objective things, and ultimately even of self-consciousness. True, he loses thus all consciousness of good and pleasure as well as of evil and pain; but as he cannot escape from evil without at the same time losing the good, and as to escape from the consciousness of evil is necessary to rest, he maintains that it is a distinct gain for man to lose all consciousness. Nirwāṇa gained is a real gain. There is happiness because there the soul reposes in everlasting torpor, impervious to and unconscious of the conflicting forces of Nature and the internal surgings of the mind.

Now Christ maintains with the Buddhist that there is no happiness for man in alternations of pleasure and pain, good and evil. He teaches that the struggles and surgings of the soul must be hushed, and that the "pain" elements in Nature must be taken away before

man can attain the rest of happiness. But He shows us, unlike the Buddhist, that evil and pain are no necessary elements in the constitution of things, and that He can take away the evil and the pain. He reveals His atoning blood as quieting the conscience; His Holy Spirit as giving dominion over sin, and recreating man in the holy image of God; Himself as giving the spiritual body, and making the new heavens and earth wherein dwelleth righteousness. He thus heals man and Nature, and opens out a future wherein consciousness is heightened, and that in endless progression. To escape the consciousness of pain the Buddhist is willing to lose his self-consciousness, his very being: Christ removes the causes of pain, and opens out perfect being. The Buddhist then needs the Gospel of Christ to lift away the dark cloud of sin and pain, and show him a state where sorrow and sin are unknown, and where the former things are passed away.

III. Let us look, thirdly, at what we may term the Pagan view of the Future. This is the view of mankind generally in all so-called heathen countries, and nearer home as well. According to this view man at death passes into the world of spirits or shades. There the good have their abode, and the wicked theirs; their respective abodes being determined by their actions on earth. The existence of the spirit world is an attenuated one, not so full or so energetic at its best as the life on earth in the body. Life in the body is the real, the fullest life—the life beyond, though an individual and self-conscious one, is but half a life, the body being absent. Existence, work, and enjoyment there are all shadowy, and so departure to the world of spirits can never be welcomed, much as it may be stoically submitted to. This view would seem to be the outcome of man's desire to preserve his individual life. The average man enjoys the act of living, the exercise of his mental and bodily faculties. Everything is bound up with his individuality and his self-consciousness. He has no desire to cease to be, either by his existence merging itself in another's, or by his losing self-consciousness. He therefore believes in the spirit world. Now Christ tells us that individual life is a blessing, and that God fully intends man to preserve his individual existence—so far He agrees with the Pagan view—but the great doctrine of the Resurrection does away with the spirit world, and shows us that the individual life in the resurrection body will be fuller in every way than that in the present body, and that because the spiritual body far transcends the present body, and because man's sphere of existence is not limited to earth, but is co-extensive with creation. The Pagan needs the Gospel of Christ to remove the fear of the future and the clinging to the present.

The deepest thought of man has never seen Life in any true sense as the destiny of the soul. The Hindu and Buddhist crush out life altogether, considering it an evil, and thus cut away the roots of progress and joy; the Pagan over-estimates the value of the present life, and rivets the influences of the world more firmly around himself. Christ alone has said, "I am the Resurrection and the Life, he that believeth in Me shall never die."



It is absolutely necessary therefore to carry His message of Life into all the world, and through it to remove the despair of humanity—that despair which has deprived man of joy and barred the road to all progress. “In Him was Life, and the Life was the Light of men.”

G. E. A. PARGITER.

### THREE SCENES IN THE DIVINE DRAMA OF MISSIONARY WORK IN INDIA.



T is an oft-quoted saying that when a great cause or principle is brought for the first time before the notice of men, there are usually three distinct stages for that cause to go through before it is finally accepted and established. These stages are, the stage of opposition, the stage of toleration, and the stage of success.

Many illustrations of the truth of this saying will readily occur to the mind; but on the present occasion we propose to show how missionary work in India specially exhibits these three phases in its past growth and present unfolding development. To this end we will conceive of the missionary movement in India as a divinely inspired and conducted drama, which differs from dramas peculiar to the theatrical world in this all-important respect: that while the dramas there are fictitious representations, the divine drama of missionary work in India is a very real thing indeed, having 286 millions of human souls for the *dramatis personæ*, and with all the sins and woes of those 286 millions to make the plot.

#### SCENE I.

The time is *Anno Domini* 1813. It is a critical year for missionary work in India. Before it passes away the great question is to be decided whether Christian missionaries shall be allowed to preach in India or not. Prior to 1813 they were compelled by the hostility of the British authorities to creep into the country by the back door, so to speak. Carey, for example, had to throw himself on the protection of the Governor of the Danish settlement at Serampore, in order to escape the humiliation of being turned out of India by his own countrymen as though he were a dangerous sedition-monger. That other noble man of God—Adoniram Judson—too, the moment he landed from America on the shores of India, was seized as an obnoxious missionary and hurried on board a vessel, which carried him to the scene of his future labours in Burmah. Thus for twenty years—from 1793, the date of Carey’s arrival at Calcutta, until 1813—the Gospel in India was under a ban. The most alarming pains and penalties were threatened to all who attempted without permission to engage in the work of preaching it. And when the saintly Henry Martyn ventured as an army chaplain to discuss matters of religion with the pandits and maulvies of Patna and Cawnpore, he was sharply reprimanded by his commanding officer for daring to exceed his duty.

The reason of this enmity towards missionary work on the part of

the East India Company was the unworthy plea that preaching the Gospel would inflame the resentment of the Natives and madden them into open rebellion. Nor was this opposition confined to the officials of the Company in India. It waged fierce war at home. Sydney Smith, the witty divine, sought to slay the missionary movement by his famous sneers; returned Anglo-Indians came forward to prove that Hinduism was a better religion for India than Christianity could ever be; and in the House of Commons it was urged most vehemently that as soon as the Legislature passed the law of Christian liberty in India, the immediate massacre of all Europeans in that country might be looked for as a certainty.

But now observe—God raises up a champion for the missionary cause. On June 22nd, 1813, the East India Company's charter comes before the House of Commons to be renewed, and Wilberforce stands forth in his place as a member of the national legislature. He rises to be the advocate of certain clauses in the new charter which have been framed for the purpose of granting liberty to Christian missionaries and others to preach and teach in India. In discharging this responsible duty he deals with the objections which had been raised against those "pious clauses," as they were cynically called. He shows how utterly unworthy of the English race those objections were, and proves them to be but the offspring of ignorance on the part of some, and of selfishness on the part of others. He then quotes authority after authority to bring home to his hearers the spiritual degradation of the Natives of India—the cruelties practised among them upon helpless humanity—and the crying need for some effort at amelioration and reform. He goes on to remind his audience of the moral obligations of England as the ruling power in India, and, finally, he makes an impassioned appeal to his fellow-legislators *not* to outrage the spirit of freedom by putting a restraint on the liberty of men whose sole aim was to preach the peaceful doctrine of Jesus Christ; *not* to perpetuate an injustice to the religion of our forefathers just because a number of commercially interested persons were alarmed at the imaginary prospect of losing their dividends; *not* to dishonour the very name of God by passing an Act of Parliament which would virtually declare that whatever claims of recognition God might have upon the English race in their own country, He certainly had none upon the heathen in India.

The result of the noble pleadings of Wilberforce and his colleagues in that memorable debate was, that the House of Commons, in renewing the charter of the East India Company, refused to make it any longer a penal offence for a man to go to India and say that he himself loved and obeyed Jesus Christ, and that he had come to persuade the people of India to love and obey Him too. Henceforth the same statute which gave special trading rights to the East India Company also set forth this law:—"That it is the duty of this country to promote the interest and happiness of the Native inhabitants of the British Dominions in India, and that such measures ought to be adopted as may tend to the introduction among them of useful knowledge and of religious and moral improvement. That in the furtherance of the

above objects sufficient facilities shall be afforded by law to persons desirous of going to and remaining in India for the purpose of accomplishing those benevolent designs.”\*

#### SCENE II.

The time is November 28th, 1814; the place, a *ghát* or landing-stage on the River Hooghly, Calcutta. Mounting up the steps of the *ghát* is a quiet, dignified-looking gentleman, who has just arrived from England. He is really an important personage, but it has been decided not to give him an official reception, because it might possibly alarm the susceptible Natives. Who is this new-comer? He is a Bishop—the first Protestant Bishop India has ever seen. It is well no fuss is made on his arrival, for there are many anxious hearts in Anglo-Indian officialdom waiting and watching to see the result of this novel and daring experiment. But this official anxiety is needless. The presence of the *bara Lord Bishop sahib* awakens no angry passions in the Hindu breast. And when the new-comer puts on his lawn sleeves and proceeds to fulfil his episcopal functions there is no wild call to arms. On the contrary, he is an object of the kindest interest to the Natives, and many are the lowly obeisances and profound *saláms* which greet him whenever he passes by. It is true there is some alarm felt in the province of Madras when his Lordship proposes to visit the chaplains there. But the fear is in English hearts. Not a single Native objects; and the English object solely because the massacre of Vellore is still fresh in their minds. When, however, the episcopal visit is made to Madras, the English may shun the Bishop if they will; but the Brahmans seek him out, pay him their profoundest respects, show him round their temples, and end by begging him to use his influence with the great “John Company” to secure for them some needful increase of temple revenue.

On Christmas Day, 1814, the new Bishop preached his first sermon in Calcutta to a congregation of 1300 persons, and administered the Sacrament to 160 communicants—a sufficient proof surely that, Natives or no Natives, there were enough Europeans in India to need at least one Bishop for regular ecclesiastical supervision; and yet to secure permission for that Bishop to enter India required some hard fighting on the part of those who knew the wants of India best.

When the dreaded experiment of sending a Protestant Bishop to India had been made, and when no rising of the population had followed the preaching of “the sanguinary doctrines” of the missionaries (as one absurd pamphleteer, a Mr. Twining, called them), then the course of Christian evangelistic effort in India began to run smoothly. Schools were opened; printing-presses for printing the Scriptures in the vernaculars established; churches multiplied; converts increased until, instead of being an institution on sufferance, missionary work in India became the recognized and sometimes courted ally of Commissioners, Lieutenant-Governors, and Governor-Generals. “Let a Christian Mission be established in Lucknow,”

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\* See *Kaye's History of the East India Company*, p. 643.

urged the dying Sir Henry Lawrence, the first Commissioner of the newly annexed province of Oudh. And when Sir Robert Montgomery was appointed to fill the post, he wrote to the C.M.S.—“As Sir Henry Lawrence’s successor I have the privilege of repeating his call.”

Thus at the close of our second scene we behold Christianity in India no longer a suspected and distrusted movement, but a power recognized and sought by the successors of the very officials who on its first appearance in the land were ready to hoot it and drive it away as a baneful thing.

### SCENE III.

Time—the year of grace 1891. Place—the study of the editor of the *Times*. A great event has just happened in India. The census of the population has been made. And now the editor of our leading English journal sits down to address the European world on the subject of that census. First of all he refers to the magnitude of the task of numbering so teeming a population. He then gives the results of the counting. And in a later article he discusses the progress of Christianity in India as seen in the revelations of the census returns; and truly remarkable are some of the statements which the editor of the *Times* ventures to make. We submit them just as we culled them from the issue of September 7th, 1891.

“The Native Christian community in an Indian district is—as a rule—better looked after in childhood, better educated in youth with relation to its practical needs, better treated in sickness, more promptly aided during scarcity, more continually cared for and disciplined throughout life, than any other of the labouring castes.” This paragraph, we may say, was in connection with a prior statement that from time immemorial the Brahmans had been a protected and hence the most powerful class in India. But the writer went on to say that another protected and privileged class is rising in India, which bids fair to rival the ancient priest caste of the country in the matter of influence and position—and that new protected class is the Native Christian community. The force of such a theory will be gathered from what is further said by the writer. He says: “While among the non-Christian population only 38 per cent. of the boys of the school-going age are actually receiving education, the population among the Native Christian boys is as high as 61 per cent.”

With regard to the higher education: “At the First Arts Examination of the Madras University they (the Native Christians) are said to have beaten even the Brahmans in the proportionate number of passes—20 per cent. of the Native Christian candidates having got through the examination as against 18½ per cent. of the Brahman candidates. *This*,” exclaims the *Times*, “reveals a marvellous change from the old order of things.”

But this is not all. The writer has more to add, and this time both the *Times* and the Educational Department of the Madras Presidency speak: “The Report on Public Instruction in Madras sums up the situation in the following weighty words—words which no British official in India would have dreamed of using with reference to the Native Christian community a generation ago: ‘There can be no ques-

tion, if this community (the Native Christians) pursues with steadiness the present policy of its teachers, that, with the immense advantages it possesses in the way of educational institutions, in the course of a generation it will have secured a preponderating position in all the great professions, and possibly, too, in the industrial enterprise of the country.'"

Then the *Times* resumes its strain of wonderment: "This is a state of things, we repeat, simply inconceivable in an Indian presidency half a century ago. When Englishmen and Englishwomen feel inclined to doubt whether their aid to Indian Missions is productive of results, they can comfort themselves with the reflection that, although the results may not exactly be what they had in their minds, they are more solid and have a wider reach than the first Indian missionaries of the last generation could have ventured to anticipate."

After such unique testimony as this, we need not attempt to show any more of the progress of the divine drama of missionary work in India. The latest act of this wonderful drama, unfolded as it is to our view by the revelations of the recent census, ought to be enough to convince the most bigoted unbeliever in Christian Missions that in India, at any rate, the faithful preaching of the Gospel is slowly but surely effecting a complete transformation in the life of humanity there.

But the drama is not yet finished. There are other scenes to come—scenes in which the last remains of ignorance, superstition, obscenity, and "man's inhumanity to man" shall be made to finally disappear.

Some of those closing scenes are delightful to anticipate and dream about. Looking forward with the eye of faith in the power and loving purposes of God, it is not difficult to see visions of the time when the homes of India, instead of being, as the majority of them are now, the abodes of tyranny and sin, shall be "the haunt of all affections pure;" when justice, too, shall be done to helpless women, and kindness shown to little children; and when there shall no longer be (as there is now) a dishonouring disparity between male and female, but spiritual oneness in Jesus Christ.

We may be sure also that when those future scenes are ushered in upon the vast stage of human life in India, men will look in vain for the names of Ram, Krishna, Mohammed, and Madame Blavatsky (!), for in the India that is to be, these names will only be remembered as evil shadows which once cast their deadly gloom over the land, but which have since been chased away by the welcomed advent of Him who is the true Light, and in Whom "there is no darkness at all." And in the concluding scene can we not discern—still distant, it is true, but coming nearer and nearer—that happy and long-wished-for consummation, when Jesus, the King of Glory, shall be the sole ruler of men's hearts in India—when on every mountain, river, and plain, instead of mosques surmounted by the glittering and cruel-looking crescent, or temples crowned with the three-forked trident—both sharp-pointed emblems of the wounds they have inflicted on the souls of men—there shall be churches echoing the Redeemer's praises, and displaying, not so much as an adornment, but as the symbol of all their power and of all their teaching, the out-stretched arms of the Cross?

HENRY LEWIS.

## BISHOP FRENCH AS A C.M.S. MISSIONARY.

*(Continued from p. 814.)*

ARRIVING in England in 1863, Mr. French was engaged for some months as senior curate to the venerated Dr. Marsh at Beddington. Here he became associated with yet another remarkable man. At Christmas, 1862, George Maxwell Gordon was ordained as junior curate to the same parish. They were fellow-labourers for about a year. Naturally the influence which Mr. French exerted over his young colleague was a very strong one. Amongst other acknowledgments of this influence, their fellow-curate, the Rev. Henry O'Rorke, quoted in the Rev. Arthur Lewis' *Life of G. M. Gordon*, says, "He used often kindly to lend his sermons to George Gordon, and we read them together. The glow of missionary enthusiasm which ever illuminated those powerful sermons had a deep influence in drawing Gordon's thoughts and desires to a missionary's life." By a long chain of circumstances, which they could never have foreseen, the two friends were again to be associated in labour in India.

Early in 1864, Mr. French accepted the living of St. Paul's, Cheltenham—a large and straggling parish, chiefly of poor people. One at least of the streets would vie with London slums for squalor. Here he laboured until 1869. The memory of his work is still fresh in the minds of many of its older inhabitants. He was a model pastor, always among his people, unwearied in his efforts for them, and as liberal as he was unostentatious in his generosity towards them. Things done for the relief of their bodily necessities are often those that live longest in the memory of the poor, or, perhaps, are most readily described by them; and the present writer has heard anecdotes of Mr. French's almost prodigal charity, remembered after the lapse of twenty years.

One little anecdote shows the extent, both of his thought for others and his self-denial. When he went to dine at the house of another clergyman in the town, he used to direct the man-servant to put aside his portion of any delicacy which was offered him; and might be seen afterwards taking it with his own hands to some sick person in his parish.

Another little reminiscence, perhaps belonging to a later date, may be inserted here as showing the tinge of asceticism in his character. "He stayed for some days in my father's house," a lady friend says, "and we noticed that he would never sit down in an arm-chair. We tried to force him to do so by occupying every other kind of chair in the drawing-room, but he always, though with perfect politeness, contrived to avoid it."

Indefatigable in his ministrations to the spiritual and temporal needs of his parishioners, he never lost his love for India nor that desire for a Native ministry of which we have traced the rise during his life at Agra. Before very long he was endeavouring to impress others with its importance.

About Easter, 1866, a meeting of seventy clergy was held in the Deanery at Gloucester, under the presidency of Dean Law, at which the Rev. H. Venn was present. It was before this meeting that Mr. French first laid definite proposals upon the subject.

In August of the same year he issued from Boulogne a paper discussing the problem, "... how we may anticipate and make provision for India's Church of the future, may consult for its stability and permanence, impressing on it all the wholesome tendencies we can, heightening while it is yet in its infancy its sense of responsibility and the duty laid upon it towards the generations yet unborn, whilst at the same time we husband our resources. . . ."

Treating the subject historically, he inquires what was the method of

primitive and early Missions in dealing with an infant Church. He finds that in convenient centres—

“A small body of Christian teachers devoted themselves to the more complete establishment and firmer building up in the truth and doctrine of Christianity, of a portion of the choicest and ablest converts, with a view to their becoming, in their turn, teachers and preachers of the Word. The raising up of such men was not left to be a desultory and discretionary work, occupying the spare moments—the mere residuum of energy—of missionaries otherwise engaged in a multiplicity of labours. It was rather an object definitely pursued in the most favourable localities, under the guidance of the best instructors of which the case admitted, drawn chiefly from among the ripest and most practised veterans.”

Fortified by this example, he strongly advocates the establishment of a theological college of the first-class in Western India, to train not merely catechists but Native clergy, both pastors and evangelists. He had long since discovered the impossibility of developing the St. John's College at Agra into anything of the kind. His last hopes in that direction had disappeared when the seat of Government was removed from Agra to Allahabad.

Mr. French's efforts were aided by the independent and almost simultaneous publication of a paper by the veteran missionary, the Rev. W. Smith of Benares, advocating a similar policy. An extract from the latter, and extensive quotations from more than one of Mr. French's utterances on the question, were reprinted in the *C.M. Intelligencer* for May, 1868.

Before this, however, the C.M.S. Committee had already deliberated carefully upon the scheme thus presented to them, inviting the opinions of such men as Sir Donald McLeod, the Governor of the Punjab, Sir W. Muir, Governor of the N.-W. Provinces, Sir Herbert Edwardes, Sir R. Montgomery, and Archdeacon Pratt. All seem to have expressed themselves in favour of the plan, the only difference of opinion being as to the most suitable locality, some being for Benares, others for the Punjab. What weighed much with the Committee was an able letter from Sir Herbert Edwardes, who died during the consideration of the matter, advocating the claims of the Punjab, and, preferably, of Lahore. This was Mr. French's view, and to this the Committee agreed.

When the Committee had given their consent to the project, Mr. French offered himself for the work. He was accepted with some hesitation, hesitation on a ground which would hardly be taken nowadays—that of the large sphere of his ministerial usefulness at home. “But step by step,” the Instructions proceed, “by the advice of friends in India and at home, and by the infallible index of many recurring providences, they have assuredly gathered that the Lord hath called you to resume the work in India to which in earlier life under the same gracious providence you dedicated yourself. . . . From a variety of circumstances talents are put into your hands for responding to its claims which but few possess.”

There was accepted with him another Oxford man, in many ways one of the most remarkable men that ever joined the ranks of the C.M.S.—the Rev. J. W. Knott, Fellow of Brasenose. In his Oxford days he had been an ardent member of the Tractarian party, and was by Dr. Pusey appointed Vicar of St. Saviour's, Leeds, then an outpost of the extreme party in the north. After some years Mr. Knott became convinced of the error of its doctrines, and, resigning his living, became a preacher of the simple Gospel, first as curate at Sydenham, then as first Incumbent of Roxeth, Harrow, and afterwards Vicar of East Ham. Coming in contact with Mr. French, he was infected by his missionary zeal, and now, at the age of forty-six, volunteered for the same work.

Two men signally qualified being thus forthcoming, there was little more delay. The valedictory meeting took place on January 5th, 1869.

The Instructions of the Committee show that they contemplated an institution of a composite character, combining a sort of rest-house and debating-place for intellectual inquirers, with a theological college proper. However, as years before at Agra, much was deferred to Mr. French, and even the situation of the new college was left to his discretion. The "dismissal" was made specially interesting by the presence of Dr. Duff, who gave his hearty approval to the enterprise, and of the Maharajah Dhuleep Singh, then held in honour on account of his acceptance of Christianity, and of that promise of future usefulness which he was so signally to disappoint.

Mr. French's reply to the Instructions described the way in which the call had been received by his friends and his parish, and how difficulties and his own doubts had been removed. One or two sentences may be quoted:—

"As one grows in years one feels that oneself is nothing." . . . "We go out in the conviction that we are nothing but instruments, mere earthen vessels, in the hands of the great Master builder of the church." . . . "It is a comfort to be sent out by the Church of England, and the C.M.S. as its handmaid." . . . "We go forth feeling not anxious for great things. It may please God rather to work through others than through ourselves."

With the memory of past illnesses in his mind, he concluded by hoping that if their health failed, Oxford and Cambridge would supply their place.

The two missionaries reached Lahore in March, 1869, and decided upon that city as the future home of the new college. Their inquiries soon brought to light a fatal initial difficulty. None of those who were likely to be candidates for training could support themselves during the period of study, and few of the Missions with which they were connected felt able to charge themselves with the entire maintenance of the students. The difficulty could only be met by special funds. Until these should be raised, Mr. Knott and Mr. French separated, partly to visit the Mission stations and to ascertain their views and needs more particularly; and partly to give what assistance they could to the stations they visited.

Mr. Knott went to Peshawur, and, sad to say, died there in the following summer of heat-apoplexy, leaving behind him the influence of a singularly devoted life. From the time of his decision to go out to India he had strenuously endeavoured to prepare himself for his special work. "Few men," says the Rev. R. Clark, "ever came to India so thoroughly equipped and armed at all points." Short as was the period of his labour in the Punjâb, it was long enough to produce a strong impression upon all who came in contact with him. Such a loss was one not easy to be replaced.

Mr. French had parted with Mr. Knott in the Hazara valley. After this the exact course of Mr. French's wanderings is difficult to follow. In the cold season of 1869-70 we find him on a preaching-tour in the Bhawalpur territory, a strip of land which runs along the left bank of the Sutlej down to its junction with the Indus. In several towns, as his practice was, he preached in the bazaars, often to crowded congregations, and held conversations with mollahs and others in caravanserai on his journeys and wherever he could meet with them. He considered the results to be encouraging. From March till June, 1870, he was at Multan, but there his preaching in the bazaars met with great opposition from the Mohammedans. He also wrote a "small treatise for the Afghans in Pushtu, on the unchangeableness, oneness, and perpetuity of God's covenant of grace, planned from eternity, sealed to patriarchs, &c., fulfilled in the life and work, the sufferings and sacrificial death of the Lord Jesus, with all their glorious results, until His appearing in His Kingdom."



In June, 1870, Mr. Knott died, as has been already mentioned, and Mr. French, who had about this time returned to Lahore, was prostrated with fever. Some of the difficulties which had beset the College at the outset had been overcome. George Maxwell Gordon, then at work in Tinnevely, had helped it with munificent gifts. The Rev. Hall Houghton, founder of the Greek Testament and Septuagint prizes at Oxford and Cambridge, had endowed it with 1000*l.* Consols. The Rev. Peter French of Burton-on-Trent, father of the Principal, had given several hundred pounds to form the basis of an endowment for a Native Professorship. Colonel Martin, that staunch friend of the Punjab Mission, had been indefatigable in raising funds in England for the erection of the first necessary building. These were but the chief among a crowd of benefactors. And now, with one leader gone, and the other in precarious health, the work seemed likely to collapse. In this trying emergency, the Rev. Robert Clark, who had just come home on sick-leave, offered his services for this work, which were thankfully, though for his own health's sake almost unwillingly, accepted. This was, all unknown to him, a remarkable answer to prayer. Mr. French notes in his diary:—

"Nov. 8, 1870.—Messrs. Keene and Phelps came over and spent the day. On their arrival we held a prayer-meeting in the gardens, in which Messrs. Kilby-Stuart, Davies, and Kadshu also joined. In the evening, after we had been discussing in the garden, and on the way home from preaching, the question of a colleague, a telegram from London was brought in from R. Clark, saying, 'I will start to help you on the 19th November.' This we all felt to be a providential and truly remarkable coincidence; and our hearts were lifted up with thankfulness."

Mr. French so far recovered that the College was opened on November 21st. Mr. Clark joined him about Christmas, and was the architect and builder, aided by Colonels Crofton and MacLagan and others, of the erections added to the buildings they had taken on lease. Mr. French warmly acknowledged the "unspeakable advantage, strength, and comfort his presence and help" were to him.

After the anxious task of sifting the candidates for training, four were admitted on the opening day, and seven others within the first year, although the highest number present at any one time was ten. The number of those rejected was greater than that of those accepted. Mr. French was for several reasons not anxious to increase these numbers by lowering his standard. The ideal in his mind, as shown by more than one reference, was that Lahore might become for India what the schools of Alexandria, Edessa, Nisibis, Lérins, and Iona had been in olden times. He speaks highly of the intellectual capacity of the students, and still more of their "moral bearing and blameless consistency, their unanimity and harmony, their regularity and good discipline." "The hardest rule to keep unbroken," he says, "has been that which forbids unauthorized preaching in the bazaars,—that is, their making experiments in it by themselves, without our being present to moderate and correct." The lack of a definite terminology, to express theological and doctrinal distinctions, was strongly felt, and had to be sought "in the Arabic and Persian sources of the Sufi literature and in the Vedant and other philosophical systems of the Hindus," with the exception of what had been accomplished in this direction by Dr. Pfander, the Benares missionaries, and others.

Mr. French desired very earnestly to keep the teaching of the College as much as possible in the vernacular, so that even when a course of teaching was going on in English there should be concurrent lectures in one of the native languages. Thus the learning of the College would be distinctly native in character, and that repugnance to and ignorance of English which was then

often found in Mohammedan inquirers and converts, would be no barrier to their receiving the benefit of the lectures. The subjects taught included the study of the Bible in the original tongues, dogmatic theology, Church history, and all the other elements of a full theological course, together with the Hindu and Mohammedan controversies. In all these subjects Mr. French's linguistic and theological learning gave him unrivalled power. In an *in memoriam* notice recently published, one of his friends recalls hearing Mr. French translate direct from the Greek of St. Chrysostom into Urdu for the benefit of his class.

In teaching, Mr. French found Mr. Rowland Bateman, as well as Mr. Clark, of the greatest service.

It would have been foreign to Mr. French's nature to have refrained from preaching in the bazaar. "Daily occupied as we are," he says, "in the study of God's Word, it would be hard if Lahore reaped no benefit from our researches. And a great refreshment, I can say, we often find it to disburden our hearts of the pent-up fire which every entrance into the *penetralia*, the glowing health of God's living oracles, must engender and quicken." The preaching met with, not contempt and indifference as at Agra, but violent opposition.

In "term time," the secondary purpose of the College was also kept in view. Inquirers of the higher classes were encouraged to come to the teaching staff for continued instruction. Although many appeared only to disappear after a short stay, a fact sometimes only too easy to account for by the espionage of their co-religionists, five baptisms were recorded in the first twelve months.

The vacations, valuable for the students as intervals in which to digest their notes of lectures, were utilized by the Principal in preaching-tours to Mûltan, Khanpur, Kashmir, and the Salt Range, on which he was accompanied by fresh students whom he was bringing up to the point at which they could join the others with advantage. It was on one of these tours that he visited Kashmir, with Mr. Clark and two students, one of them John Williams, since known as the respected medical missionary at Tank. They had nearly six weeks' preaching. Hearers gathered in great numbers, and often seemed deeply affected; but frequently they were with difficulty restrained from personal violence, and treated the missionaries, in Mr. French's favourite phrase, as "the offscouring of all things." Every hindrance was put in their way by the authorities, both to prevent the preaching and to keep inquirers from visiting the missionaries.

In his preaching Mr. French sometimes found the abandonment of polemics, and the proclamation of the Holy Spirit as the true source of the supply of the needs of the soul, arrested the "very remarkable attention" of his hearers.

With all the engrossing occupations which we have thus described, Mr. French nevertheless found time to pass through the press a "little Pushtu work on the Everlasting Covenant of Grace," with the help of a Peshawur Mullah. To crown all, he was engaged in an extensive correspondence with many friends. Bishop Lightfoot drew public attention to "the helpful letters from Lahore." As time went on, the old students of the College were among those who profited by these letters. If Mr. French's life comes to be written, as we trust it will, on an adequate scale, these letters, which occupied his pen at all periods of his life, and touch upon many subjects, ought to find a prominent place in it.

Mr. French's Annual Letter at the end of the first year contains an idea which some may count fanciful, but is at least worth recording :—

"As regards our training colleges, we must not forget that over against the

colleges of Christian learning in the early ages there was a multitude of hermits, living isolated lives in deserts, as like the Hindu *gurus* and *sanyasis* in mode of life as can be conceived, and with rather less learning, who had extraordinary influence, and did most of the work that was done in leavening the masses outside the cities, besides their occasional meteoric visits and appearances in the heart of cities at the crisis of some great controversy, or when some plague was raging, and to throw weight into the scale of the Gospel when it was waging an unequal contest, as it seemed. We must be very careful about damaging the work of men of this class, to whom all great religious movements in India have been owing. It would not be inconsistent with our purpose to give such men a short training, and encourage them to cut themselves off from us wholly or in part, living this isolated, jungly life out of sight and hearing and influence of Europeans; becoming thus, if God will, centres of independent national religious life; not in collision with us, nor yet suspected of being foreign agents, but maintaining distant friendly relations."

The second year's work witnessed many changes, not the least of them being the temporary transference of the whole working of the College to Abbottabad, when his manifold labours had again brought Mr. French near to death's door. The story of the year may be best given in his own words:—

"Many of the fruits of an institution of this sort are of slow growth, and are indirect rather than direct and immediate; they can only be tested and judged of after some patient waiting, and by enlarged experience and observation.

"Within the year (from October 1, 1871, to October 1, 1872), circumstances have rendered several changes in our staff necessary. For the first three months Messrs. Clark and Bateman were associated with me in the charge and training of the students; for the next three months I was wholly laid aside, and could render them no help. Then, again, for the three and half months succeeding, Mr. Clark and myself held college at Abbottabad, whither we had emigrated for my health's sake by the doctor's special desire. The two and a half remaining months are accounted for by the long vacation, which gave us a space for comparative rest, and recruiting of shattered strength: though such periods of retreat from one's main work are (otherwise) far from valueless in India, where the preparation of a higher class of devotional and theological works in the vernacular becomes a more seriously felt desideratum every day. The people of Hazara, of which Abbottabad is the chief station, seemed not a little surprised at the sudden appearance among them of a band of ten Christian students, always ready to converse with them by the road-sides, or preach in their bazaars. I could not help feeling that such little migrations as these might, on all occasions, prove very serviceable to the spread of the Gospel. It would be like occupying in force a new central post in an enemy's country. . . .

"Since the beginning of the year we have parted with two or three: one from Tank on the frontier, whose place as a medical missionary could with difficulty be supplied so as to admit of his going through even one year's course in the school. He availed himself most eagerly, and with considerable success, of the opportunity thus afforded him. Another, whose age was against his ever mastering the languages, though in other ways he made marked progress both intellectually and spiritually, has been appointed to labour as a catechist of a higher grade in Amritsar. From Peshawar we have two new students, one of a Christian family; another, a young Pathan (Afghan) convert, who has been under training some years in our Amritsar Mission school; another, a convert from Chamba, a Hindu; another, a Mohammedan Imām from the neighbourhood of Delhi; to whom we must add a Moollah lately baptized (together with his young wife) in our College chapel by Mr. Bateman, and who has boldly confessed Christ in this city in the face of bitter reproach and persecution. We have now thirteen students.

"At the approaching ordination (fixed for the 15th inst. in Amritsar), we hope that our first contribution as a College to the Native ministry proper, will be presented to the Bishop. One of the two Deacons is the medical student from the frontier referred to above; the other was only two or three months with us,

and cannot be reckoned as our own. Of the three receiving Priests' Orders, one was an old student of the Agra College. . . .

"What I think we have to learn is, to withdraw ourselves and our work, as missionaries, from prominent observation: to stand behind and back up our Native brethren, putting them in the fore-front; and, in order to do this, making all possible severance between them and ourselves, planting them down in spheres and centres where they will have room for independent and unfettered action, and will not be in so much danger of borrowing their method of working and even idioms of speech from the foreigner. . . .

"Preaching with the students at the city gates, and in the gardens which surround the city, is still continued. In consequence of the bitter and organized opposition kept up by a blind Moollah, referred to in the last letter, who is a clever but foul-mouthed and noisy agitator, taking a kind of fiendish delight in branding and misinterpreting the Word of God—the quiet peripatetic method in the gardens is the most hopeful at present; the Moollah and his followers are thus eluded, and conversations are had with more respectable classes of Native society and with strangers sojourning in Lahore."

Mr. Bateman's place at the College was taken by the Rev. T. R. Wade in November, 1872. Soon afterwards the Rev. Geo. Maxwell Gordon joined the staff. He had, as has been mentioned above, received his first impetus towards Mission work from Mr. French. In 1866 he offered himself to the C.M.S. as an honorary missionary, and was appointed to the South India Mission. When his health broke down so completely in Tinnevely that his return to that Mission was forbidden, rather than leave India he turned his eyes northwards, where his friend was labouring. Believing, however, that the Persian language would be needful for his new work, he travelled through Persia, and was delayed there by the famine of the year 1872, which he did much to relieve. He reached the Punjab in December of that year, and threw himself into the work with his customary energy. What he did for the College has been fully told in his "Life" by Mr. Lewis.

The Christmas vacation was spent in itinerating in the Jhllam district, a hundred miles north of Lahore, travelling ten miles a day and carrying their little tents with them on mules. Two extracts from Mr. French's journal, apparently referring to this tour, display something of the man:—

"December 31st.—Employed in a long conversation with two remarkable men—one quite a worshipper of his own reason, a man of great ingenuity and acuteness in argument; the other seemed really to be under the Holy Spirit's teaching, and confessed to have had his mind already set at rest on many difficult questions. We talked about the Sonship of the Lord Jesus. He asked whether it was to be found in the Old Testament: and we read together Psalm ii. with Hebrews i. which surprised him, but was readily admitted as a satisfactory reply. He said many disputed points were thoroughly settled in his mind, and some were still unsettled. I mentioned to him the beautiful passage of Irenæus which pleased him much, a kind of germ of Butler's great work, that 'as in nature many things were discoverable by man, and some were left in doubt and obscurity, so it might be looked for that in the Word some, yea, most would be revealed, but that some would, to the end, be veiled and shrouded; veiled, perhaps, even in heaven to all eternity, *that God might be always our Teacher, and men always learners.*'

"January 5th.—Went through city of J—, a large straggling street nearly a mile in length, population said to be from 15,000 to 20,000. Went into the place of worship of a sect called the Baberees, in which an interesting occasion was given of preaching Christ. The scene was striking; an inner and outer court; in recess of the inner was the 'Granth' temple, with a Pandit reading and perhaps expounding the 'Granth,' to which Divine honours were being paid by sundry 'Kotows' in Chinese fashion. On the right was the women's temple, in which were some eight or ten worshippers; elsewhere some thirty or forty men, a few of them gaily dressed; the handsomest and most well-dressed man being the Garu himself, who came to meet me, pacing loftily in his tall wooden

sandals. He had a seat for himself and for me placed, and about sixty or seventy, chiefly educated men, sat around in the sunshine. The subject of 'Santosh,' i.e. peace of mind, was introduced, and I asked him how it was obtained? He answered, 'By works of holy men,' which he explained afterwards to mean not one's own works, like the 'Karm Kriya' of the Hindus, but a stock of merit accumulated by *awliyas* and *ambiyas*, i.e. patriarchs and prophets, yogeas, gurus, &c., by inheriting which, as worshippers, they became pure and perfect, and found peace of conscience. I then dwelt on Luther's thought, of there being two kinds of works—one which was imperfect and defiled, and could never reconcile with God, or bring peace—the other God's work, which was perfect in its efficacy and power, to justify, sanctify and restore. One Pandit asked 'what thing God was?' When I replied, 'God is love,' he seemed well pleased, as also with Anselm's thought, that He was 'the height and sum of all possible perfections.'"

Irenæus, Anselm, Luther—three distinct branches of theological learning, the patristic, the mediæval, and that of the Reformation period, not to speak of the standard English divines—not often have all these been combined in the equipment of one man, and he a man of ceaseless activity in many ways.

It was about this time that the Bishop of Calcutta held his first ordination of students from the College, at which two were presented. These, and the other students who had finished their course, returned for the most part to the Missions from which they had originally come.

"Mr. French's design for these men," writes G. M. Gordon, "is not that they should settle down in ease and dignity upon a pastorate, but that they should be simple and self-denying evangelists, preaching the Gospel from village to village, gathering out here and there those whom the Lord shall choose, and forming little congregations for others to minister to, while their own work is to be continually carrying the Word to the regions beyond."

High as was this standard, Mr. French is able to say of some of them that their letters "betoken a happy sense of a call received and a heart resolved on zealous and entire consecration of itself to the work of winning souls to Christ." His affection for them was great. As they left the College, they were added to the long list of his correspondents, "so that, if but in ever so small a way, our relation to them might be that described by the Apostle, 'In the defence and confirmation of the Gospel, ye all are partakers of my grace. I long after you all in the bowels of Jesus Christ.'"

One student passed into his rest only a fortnight after the completion of his College course. Of him Mr. French writes feelingly :—

"That fortnight's preaching was the whole term of service allotted to this young student, in God's providence, after a laborious preparation for the ministry of some three years, during which time he had made remarkable progress, and usually headed our examination lists; and what is more, had exhibited 'many excellent gifts,' and a kind of Apostolic spirit. In the villages around Lahore, also, from time to time, as well as about Abbottabad during our migration last year, and with us in the Lahore bazaars, he had borne his witness valiantly and faithfully. He left us at Midsummer, too ill to take part in the last examinations, and with a deep sadness and outgush of sorrow, which seemed to indicate that he felt his warfare was nearly over. When I said to him, one day, that I had great confidence, through Christ, that his crown would not prove a starless one, he replied, 'Oh, no! Even if my life should not be spared to preach any more, yet I should not have a starless crown; God has used me already to bring some.' It was an affecting mark of his true-hearted and single-eyed devotion to the work of Christ, which he left us to undertake in the Kangra Valley, that even in his delirium he would imagine himself surrounded by listening crowds, and preach to them, and warn them in moving words to accept the Saviour of sinners."

The teacher himself, whose labours, under God, produced such men as this, had but a short time of service remaining. Everything was bearing the signs

of blessing. New students in greater numbers took the place of the old ones who had gone forth; the organization of the College was in smooth working order; the preaching in the bazaar was producing not only opposition, but a surer token of success, rivalry. But from the day when Mr. French was brought into Dharmasala from Kulu, as years before he had been brought into Dera Ismael Khan, utterly broken down with exertion and exposure, the end could not be far off. In March, 1874, he left India for the third time. Thus abruptly was his work cut short, at the height, as it seemed, of his usefulness. When he returned to India for the fourth time it was as Bishop of Lahore. His official connection with the C.M.S. ceased, though his love for the Society, and his efforts for it, continued till the day of his death. Not the least of these was the Annual Sermon before the Society which he preached in 1884, from the text, "Brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, that I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost" (Romans xv. 15, 16).

In that remarkable sermon, amazing in the wealth of diversified learning which it unostentatiously displays, among all the sympathetic references which it contains, not only to his old associates, Pfander, Bruce, Gordon, and Clark, but to the work of the whole mission-field, there is evidence that his old students at Lahore had still a warm place in his heart—men "such as Andreas was, and Ebenczer; and some still on the field, as Sadik, Saiyud Shah, Kurruck Singh, Imad-ud-din, and others."

The period which we set ourselves to review stops here. Apart from the spirituality of his devotion, and that learning which made him not only the "seven-tongued man" of Lahore, but a valued theological teacher, the two great features of his missionary life were his advocacy and labour for a Native ministry, and his love for evangelistic preaching. We have seen how the first of these features impressed itself upon him soon after the beginning of his work at Agra, grew with his years, and found expression finally in the Divinity School at Lahore. His preaching-tours, begun in 1854, came to be almost a passion with him. He went out preaching with an almost reckless disregard of ordinary precautions against exposure, and laboured unceasingly; so that it is to them probably that his breakdown in the Derajat and afterwards in Lahore is to be ascribed. It was to such work as this that he returned when he had laid down his episcopate.

Of his letters, which were so numerous and so valuable as to be a distinct element in his life work, we have spoken above.

His influence upon other men was everywhere stimulating. He set Henry Martyn before him as his model, and seems to have kept in his mind that quotation which Martyn cut with a diamond upon the window of his college rooms: *ἐγερθῆτι ὁ καθεύδων καὶ ἀνάστα*: "Awake, thou that sleepest and rise from the dead." At any rate, if these words were not present in his mind, his life was the embodiment of that exhortation to watchfulness and effort and Christian sanctity which they convey.

One more anecdote in closing. On one of his visits to England, when Mr. French was visiting a clerical friend, the theme of his conversation was his feeling of weakness and inefficiency in God's work. The friend replied, "Be Thou exalted, Lord, in *Thine own strength*, so will we sing and praise Thy power." And Mr. French closed his eyes and said softly, "I thank Thee, Lord, for that: I thank Thee, Lord, for that." J. D. MULLINS.

## SOME EXPERIENCES IN UGANDA.

LETTERS FROM THE REV. R. H. WALKER.

[THE following private letters, kindly placed at our disposal, are earlier in date than some already published, but they are too interesting not to be given.—ED.]

*Buganda, Dec. 2nd, 1890.*



OUR chiefs are enlarging the church; some advise lengthening it, or that a second church should be built alongside the present one. When, however, my idea of the building was heard, it was at once adopted. Now the church is in the form of a cross; it was 70 feet by 18 feet, but owing to the additions on each side it is 84 feet in one and 22 feet in the other direction. As the people sit here it will hold about 800 souls. It is 20 feet high in the centre, and is really a most "serviceable" place. The wild date-palm yields magnificent poles for building, and enables the people to put up good high houses. My present house is about 15 feet high, and is as like the coach-house at home as anything I can think of. You would say it is a neatly built house, and very suitable for the climate. The walls are six inches thick, and made of reed-canes on the inside and with grass between the reeds, and sewn together with strips of bark from a creeper. There are ten rows of black sewing on the yellow reed walls; it is extremely neat work. The roof is thatched with reeds inside. The whole is like the inside of a basket made of peeled willow. The end of the date-palm leaf is taken when grown and hammered upon, then it all splits up, and this fibre has been with care made from the papyrus. Ropes about six inches in diameter are thus made, and these are used as ridge-poles as beams are in other houses. In my house I have cut some of the poles out, and have made supports for the lathe to meet in the centre pole, instead of carrying them up from the ground. Gordon has a nice house, built like mine. Just at present a good deal of building is going on, and we are having three houses put up for the expected brethren. The Christian chiefs are building these houses for us. The house for the Bishop is to be a large one, with a big room in it for meetings of the Church Council, &c. As our piece of ground is rather small we have asked the king to give us the garden next to ours as well.

This the king has done, and now we have got a large piece of land, and upon it stands the church and the houses and gardens of three of the Church elders (Henry Wright Duta, Sembera Mackay, Mika Sematimba). Then there are our two houses, the cook's house, the gardener's house, and the houses for the women who work on the garden.

You remember there was an old woman (Elizabeth) remaining over from O'Flaherty's time. She used to cook for us at Natètè. On my last journey to Usukuma, I met her in the planting-garden down by the lake, and I got her her liberty, and now she is our cook just as she used to be at Natètè.

All my African boxes have come back to me now (stolen in Kirolo). During my absence at Usamiro, Gordon got back the long one that was the double load, and now quite recently I sent to the king's cook (called the Kanta, a big chief) and asked him if he would sell me the box he got as his share of the spoil. He sent a polite message saying that he had two of my boxes, and would return them both, only he begged hard to be allowed to buy one of them. I was much pleased with this and sent to thank him, and in a few days both boxes came. I mended the lock, and, by cutting out one of the wards, I got a key to fit it. Some new rivets made the box and lock look quite nice. Then I sent to the Kanta, who is a Roman Catholic, and one of their leading chiefs. I was so pleased with the man for sending back my boxes that after a few days I sent him a present: this so won his admiration that he gave the messenger a goat and came himself to thank me. He thinks me a gentleman.

*Buganda, Dec. 7th, 1890.*

I have conducted two most successful operations, extracting bullets. One was a leaden bullet, it had entered the thigh and had flattened out. The other was a long iron bullet, which had entered the top of the foot. I got it out by making a hole in the sole, but it seemed to be the most painful of all

my operations. As others had failed my reputation has advanced.

To-morrow I am going to cut off a finger if I can find the courage. The patient is Henry Wright Duta's wife. She is a most nervous and timid woman, and cries dreadfully. The bone is dead in the first and second joints, I say, and now the whole finger seems getting worse daily. A deep cut on the back of the finger seems to have injured the bone and to have caused death from periosteum, so I say. I am pleased with my success, but much more with the people's gratitude.

The man who was shot through the jaw and arm sent a boy to see me as soon as he heard of my return, and frequently he has sent us a load of food. Now he has come to the capital, and his first act is to come and thank me. As the bullet mowed off his front teeth he wanted me to draw the stumps. He is a good man, a heathen, but anxious to learn to read. I washed his mouth, &c., out twice a day for more than two months. I at once knew the ins and outs of it better than he did himself. Others, too, glow in the face when I meet them, and smile when they see me recognize them by old scars.

*Milembe, Uganda, Dec. 9th, 1890.*

Yesterday I undertook to take off Mrs. Duta's finger. The bone in the finger was entirely dead, I take it. The death of the bone was going on and involving the whole finger; we feared it might spread to the hand. Gordon acted as assistant. This case of the woman here was the middle finger of the left hand: I found no difficulty in cutting it off at the third joint from the hand. This was done so quickly and easily that they all thought I knew

a good deal, but when it came to tying the arteries I could not find any. We spent much time in looking for them, and then at last found what we supposed were arteries. These we tied, but on undoing the strip of webbing round the wrist the blood flowed out so fast that we thought the artery was not properly tied. We therefore tried again, and in a place deep down, where I fancied I might have pricked the artery, we applied perchloride of iron. Now, when we had untied the wrist we found the profuse bleeding had ceased, so we cobbled the hole up. We found the flaps left were too short to make a neat job of it: this was a mistake, I know, but as the finger was full of sinews, running in all directions, we were afraid to leave it on the flesh. The poor woman suffered a good deal—possibly not much more than I did. After sewing it up we put on boracic acid and cotton-wool, and a bandage round the hand and finger, and got the wound closed, then we bound the hand and fore-arm on two pieces of board with a second bandage. The poor woman was sent to bed with the help of a dose of opium; she has had a fairly good night of it.

We cut up the amputated finger and found the bone from the first to the second joint all eaten away on all sides. The husband graphically described it as like a piece of wood eaten by white ants. The next bone was in much the same state, but more alive, and giving off a piece of dead bone. My fear is lest the cause which made the bone die in the first instance may still remain and make mischief where we have been working. We have done our best; it is rough surgery here that we practise.

[From a subsequent letter we learn that the amputation of the finger was a "complete and absolute success. The wound healed in three weeks, and in a month the woman had complete use of her hand."]

*Buganda, Nov. 7th, 1890.*

I wish you had been with me one night when we were coming across the Lake this time. There is one very long day's journey, and the canoes never attempt it unless it looks likely to be a fine day. We began this journey with a fair wind, but at midday there was a dead calm. As we were far away from land, I enjoyed a bathe in company with the sailors. As the sun set we found ourselves almost out of sight of land, and in water too deep to anchor. Night

came on, and with it black clouds. When it was quite dark the wind got up and made the boat roll most awfully. It soon became a stiff breeze and the water came into the boat, first on one side and then on the other, as the boat rolled about. The captain asked the men their advice: all suggested different things, and in this helpless state I found out that no one knew where the land was for which we were supposed to be steering. Some held that we were going south—others north, and others affirmed



that we were steering west. Up to this time we had only a jib set, and I fancy we were going in all the above directions in turns. The boat rolled so horribly that all agreed to try if the big sail would steady it. We found this to be an advantage, the boat was more steady and it took in less water. But where were we going to? The boat was sailing quickly before the wind, but no one knew where we were going to.

Though I possess several compasses there was no compass on board, and the stars were hidden by the clouds. I give you the facts of the case and say nothing about my feelings. Fortunately I had got over feelings of sea-sickness, and therefore had not this to contend with. The little boy next to me was shivering with cold and fear; the captain, at his wits' end, asking advice of everybody; Mika urging me to get out some thin cord he knew I had, to try the depth, so as to put down the anchor as soon as possible; the sailors, three in number, arguing and praying; the sails flapping and the wind howling.

Suddenly we saw a light far away to the right. This was most encouraging, and all seemed to be fairly easy now that we knew certainly where the land was. The grass burning on the hills flares up at times and then dies down for hours. It was so on this occasion. Very soon the light had gone, and the arguments as to the whereabouts of land were renewed. A break in the clouds showed me Orion and the Pleiades behind it: from this I knew that we were sailing due east and should not reach land till we came to Kavirondo. I was so confident of this that I made the men get the oars out and row the boat round. They willingly obeyed me, being only too glad to hear that any one knew anything about the direction we were going in; for though in argument each was certain, yet in his heart no one knew which course we were taking.

I found out, too, that the wind was mainly from the south. I fell half asleep, and on waking found we had lost our course again. I therefore stood up to keep awake, and from the glimpses I got of the stars I kept the captain steering due west. After a time we saw the light of the burning grass again, which quite agreed with what I had said, and therefore my word was the more relied upon. The man in the bows said, he thought he saw land, and then all were confident of it, and eventually I was

convinced of it. It seemed quite close, and we could fancy we could hear the waves on the shore. On we sailed, approaching a flat shore as we thought. Then we fancied it was an island, as we could see what looked like a break in the coast-line. All the rest of the night we seemed to be approaching this shore, and only in the morning did we discover that it was the distant hills of the Bumbiri Islands that we had mistaken for a shore close at hand.

At 7 a.m. we ran in behind an island and got into smooth water. I boiled the kettle over the patent Wanzer lamp, and had cocoa and condensed milk. If any one wants to give me a treat, let them send me a tin of condensed milk! The cocoa made me feel warm and comfortable, and the fact that in the roughness of the night we had kept a straight course and so accomplished two days' march in one night, was very consoling to all the party. The crew and passengers voted me a gold medal and the usual honours for distinguished service. We thanked God and then each other. The sun came out warm, the pots were set on the fire, hands and faces were washed, and soon all traces of the rough night were removed. The sheet of the sail is called "demani," and the other bottom corner is called "joshi"—this gives the names to the sides of the boat as the sail happens to be set. The man at the bows shouts out to the man at the stern, "Joshi" or "Demani," or "Omo, omo" ("Straight ahead"). I shall never forget the cries of that night, "Joshi," and the answer, "Ee, walla joshi."

I fancy we were often in danger of being upset, as the sail went across the boat with a bang. I had made my mental arrangements for a good long swim. I had hoped I might come upon the wooden part of an old corn-mill; but had I done so I fear it would only have prolonged the agony.

Stanley's steamer, when it comes, may save our lives from some dangers and many discomforts.

On the whole I never enjoyed a voyage across the Lake so much. I had a good tent and slept ashore most nights. Being the only European on board I had lots of room, and was able to bring, not only a tent, but a good bed, chair and table. We spent twenty-one days crossing, and when the wind failed us we just waited till it changed. I made up my mind to make the best of things,

and used to go off to shoot guinea-fowl or geese when there was no journey.

*Milembe, Uganda, Nov. 12th, 1890.*

Thanks for your news about the birds and eggs; it is just the way in which I care to know about birds, their characteristics and manner of life. Dr. Emin showed me a picture of a weaver bird discovered by Jackson, of the Imperial British East Africa Company, and called after his name. It is one that I am quite familiar with, and look at it as a variety of the black-headed weaver bird. Its peculiarity is that it has a rust-coloured breast. I asked our boys, when I saw it amongst a lot of black-headed weaver birds, if they had no different name for it. The black-headed weaver bird is one of the commonest here. Ashe would have observed it. Ask him if he ever saw canaries that had dipped their heads in the inkpot sitting on the tops of the muli. I have a big garden that is full of interest to me; in it I have a mango six inches high, growing from a seed of the fruit Dr. Emin gave me when I met him near Bukimbi. I planted it in a box on the boat, and I was the first man to bring the soil of Usukuma into Buganda. A lime that I have is getting on well, while also I have a nice bed of onions from Unyauyembe, given to me by the Arabs; and asparagus three inches high, from the seed Dr. Emin gave me. Oranges and lemons are sown, but do not show above the ground yet. Dates, too, are sown. Down at the bottom of the garden I have onions, tomatoes, mustard, and marrows, all going on well. Strawberries and potatoes sown. Dr. Emin gave me all the seed. The boys cleared the ground for me, and they dug a well; soon they came to fine white sand. All cultivation at once stopped, and the lads set to work to build houses in the sand. I should have done the same myself once. The sand when dried became wonderfully hard, and may do to plaster the walls of the houses with.

A slug is making its way down my window-blind now. We are having rain, and many slugs are in the house. They are about the size of the little finger. I have seen several toads, shape and size like the English, but more conspicuously marked. One kind has

a yellow line down its back, another has angular stone-coloured marks down its back. Of frogs I have seen two kinds, one with red and gold spots, squatting on a leaf, and when touched it jumped a long way and squirted stuff in the air. The other kind was a sulphur-yellow, said to be able to poison a cow if eaten with the grass. Another kind of frog I have seen in the long grass near the water, very much like those in England. Dr. Stoolman has come with Emin to examine all such things, and will publish his investigations. Snakes eat frogs and toads. I have caught them in the act of gulping them down. I have heard of no one who eats frogs here.

*Namelembe, Uganda, Jan. 29th, 1891.*

Many things press on me now. I wish I could feel that I was proportionately more useful as I am more busy. Let me tell you what I have done to-day, and leave it to you to judge whether it was worth doing. At 6 a.m. I got up, had prayer in Luganda with the boys, superintended the milking of two cows, looked up notes for the address, St. John xvi. 7-11, breakfasted at 8, went to church 8.30 to deliver my address in Swahili. I found, as is every morning the case, eight or nine groups of men and boys round the several Native teachers; I remained with them and closed with prayers in Luganda at 9.30, then came back here and gave out medicine; amidst many interruptions of different kinds, I prepare for the daily class of men who are being instructed in the Articles of our faith. This I deliver in Swahili. The work in the church (one hour a day) is taken by us all in turns, and this happens to be my week. The class on the Articles meets in my room daily. About six men come; we are done about 12.30 and then have prayers. At 2 this class meets again, and they remain with me until 3.15. I then give out more medicine and read three chapters of St. Matthew's Gospel in Luganda with Paulo; at 4.45 I went down to the garden and transplanted turnips, of which I have a great many. They are growing magnificently. Onions and melons are coming on apace. This garden is an amusement to me, and the watering of it reminds me of the summer evenings at home.

## AFRICAN NOTES.



**PROGRESS of Zanzibar.**—The more recent intelligence from Zanzibar of the progress of trade is full of promise. The net tonnage for the last six months reported, amounted to 131,000 tons, set against 72,000 tons for the previous half-year. This seems to be the direct result of the British Protectorate and the confidence which it inspires. Zanzibar is likely to become the chief centre of exchange for East Africa, although, no doubt, the German ports will be vigorous rivals. The commercial importance of this is not to be underrated, either as regards Great Britain or India—especially the latter—Bombay having done much to build up Zanzibar to the position it holds, and having a large stake in its present and future prosperity. British India is likely to take a conspicuous place in the colonization of British East Africa. The coolies who have thriven so well in Natal will find here a far larger field, where they will have less, in many pursuits, of the competition of Europeans.

*The Railway to Uganda.*—The construction of the railway from Mombasa to the Victoria Nyanza offers, in the above-mentioned respect, important Imperial commercial advantages; but we notice here rather its bearings on the abolition of the slave-trade in East Africa. Great Britain, it may be said, from the prominent position it took at the Brussels Conference, along with Belgium, gave almost a pledge that it would do something to suppress the slave-trade on land as well as on sea. The Emperor of Germany, in a conference with a deputation of the British and Foreign Anti-Slavery Society, expressed it as his opinion that the slave-trade would not be suppressed without some further struggles with the slave-raiders. What more legitimate than that within the sphere of influence assigned to Great Britain an effort should be made to carry out this pledge, and what means more peaceful could the Government employ than to aid in preliminary inquiry as to a railway route to the Nyanza, and then to offer some guarantee as a stimulus to the British East Africa Company to construct it? It is, in fact, beyond a commercial company to achieve such results unaided. Admiral Fremantle stated, in a speech he delivered some time ago, that it was doubtful if even on the coast the British East Africa Company could have obtained the victory in Vituland but for the powerful aid of the British navy, and it is still more doubtful if its resources could enable it to construct a railway of some 500 miles to the Nyanza. Yet without this there can be no great development of trade, as portage costs at present some 200% a ton. A railway, on the other hand, would at once achieve great things for the anti-slavery cause. In the first place, the very construction of it by free labour would at once create such a demand that the slave-trader—already in difficulties as to slaves—would be driven out of the market. Then the railway, when constructed, would at once crush out every other system of carriage, except water carriage, where it can be had. "The railway," as the *Morning Post* observes, "will do more than this. It will not only destroy the value of human beings as beasts of burden, but by cheapening carriage will be the means of giving commercial value in the interior to products which now, on account of the prohibitive cost of transport, possess none." The Natives therefore will have a new and permanent value given to them as productive agents, at the same time that their value as articles of barter is extinguished. We do not enter further into the question of the railway and its fair prospects of ultimate success—this may rather find its place elsewhere. Meanwhile, it is satisfactory that Lord Salisbury, Mr. Goschen,

and the great majority, we venture to say, of British philanthropists—whatever their political views—decidedly favour it.

It is satisfactory to learn that Captain J. R. S. MacDonald, R.E., left London at the beginning of November in charge of an expedition organized under the auspices of the British East Africa Company, for the purpose of making a survey preliminary to the construction of the proposed line of railway.

*Constitutional Rule in Zanzibar.*—An approximation to constitutional rule in Zanzibar has now been effected, and we can scarcely fail to anticipate from it beneficial results. General Matthews holds the place of President of the Council; Mr. Hugh Robertson, Revenue; Capt. Hatch, Army and Police; Captain Hardinge, Harbour and Lights; Bomunje, Public Works; Mahomed Ben Saif, Treasurer. All accounts are to be kept in English and Arabic, and to be open to the inspection of the Consul-General. The Sultan's Privy Purse is fixed at three lakhs annually, the surplus to be devoted to Police, Harbour, and Public Works. An administration such as this—akin in some measure to that established by us in Egypt—ought to have most beneficial results.

*The Population of Africa.*—In our August number we gave Mr. Ravenstein's estimate of the population of Africa, compiled for the *Statesman's Year Book*. According to this the population was 127,000,000. Messrs. Perthis, of Gotha, have just issued their estimate of the population of the world, which, according to them, is 1,479,729,400, while Africa reckons for 163,953,000. This is a difference of nearly 37,000,000, or, as their estimate does not include Madagascar, of more than 40 millions. The truth is, as regards Africa, an approximation only can be reached. It is calculated that for 836 millions of the world's population the statistics are nearly correct; but Africa belongs, in large part, to that regarding which the data are uncertain. We scarcely venture an opinion—the divergence is certainly considerable—the Perthis calculation is no doubt conscientious and careful. Perhaps the geographical journals may throw some light upon this later.

*Disaster in German East Africa.*—The serious defeat of a German Colonial force is greatly to be regretted. This disaster took place on August 17th last at a place to the south-west of Mpwapwa, on the route that conducts from Dar-es-Salaam to Tabora in the far interior. It is an event that has its importance to all the East African Missions, as Mpwapwa is a position of great strategical importance for the security of the caravans. The German Colonial force was suddenly attacked, or rather, it may be said, surprised, by the Wahehe, a warlike race akin to the Maviti, and, if not of Zulu origin, trained in the methods and tactics of Zulu warfare. Mr. Mackay refers "to these rude warriors" (Biography, p. 63), "each armed with a huge shield of hide, often painted white, red and blue—their weapons spears, some half-dozen behind each shield, and bow and arrow." Mr. Joseph Thomson has also noticed them, and other travellers. They occupy a lofty plateau, some 6000 feet high, watered by the Ruaha. The plateau is about 200 miles S.E. of Bagamoyo, and 150 miles N.N.E. of Lake Nyassa. They have latterly, it is said, obtained a large amount of arms of precision, now increased by their capture from the German force of some 300 rifles, a Maxim gun, and a quantity of ammunition. The Germans lost some ten Europeans, some 250 rank and file, with ninety-six carriers and most of the baggage; four Europeans and some sixty Natives managed to escape. The tactics pursued by the Wahehe in this surprise seem to have been akin to those followed by the Zulus—not unlike, indeed, the disaster of Isandlwana. They appear with

their large force, by extending their wings, to have enveloped and then crushed the German force. In Germany the first intelligence of this loss caused very general dismay—as if their whole rule in East Africa was at stake; but it is now felt that the event is only to be regarded as a disastrous accident. According to some African authorities the proportion of Europeans to native warriors should be, in a Colonial force, a third, and it was nearly this when the German fleet was on the coast; in this case it was only 5 or 6 per cent. It is understood that Baron Von Soden is about to send a considerable force to Tabora, carrying provisions and reinforcements, to obtain information as to the district where the defeat occurred, and to clear the way for the future. Meanwhile, it is to be regretted that the German steamer, *Hermann von Wissmann*, which was about to be transported to Lake Nyanza, may be delayed on the way. It is important that a European naval force should occupy these waters so as to prevent any Arab or heathen reaction. It is said that 300 Soudanese are to be recruited in Egypt for this effort, but it is not yet known with what success.

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*Progress on the Ruu.*—A correspondent in *Central Africa* gives a very favourable sketch of the progress there achieved. "Since the British Protectorate came into force all sorts of industries are cropping up." "The region around Magomero, for instance, is being largely cultivated by coffee-planters, and is the property, with the village itself, of Dr. Livingstone's son-in-law, Mr. Bruce. On Mount Zomba the Buchanans have now a million coffee-trees." The Angoni, the terror of West Nyassa, send "detachments of labourers, laying aside the assegai and shield for the hoe and plough." The chief slave-agent (Kawinga) of the district lying between the Lakes Shirwa and Nyassa, long resisted every effort of Bishop Smythies to get near him—now he has requested the Acting Consul, Mr. Buchanan, to visit him; and by last advice the meeting was exceedingly cordial, to be followed, it is hoped, by cheering results.

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*Progress in Mashonaland.*—From the Cape correspondent of the *Times* we gather that the progress of Mashonaland is already considerable. Some 2000 men, speaking roughly, have lately entered it, of whom 600 are police in the service of the South African Charter Company. As to the commissariat—the new colonists are not left, as has been so often done, to their imperfect resources—ordinary military rations are provided for 1000 men, and additional supplies for 3000 men for sale at the cost of purchase and transport. There are the three routes by which Mashonaland may be reached—by Bechuanaland, by the Transvaal, and by Fort Beira on the East Portuguese Coast. The interior may be reached by the last either by the Pangwe or the Busi, the latter being found the better route, and free, it is said, from the tsetse-fly. The delimitation of Manicaland from East Portugal has been so far carried out, and it is said it is to be completed after the rainy season. The experience of Portuguese action on the Congo, and the recent disturbances on the Manica frontier, will, it is to be hoped, urge the British Government to see that there is no undue delay and that the promised railway is speedily carried out. Several steamers already ply on the river routes. The climate, when the British Manica territory is reached, is said to be, according to the best authorities, most healthy and quite suitable for European colonists. The land is well watered and well wooded, and the agricultural and mineral resources of the highest character. Bishop Knight Bruce, late of Bloemfontein, now of Mashonaland, reached Mpandas last May on board the first steamer allowed to ascend the Pangwe. The Society for Promoting Christian Knowledge has, it is

said, placed 1000*l.* at his disposal to aid him in entering on his new work. It is understood that Umtali, the first British station reached from the coast, some 4000 feet high, where there is a considerable native population, has been chosen as the first seat of his operations.

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*Railway to Massi Kesse.*—A recent correspondent of the *Times* furnishes us with the following information as regards the proposed railway from Port Beira to Massi Kesse in Manicaland. The railway, which it is now proposed to begin next April, will start from the River Pangwe, twelve miles from Beira. It crosses to Jobo, on the River Busi, a distance of twelve miles. Thence it crosses wooded plains, running nearly midway between the Pangwe and the Busi, passing through Meforga and Gomani to Massi Kesse. The total length of railway is less than 200 miles, the gradient seldom exceeding one in 100 over the first 150 miles; but as the railway approaches Massi Kesse the country is mountainous, and the gradient is sometimes 25 in 100. The British South African Company's railway to Fort Salisbury will branch off from the new railway at the bridge over the River Munene near Massi Kesse. The first 100 miles, it is hoped, will be completed in December, 1892; the remaining section by the end of the year 1893.

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*British Protectorate of Lagos.*—We are informed by the *Royal Geographical Journal* that "Mr. Denton, the Acting-Governor of Lagos, in a visit recently made to the north-west of Lagos, has made treaties with the chiefs of Addo, Igbessa, and Ilaro, whereby these countries become portions of the British Protectorate." As these districts form the western boundary of Yoruba, the annexation will deter the Dahomians from their periodical slave-raids, which have long entailed such misery and greatly injured commerce. The protection was granted at the request of the countries concerned.

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*The Royal Niger Company's recent Expeditions to Bornu.*—The *Times* has furnished us lately with important information regarding a recent expedition organized by the Niger Company to visit the Sultan of Bornu at Kaka, near Lake Tchad. The expedition was under the direction of Mr. Mackintosh, an able officer of the Company, and consisted of some two or three Europeans, with some 300 Haussa soldiers and porters. They started from Ribaga, on the Binue, in October last, and accomplished the journey of some 250 miles in three weeks, at the rate of some ten to thirteen miles a day. They were cordially received at Kaka, a considerable city of some 120,000 inhabitants, had quarters assigned to them, and remained for some months. The mission was intended to ascertain, if possible, how far the Sultan would be ready to enter into friendly negotiations and agree to a commercial treaty. A draft of this was entrusted to Mr. Mackintosh to be submitted to the Sultan, but the proposal proved quite abortive. The Sultan will make no treaties with any European Power. Bornu is a strong citadel of the Mussulman power—especially of the Senoussis, that rising, formidable body of fanatical Moslems. Their power extends widely eastwards and northwards, also through the Great Sahara Desert. The warlike Tuaregs are devoted to the cause. Now that from the disturbances in the Eastern Soudan, pilgrims to Mecca must make their way through Egypt, the Mussulmans are all the better informed of the great resources of European Powers and of the dangers to their own rule. England and France and Germany will all find them formidable enemies if an attempt is made to bring these nations under strict European rule—France certainly not the least so, if it aims at carrying out the ambitious project of subduing to its power the tribes of the Sahara Desert and the peoples around

Lake Tchad. The Niger Company contemplates no such aggressive course. The expedition was finally dismissed by the Sultan on friendly terms, but they were directed for their own safety to adopt a different route. They have unquestionably carried back with them valuable information for the Company, and have been led to form rather a high estimate of the formidable army of some 100,000 men which the Sultan commands.

*Sierra Leone.*—It is not often that the people of Sierra Leone are spoken of in so friendly a way as in a recent notice of them we find in the *Allgemeine Missions Zeitschrift*, the leading German mission journal. It reports the opinion of Herr Henrik, who, if he does not say anything new, states at the same time, the journal adds, what is only true regarding the colony. Herr Henrik comes to the conclusion that "We Germans may learn much from English colonization." The Sierra Leoneans are praised by him for their politeness, culture, order, musical gift, Church habits—he has not found in them that arrogant assumption noticed by other passing travellers. "They must be, however, addressed, not rudely, but in a friendly and polite way." The colony has, no doubt, its faults, which should not escape notice, but it has also its good qualities and its good people, and these are often overlooked.

*Togoland.*—The Berlin correspondent of the *Times* informs us of the opinion of a high German authority on African colonial affairs—specially we notice the reference to Togoland. Togoland is a German colony in the Gulf of Guinea, lying to the east of the British Gold Coast. The Germans are, he says, interested in the demarcation of the frontier betwixt the British Gold Coast and the German Protectorate. They have also a strong desire for a Customs or Tariff Union betwixt the two colonies. There is especially the difficulty as regards the traffic in spirituous liquors. "We could raise," this German says, "our duties 100 per cent., were it not for the lower duties on the British territory of the Gold Coast. The Natives would, of course, get their liquor more than ever over the English boundary, if we alone raise the duties." He adds that he hopes "this will be arranged for the sake of humanity, in restricting as much as possible the use of spirits among the Natives; it would certainly conduce to peace and order." We are not aware that such appeals have often been made by Germans—rather we fancy it has been the opposite way, the English appealing to the Germans to aid in raising the duties: at the same time, there is all the more reason, if we are in fault on the Gold Coast, that we should humbly respond to the German appeal, and unite with them in doing our utmost to diminish the liquor traffic.

J. E. C.

## INDIAN NOTES.



N exceedingly sympathetic notice of the decease of Bishop Caldwell, of Tinnevely, and a most appreciative recognition of his work, appeared in the *Times* of October 19th. It will soon be possible to furnish ourselves with a complete panoply of missionary information from the pages of that influential journal. This fact is of high significance, indicating the position of prominence which the Mission cause is assuming in the public view. We cannot, however, expect such notices to be either absolutely exhaustive or accurately discriminating in all their details. We are thankful for the note respecting the great C.M.S. results in Tinnevely, and for the statement that "It is not too much to say that, apart from the religious aspect of the case, their (i.e.

those of the S.P.G. and the C.M.S.) labours have produced a social and economic revolution in the condition of the low castes and remnants of the aboriginal race." This is perfectly true, but a great deal more is true besides, for the success in the mission-field has been by no means confined to the aboriginal races or the lower castes. It is a curious omission in the *Times* notice that it was the S.P.C.K. which employed Schwartz and other Lutheran missionaries in the last century. The name of Schwartz is mentioned, but not his connection with that venerable Society, while the employment of Lutheran missionaries is attached only to the C.M.S.

Fine traits in the Indian character are sympathetically delineated in Mr. A. O. Hume's evidence before the Public Service Commission. It goes without saying that the soldierly qualities of the little Goorkhas should be emphasized, illustrated alike in the trouble they have given us when our enemies, and the assistance as our friends. But far more admirable is the splendid fidelity displayed by a Rampore Pathan which is instanced in the evidence of Mr. Hume. Surrounded by overwhelming forces of the mutineers, he fortified his tahsil, and, pencilling his last message to Mr. Hume, he said, "Give the Sahib my service. I will never be unfaithful to the salt. What from me was possible I have done—afterwards as God wills." Then he lays down his pencil, and resuming his sword, there in the gateway fell the noble Indian officer. Nor was this the sole instance of faithfulness. There was a Tahsildar of Orega. "He was only a Bania; an elderly man, very stout, and good-tempered." He was just the sort of person, in fact, that we do not connect in our mind with martyrdom. Yet this stout, good-tempered elderly man, having hidden the office archives and treasure for his English masters, underwent torture and death sooner than betray them. Truly there are in the Indian nature splendid resource of high qualities available when only the Spirit of God has implanted in it the vigour of a new life and the blessedness of a new direction.

All friends of Missions will rejoice to read the following statement from the fifty-sixth annual report of the American Madura Mission, where it is stated that in the city of Madura 1023 women have been taught by twelve Bible-women during the year, under the superintendence of Miss Houston. "In over 700 houses the Word of Life has been preached regularly, and we are often allowed to sing and pray with the women, and also call in others from outside to listen. Besides the regular teaching of readers, each Bible-woman has addressed, on an average, about fifty-five hearers weekly, in their own houses, and thus many have learned about the truth, who are unwilling to read the Bible themselves. More than eighty women have given up idol-worship and pray to God alone. Many of these are truly converted, and are known in their own houses and streets as Christians, although they are not allowed to come out openly." All this is very encouraging, and we would commend to our English Christian readers that these good American labourers have not the responsibility for India that we have. They can never call India as we can, "our own India." But should they step in and evangelize Native races neglected by us, they may well claim to stand to such in closer and more enduring relationship than ourselves; "fellow-citizens with the saints, and of the household of God."

"The community of Native Christians," says the *Hindu*, "has not only secured a conspicuous place in the field of higher education, but in the education of their women; and in availing themselves of the existing means for practical education, they are far ahead of the Brahmins. Of the nineteen



successful female candidates that appeared for the Matriculation Examination in 1889, seven were Native Christians, and of the Hindus there were none. For the Higher Examination for women, 234 candidates were examined, but of these sixty-one were Native Christians, and only four were Hindus. Again, among the 739 pupils attached to the various *bonâ-fide* industrial schools of the Presidency in that year, 357 were Native Christians, seventy-five were Vaisyas and Sudras, seventeen were low castes, including Parayas, and only five were Brahmins. The Native Christians are a very poor community, and it does great credit to them that they so largely take to industrial education. The progress of education among the girls of the Native Christian community, and the absence of caste restrictions among them, will eventually give them an advantage which no amount of intellectual precocity can compensate the Brahmins for. We recently approved of the statement of a Bombay writer that the social eminence that the Parsis so deservedly enjoy at the present moment was due to these two causes—their women are well educated, and they are bound by no restrictions of caste. These two advantages slowly make themselves felt among our Native Christian brethren, and it is probable they will soon be the Parsis of Southern India; they will furnish the most distinguished public servants, barristers, merchants, and citizens among the various classes of the Native community.”

We have taken the above statement from the *Hindu* because its importance seemed to render its abridgment impossible. For the same cause it is almost impossible to add to it anything which may enhance that importance. We will but allow ourselves in the remark that, without by any means signifying our absolute adhesion to the standard and system of female education which obtains with ourselves, nevertheless it is easy to see that the exaltation of India's Christian women by a due degree and measure of education, must of necessity compromise the integrity of the zenana system, and must as surely subvert the foundations of caste. It has been all very well for the pride of Hinduism, as exhibited in Brahminism, to deprive woman of even the shadow of independence, and to affirm with Mohammedanism that she is not, and never can be, her own property, but all these sentiments, and much more, affirmed to the damage and detriment of the position of woman, must of course be adjusted when the power which education implies passes into the hand of India's women. India, until to-day, has asserted that “the base born Pâpa-yonayah are women, Vaisyas and Sudras,” but for the high-born and precocious Brahmin to be compelled to hold his tongue for very shame of ignorance in the presence of some of the educated wives and daughters of these very Vaisyas and Sudras, will be an intolerably bitter indignity; an indignity, we are convinced, that it will not long be possible for caste to survive.

A very important letter appears in the Indian religious journals from the pen of Dr. Mukherjee, B.A., F.R.M.S. Commencing with the statement, which we earnestly trust to be true, that “The ancient fortress of Hinduism, with its four sides—Monotheism, Pantheism, Dualism, and Polytheism—is everywhere tottering and ready to fall,” he proceeds to make the exceedingly true observation, “Let not Christianity undervalue its obligations to education, which has, so to speak, served as a mighty lever for upheaving the massive fabric of the Hindu system.” “But the education,” he adds, “which the Supreme Government and the members of the ecclesiastical establishment are imparting in India is not only materialistic and sceptic, but extremely hurtful to their humble ideas and meek aspirations, and has

therefore little or no effect on the heart. It has certainly no power to regenerate it." This we conceive to be an observation worthy of notice. It seems distinctly to teach that a Christless education is worse than none; that the only education which it is in the interest of Christianity to be responsible for, is an education steeped in the Word of God.

Another statement in the same letter of Dr. Mukherjee we have remarked with thankfulness. It is that "It should be made quite clear that Mohammedans, Hindus, Buddhists, and Jains have nothing parallel to the great truth of the perfect personality of the God-man Christ." Now Sir M. Monier-Williams has pointed out that whatever of personality there is in the Pantheon of Hinduism is discoverable especially, if not solely, in the immoral Krishna, and that Krishna in consequence engrosses such a large share of the worship of the Hindu. With what force then can our missionary brethren proclaim the personality of an infinitely holy God revealed to them in His Son! With what confidence can we commend to India a purity so personal, a Personality so pure!

It is not surprising that among the recalcitrant members of Indian society the Age of Consent Act should still be regarded with a disapprobation which amounts to intensest rancour and hate. It has been attempted to render it contemptible by producing incidents on the Indian stage which would seem to illustrate its folly and inutility. To this Indian papers fairly reply that the abuses of social existence, which the Act is designed to remedy, might also furnish some stirring episodes for the drama. Indeed, a truthful delineation of Indian home life might in its elements of mortal misery transcend some of the most woeful delineations of tragedy. All this in India, and from the Hindu is not surprising, but it is surprising that a correspondent of the *Homeward Mail* should stigmatize the Act as one thoughtlessly enacted. But there will be always, we apprehend, some who would put back the clock of civilization, and bid the sun of Christian legislation stand still upon the Indian Ajalon; not that the ancient enemies of righteousness should be destroyed, but that their lives and dominion should be prolonged.

The death of a very accomplished and charitable lady, the wife of Raja Indra Chunder Singh, of Paikpara, is mentioned in the *Statesman* of August 1st. She is described as of a strongly religious turn of mind, and her death is attributed to fever contracted at Hurdwar during the great fair held there in September. We earnestly hope that the desires of her heart found full satisfaction in the knowledge of the Redeemer before she passed away. It is worthy of observation that these great religious festivals of India are often fruitful in consequence of serious insanitation. It is laid to the charge of the great festival of Puri in Oude, on the authority of Sir William Hunter, that it is the fountain of cholera for the whole of India, and from thence, we may easily conclude, it is communicated to the whole world. If Christianity be the parent of innumerable collateral benefits and indirect blessings to India and the world, to heathenism may be affiliated an offspring of innumerable woes.

G. E.

A well-known Calcutta vernacular daily paper, the *Bangabasi*, against the editor of which the recent celebrated Government prosecution was undertaken, commented lately upon the progress of Christian Mission work in Bengal. The editor had become possessed of the recently issued Report of the C.M.S. North India Mission, and had received information regarding the efforts of Zenana Mission ladies, and he sounded the alarm to his co-religionists in an

article which is headed, "Who is to Blame?" The Rev. Philip Ireland Jones remarks in the North India *Gleaner*, "We who are outside the citadel, sometimes not so hopeful as we should be, and who do not often have opportunities of learning what is thought within the pale of Hinduism as to the progress of Christian Missions, are not unthankful for the encouragement and the information which such communications convey. It is like the interception of despatches from a beleaguered city." Mr. Jones supplies the following free rendering of the article :—

The writer at the outset, replying to his own question, "Who is to blame?" suggests that possibly the Brahmo or the equally objectionable Westernized Hindu, who smiles at the religious observances of the children and the women and old men—"cares for none of these things,"—are corrupting Hinduism before the world. But, he adds, "there is a far more subtle foe of Hinduism. It is none other than the quiet Zenana Mission lady penetrating into the recesses of the zenana, and turning the heads of the women of Indian homes; and the most objectionable and alarming feature of the whole matter is that the lady of the zenana rather welcomes, than treats with becoming contempt, her lady visitors. Added to this are the schools for girls, which may be found springing up in the villages wherever Hindu owners are willing to grant sites for such a purpose. Accompanying the Zenana Mission lady is a *guru-ma* who is respectfully received in the zenana. And more than this. The teaching of the Bible has found its way into the very veins of our Hindu women, under pretext of 'instruction in the art of sewing.' It is true some zenanas offer objection to Bible teaching, but nevertheless the vernacular translation of the Bible goes where these Mission ladies go. And even where the Bible does not go, there enters a *Bodhohoy* [a well-known school book in the vernacular by a liberal Hindu] with all its unsettling information." To quote the writer's words, "Where there is not Jesus, the beloved Son of the Lord, there is 'God in spirit, without form.'" "Within how brief a period shall we see," he asks, "our tender girls and our beloved Hindu wives and mothers spoiled by this kind of teaching?" Looking into the future, the writer is thoroughly alarmed as to the issue of all this. If these missionaries once succeed in ruining our Hindu women, then Hinduism is ruined. The missionaries

know this well enough, and hence they are unflagging in their efforts in this direction. 'Missionary ladies in Hindu homes!' What can be more glorious or hopeful to the missionaries as they contemplate the scene? Thus filled with hopes and aspirations, they are putting forth all their efforts to increase their numerical strength. We hold in our hands the Report of the Church Missionary Society for 1890. They seem to be all astir to double, if possible, their number of girls' schools and lady missionaries. They seem indomitable. And in the expenditure of the necessary money they are unsparing." The writer then proceeds in illustration to state, *incorrectly*, that the C.M.S. last year in Calcutta alone expended over three lakhs of rupees. Possibly in some degree his alarm might have been less acute on this financial question, had he noticed more carefully that these figures represent the total expenditure for our whole North India Mission. But the writer feels that the readiness of Christians thus to assist by their gifts is a most disturbing cause for reflection to the advocates of the Hindu religion. "Even children," he learns, "are wont to deny themselves some of their food, so that they may give the savings to Mission funds. The total funds of the Society for Mission purposes are immense. Truly astounding are the perseverance and the pecuniary resources of these Mission Societies! Can ruin be far off—under circumstances such as these? What remains for us? We have made many mistakes. The whole of our society seems corrupted. But we may yet redeem our women from the ruin which seems to impend. We can say but one word: it is to urge carefulness. And even now the faith of our women may remain unsullied, and our community, with all its distressing imperfection, may even yet be preserved."

## THE MISSION-FIELD.

## WEST AFRICA.



HE Rev. E. Leversuch, the missionary to the Mohammedans in Sierra Leone, who came home on furlough in July, left England for his Mission on October 21st.

The Rev. S. Taylor, who is in charge of Port Lokkoh during the Rev. J. A. Alley's furlough, baptized four adults at Makori on September 13th, three men and one woman. The last is the wife of a Mohammedan, who, Mr. Taylor says, is favourably disposed towards Christianity, and indeed is desirous of baptism. The king was present at the service, and he afterwards told Mr. Taylor that "his whole desire was to obtain everlasting life," and that "he had prayed to God for grace to renounce polygamy." At Port Lokkoh itself the number of Timneh worshippers increased fourfold during the months of August and September; and five of the people delivered their idols of stone and charms to Mr. Taylor. On September 19th a service was held in the palace of the King of Lokkoh, before the king and several of his chiefs. Mr. Taylor says:—

I preached from 1 Timothy ii. 1—6. Mr. Lewis the catechist, Pa John Markah, and a few of the traders here were present by invitation. After the sermon we sang some Timneh hymns for the king, and offered prayers for him and his people. They were all very much pleased. The king's brother rose up at the close of the service and

thanked us, and promised to attend our services on Sundays. I was very much encouraged, especially as the king's brother opposed me once when I went to invite the king to church, and said that if the king should attend church, none of them will go again to the mosque, which the king himself had built.

It is proposed to hold a mission in connection with Christ Church, Lagos, in December. Canon Taylor Smith, whose restoration to health has been promoted by a short visit to the Grand Canaries, will, it is hoped, be the preacher. The Rev. H. Tugwell wrote on October 6th:—

At the monthly agents' prayer-meeting, held yesterday afternoon at Aroloya, special intercessions were offered (a) for rain, (b) for a blessing upon the forthcoming mission. Last night we had a heavy fall of rain, filling our hearts with joy and gladness: may we

not look for a like answer to our second petition? I look for a great blessing, especially upon our C.M.S. party, the pastors and workers: may God give us all the strength of mind and body needed, and uphold us with His Spirit.

We are sorry to learn by telegram that Mr. R. Callender is on his way home from the Soudan Mission, and will have arrived (D.V.) before this number appears. Mr. and Mrs. Wilmot Brooke and Miss A. Griffin are now the only missionaries remaining at Lokoja.

## EASTERN EQUATORIAL AFRICA.

Letters are just to hand as we go to press from Mr. D. Deekes, of Nasa, and from the Rev. G. K. Baskerville, in Uganda. The former sends home more reading-sheets, &c., in Ki-sukuma. Mr. Baskerville's letter is dated June 1st. No mails from home had been received since those written in November, 1890. The people were returning from the war, Captain Lugard having repulsed the Mohammedans, and he (Captain L.) was in Budu. Two of the French missionaries had lately died. Mr. Pilkington, with Henry Duta's help, had completed the translation of the Acts of the Apostles, and he had composed about twenty hymns based on popular English hymns, while other useful literary work was in progress. Mr. Walker was still in Budu, where he was working happily in co-operation with two of the six Native lay evangelists whom Bishop Tucker set apart in January, viz., Mika Sematimba and Yohana Muira, all being supported by Nikodemo Sebwato, the chief lord of the district. "Mr. Walker is entirely living on native provisions,

not even taking tea, and he writes that he cannot imagine happier work. He has just moved into his new house. It has two rooms; in one he lives, and in the other Mika and his boys. A church also has been built, and he gets seventy or so to the services," Mr. Baskerville writes. Mr. Walker was expected shortly to spend several weeks at the capital. Mr. F. C. Smith returned to Namirembe from Wakoli's on May 22nd.

Private letters have been received from Mr. Walker, the last dated from Mengo July 14th. He was about to return to Budu in a friend's canoe, "the largest on the Lake, capable of carrying ninety-six men, requiring thirty-six to paddle it." The population of all Uganda, he is convinced, is not more than 200,000. And he adds, "The Roman Catholics are now sixteen to our four."

The Rev. F. Burt, who has occupied Jilore since the station at Railway Point was given up, sends the following interesting account of visits to villages in the neighbourhood of his present station:—

*Sept. 4th, 1891.*

I must send you a few lines down by the mail-men expected to arrive here to-morrow, telling you a little of the itinerating work here. I have not been yet very far away, as I have no tent, and no one to go with me, except Gona, who cannot be spared from the station.

At the nearest village I have quite a congregation twice a week, about forty assembling. We open and close with prayer, at which the Wagiriana are quite devout, and join us kneeling with apparent good-will. I speak to them through Gona for about half an hour, and then we read, and they repeat after us, the questions and answers of Taylor's Catechism in Kigiriana.

In the village of Kadyomba, which is a very large one, we can always get a good number to listen to us. Some from this village are coming nearer to build, that they may be near the church. Some three families in this village are coming to read more or less regularly. I am sorry they do not understand Kiswahili very well, and I am afraid our service is not understood by them. In another village where Mubu comes from, the last time I went we were teaching the people till sunset, going early in the afternoon; there were quite forty present. Taylor's Catechism is a great help. I have been to see the Wasanya, on the other side of the Lake, to tell them of Christ.

But now I must tell you about the Wakambi. I went to see them a few days ago, i.e. those living in the nearest village on the other side of the river; about sixty men listened attentively all the time. As I was put to some inconvenience in getting across the Sabaki, I told them that if they wanted me to come again they must come to fetch me. The next day two came over

to my place to say that they had considered my words, and that the elders of other Wakambi villages were to be called, and when they had assembled some men would come over here to fetch me. Yesterday two came, and I crossed the river with Gona in a "dug-out." I spoke to the assembled Wazee and others, about sixty in number, all men, for about an hour. I told them why I had come.

As they were about to leave me to go into another shed some way off to discuss my message, &c., I told them that what I wanted them to decide upon, and to return answer concerning, was: (1) Whether or no they wanted to be taught more of these things of the Book? (2) If they wished to hear more, would it suffice for us to come over now and again to teach them, or would they like a teacher altogether? (3) If they wanted a teacher altogether, would they come every morning to read and pray, and give one day a week themselves, and put their children to school every day? (4) Were they willing to build the teacher's house and a place for a church for nothing? After their adjourning for about twenty minutes, they returned, and Kalama, in the name of the rest, said, "We have but one answer, for we are all of one mind. There are five villages of Wakambi, and we want a teacher for each one. We want the narrow way, we want to be taught. As the river is sometimes flooded, and as one is bothered by crossing the river, we want a teacher to live with us, and we will build him a house, and another for him to teach us and our children in." To this I replied: Those who teach need to know a good deal, and as we have been here only a short time, I had no one just

now to give them; but until such time as we shall be able to give them teachers, I will try to visit them myself from time to time to tell them more. I told them it was the custom to give presents, I knew, but I was not a rich man, and my "mkono" was myself given for their sakes; at which they were a

bit amused and apparently very well satisfied.

I feel certain we have cause to praise God. The reverence at prayer which followed (for we knelt down to pray for them) was most marked. Not a titter was heard on any hand.

#### EGYPT.

Dr. Harpur has felt it his duty, very reluctantly, for domestic reasons, to come to England, and the Committee have requested Dr. Paterson, lately connected with the Keith-Falconer Mission, to temporarily carry on the medical branch of the Mission at Cairo, until a permanent appointment can be made. Dr. Harpur baptized in June one of the orphans he took to Cairo from Suakin.

#### PALESTINE.

The sudden appearance of cholera at Damascus led the Turkish authorities in Palestine to enforce strict quarantine all over the country. The Pashalic of Jerusalem was protected from communication with the north by a cordon of soldiers extending from Cæsarea, over the mountains of Ephraim, to the Jordan at Jericho. Consequently no intercourse could take place between Jerusalem and Nablous or Nazareth, and no steamers were allowed to leave Beyrout for Jaffa. These precautions necessitated the postponement of the Conference which was to have met at Nazareth on November 15th, and they detained at Beyrout the Revs. C. B. Nash and C. Fallscheer, and Dr. H. J. Bailey.

Mr. Fallscheer has been relieved of an old-standing anxiety regarding the official recognition of the Nablous church and school. Through the kind efforts of Colonel Trotter, the recently appointed Consul-General at Beyrout, and others, an Imperial Irade recognizing these buildings has now been obtained from Constantinople. The Hospital, however, which Dr. Bailey opened with every promise of success in Nablous, was closed by order of the local government on August 17th, a few days before Dr. Bailey left Nablous for Beyrout *en route* to the Lebanon. The ground alleged for this action was that Dr. Bailey's Native assistant was not qualified to dispense medicines, while, it is stated, the law forbids a doctor dispensing his own medicines if a qualified Moslem dispenser practises in the same town. The matter is receiving the Committee's attention, and it has been brought under the notice of the proper authorities.

The Rev. H. Sykes, of Salt, has been obliged, owing to his mother's death, to pay a visit to this country. In consequence of this, the Rev. Selim Gomri, the Native pastor of Nablous, who was located at Nazareth from June to October, has now been placed temporarily at Salt. The Rev. C. H. V. Gollmer was at Haifa at the date of the last despatches, taking needed rest, having lately been far from well. The Rev. Dr. R. Elliott writes that the hospital at Gaza is a great success. Although there are only ten beds, 112 patients were admitted during six months.

The quarantine arrangements do not affect arrivals from Europe *via* Alexandria, and the Rev. T. F. and Mrs. Wolters and family, who sailed from Genoa on October 26th, arrived safely at Jaffa on November 6th. Miss Edith Newton left London on November 7th, accompanied by Miss Effie Newton, who has gone out independently (for the present) of the C.M.S. to labour with her sister at Jaffa.

#### NORTH INDIA.

On September 26th the Rev. A. Clifford baptized, by immersion, a young Bengali woman, a widow, at Trinity Church, Calcutta. This is the fruit of the

labours of Miss Marston, of the American Episcopal Mission. Three days later, on the 29th, a young Brahmin convert was baptized at the same church by the Rev. I. W. Charlton. Among the influences which led to his conversion was the private reading of the Word of God, the pointed appeals of the Salvation Army, and the preaching of Dr. Pentecost.

The North India *Gleaner* has the following :—

History repeats itself, and the curious anomalies of the first centuries of Christianity in Europe are being now re-enacted in Calcutta. We are all familiar with the touching story of the Hindu lady (a member of the well-known Dutt family of Ram Bagan, Calcutta), who, on her dying bed, baptized herself. More recently a well-to-do Hindu gentleman (himself unbaptized) baptized his dying wife. But the strangest case occurred only a few weeks ago. Some

little Hindu girls, belonging to one of our schools, announced one day that they were Christians! "How and when did they become Christians?" The reply was, they got together in a garden, sang hymns and prayed, and then poured water on one another in the name of the Holy Trinity. It is the story of St. Athanasius and his school-fellows over again! These little Hindu girls, however, were not in play, but in sober earnest.

The same issue of the North India *Gleaner* quotes from the *Hindu*, the leading organ of the Madras Native community, a remarkable tribute to Christian missionaries. The *Hindu* says :—

Between the Hindu community proper and the Pariahs there is little love. Indeed, of the lower castes of the Hindu society and of the out-caste population, the Christian missionaries seem to be the only and the most willing and competent protectors and regenerators. That this should be so, reflects no credit on Hindu society. Yet it is the fact, and no reasonable Hindu can ignore the great work that these ministers of a foreign religion do in elevating a large class of people who are supposed to be attached to our social system, but whom the leading classes of our society have done their best to degrade and sink. The position

of the Pariahs is outside the pale of Hindu society; but they have looked to the higher classes as their guardians and masters, who, however, can assign to them no higher position than that of labourers of the lowest order, generally doing the meanest and the most repulsive work of the village or town. The Hindu religion recognizes no provision for their spiritual needs, as indeed the Hindu industrial system allots to them no particular industry. The material as well as the spiritual well-being of the Pariahs has been from time immemorial outside the solicitude of the Hindu legislators and philanthropists.

One who signs himself R. C. B., evidently a well-known Native minister of the American Presbyterian Mission, and also a member of the National Congress, contributes to the *Indian Christian Herald* an account of a visit he paid last winter to Krishnagar. He writes :—

I reached Krishnagar a couple of hours later than the proper time, and was welcomed by Mr. and Mrs. Butler with a cordiality which I cannot recall to my mind without a deep sense of gratitude. After lunch and a little rest I accompanied Mr. Butler, who is one of those missionaries who lay greater stress on domiciliary visitation than on preaching, and whose popularity among the educated inhabitants of Krishnagar is immense, to the houses of a few of his Native friends. I had never been more impressed with what may be called the market value of my connection with the National Congress than I was while paying this round of

visits. Every gentleman I saw received me cordially as a Congress-man, stating that he had seen me and heard me at Allahabad, Bombay and Calcutta on Congress grounds and on Congress platforms.

The meetings held in the Mission church, three in number, consecutively on three successive evenings, were prosperous, and the last, on the evening of the day consecrated to the annual worship of the goddess of learning, was specially so. On this sacred day I gave in the afternoon, by special request, an address in a fairly attended meeting convened by the Students' Association, of which Mr. Butler is the

President, at the hall of one of the educational institutions of Krishnagar. The fact that two lectures delivered by a Christian preacher, one directly Christian, and the other thoroughly religious, though not directly Christian, were attentively listened to by Hindu audiences on such a day, is not without meaning. When I was a schoolboy, my guardian, a very kind-hearted man and who loved me intensely, supplying my father's place during his absence from Calcutta, told me kindly but firmly that if I attended school on a particular Sarasvati Pujah day, I must make up my mind to leave home for good. What a contrast between those days when reading and writing, as well as hearing a religious address given by a Christian or Mussulman, were peremptorily forbidden, and these days when the long-standing prohibition has become a dead letter! The success of the meetings held is to be mainly

attributed to the visiting work I did daily with Mr. Butler, and his great popularity.

My last evening at Krishnagar was indeed a delightful time. The pupils of the Normal School, of which Mr. Butler has charge, had invited him and myself to dinner, and we spent a very pleasant hour or two with them, partaking of a feast which, considering their limited means, was grand, and listening to the music and songs given by them with more than ordinary zest. The importance of Sankirtan as an auxiliary to preaching is being seen and appreciated everywhere in Bengal, if not in all India; and these young men, whose piety nobody could doubt and whose enthusiasm everybody could see, had on various occasions stirred up the city by means of Christian hymns and but recently touched the heart-strings of crowds of pilgrims at Nuddea, the Oxford of India!

#### PUNJAB AND SINDH.

The Rev. J. J. Bambridge, we much regret to say, has come home seriously ill. The Rev. G. R. Ekins is also returning home on medical certificate.

#### WESTERN INDIA.

The Rev. J. G. Deimler contributes to the *Bombay Gleaner* an interesting account of the Mohammedan converts whom he baptized at Poona on August 14th—not 16th, as stated in our October number on the authority of the *Homeward Mail*. Mr. Deimler writes:—

When we contemplated spending a few months of the monsoon in Mission work at Junnar, several letters from fellow-workers in Poona bid us come there for the purpose of working among the Mussulmans, and especially of meeting a learned maulvi who was very favourably inclined to Christianity. We could not help seeing in this a call of God. Difficulties had to give way; and we went and stayed in Poona for seven weeks with the Rev. Sorabji and his family, to whom we are exceedingly indebted for their kindness and help in our work. The maulvi had been an inquirer for years. Several Marathi-speaking missionaries, owing to the difference of language, could not give him the required instruction. Finally, within a year, he made the acquaintance of the Society's catechist, Mr. Aaron, who proved to be his spiritual guide to Christ. Soon after our arrival the maulvi made his appearance, and from that time I instructed him, together with two Native Christians, daily for several hours at a time in the doctrines of Christianity. He

also attended regularly our Sunday services in the Cypress Lodge. During our visit, opportunities were offered for a weekly meeting for religious discussions with Brahmo-Samajists, Mussulmans, and Jews, of which we availed ourselves, and at which the maulvi assisted us in no small degree by urging the assembly to look out for the "saving knowledge" and to prove the truth as it is in Christ Jesus. I never had a more willing and attentive disciple under my instruction, and a more clever and powerful defender of the truth among the Mohammedans than he was. Some Mohammedans and Jews visited us, and we met several educated Hindus. We visited by request a Mussulman boys' and girls' school, and were also asked to address a Hindu school of about six hundred lads, which we gladly did. Thus there appeared to be openings in several directions, such as I scarcely realized in Bombay. As, however, the Muharram drew near, and the persuasion of the Mussulmans grew stronger that the maulvi was a Christian,



threats of violence were uttered by some of the lower sort, so that we considered it advisable to claim the protection of the police in behalf of the maulvi, both at the time of a meeting for discussion and at the baptismal service, which was readily granted. On August 14th, in the afternoon, at St. Paul's, the maulvi was received into the Church of Christ in the presence of many Europeans and Natives who had been invited. A general interest seemed to be exhibited, and I am sure many prayers ascended to Him from Whom all blessings flow. It was altogether a most solemn and impressive service.

The maulvi, Mirza Abdulla Beg, is a very clever but unassuming person, and has not his equal in Poona. He lived for eighteen years in Arabia; went sixteen times on the pilgrimage to Mecca; was for a time interpreter to the English Consul at Jeddah, and travelled at another time in Arabia with a French gentleman. He knows Arabic colloquially and grammatically very well. Many years of his life he has devoted to the study of the Koran, the explanations of it, the traditions, the sayings of the Ulma (Fathers of Islam), &c. Moreover, he is a very good and eloquent speaker. All this gives him great power and influence among his former co-religionists. Of late he has studied many a Christian book and the Bible, and has thus enriched his mind with the knowledge of the truth as it is in Christ Jesus. He also knows Persian and some English. He is thoroughly acquainted with Islam as it exhibits itself in daily life, and he abhors it. It is a real pleasure to hear him deliver an address, proving from the Koran the utter worthlessness of Islam for the salvation of men. He is most happy to live now in the light and life of the Gospel of Jesus Christ. As maulvi he has from two to three hundred disciples in and around Poona, to whom he wishes to bring the glad tidings of salvation, and who still honour him as their spiritual guide. As a matter of course he had, and still has, to bear all sorts of trials and persecutions; however, no hand has been laid on him owing to the esteem in which he is held. By God's blessing and the maulvi's perseverance we entertain the hope that he will become a bright ornament in our Mohammedan Mission. His wife is still a Moham-

medan, but willing to accompany her husband, and, being separated from her relations, we trust that she will lend a willing ear to Christian instruction.

I requested the maulvi to give a short account of his conversion. He did it in a great hurry. The following is a translation:—"Mirza Abdulla Beg has accepted the true faith and is now a servant of Jesus Christ. In the following he will briefly relate what has passed. Until two years ago he used to walk in the tenets of the Hanafis. Owing to contradiction he left them and accepted the practice of the traditions, but on nearer consideration he found in them the same discrepancies, upon which he commenced to act solely on the Koran. But when he looked minutely into the contents of the Koran he found the same difficulties as before, only in a higher degree. Then he spent much time in examining and proving the Brahmo and the Arya Samajis and other religions. When he found their state even worse than the former, he went to the Jews. The Jews told him that Paradise and Hell were existing in this world only and not in the next. Then the desire became dominant in him to acquaint himself with the Holy Gospel. When he could not understand many things he went to several padris to make inquiries, but they only understood Marathi. Having become quite hopeless, he got up in utter loneliness one night and prayed to God, saying: 'Oh God, do Thou show me the true way and the true religion; if not, take me quickly away from this world.' Meanwhile he met Maulvi Hussain, who said: 'I will go to-day to an old friend; will you come too?' In this way he made the acquaintance of Mr. Aaron. When he heard Mr. Aaron's explanation and admonition, peace commenced to enter into his mind. From that time he always used to go for guidance to Mr. Aaron. When the latter showed him the promises in the Old Testament and their fulfilment in the New concerning Jesus Christ, it became apparent to him that he was hitherto in utter darkness and that he did not know the true way. Mr. Aaron also showed him that salvation was in Christ Jesus only, and that the Kingdom of Christ was everlasting, and that believers should be witnesses for Christ. Then he (the maulvi) said to Mr. Aaron that he wished to confess his sins and

join the flock of the Lord Jesus Christ; upon which Mr. Aaron consulted Padri Sorabji, and both requested Padri Deimler to come to Poona. The padri came and fulfilled his heart's desire.

May the Lord Jesus Christ reward him! May the grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Ghost be with us all evermore. Amen."

#### SOUTH INDIA.

The Madras *Gleaner* gives the following very interesting account of a harvest festival in North Tinnevely, held in June last:—

A new experiment has been tried this year in North Tinnevely,—in the shape of a harvest festival on a large scale,—and it has proved an undoubted success. The arrangements were all carried out with much thought and prayer. Suitable hymns and lyrics were composed for the occasion,—the former consisting chiefly of free translations from Mr. Sankey's collection. "There shall be Showers of Blessing," "Bringing in the Sheaves," "Where are the Reapers?"—these and other well-known favourites found their place naturally in our little harvest hymn-book, and were much appreciated. A large pandal was erected just outside the wall of the Mission compound,—and looked exceedingly pretty with its decorations and banners. For four full days, June 16th—19th, we "rejoiced before the Lord" and kept our "feast of ingathering."

We commenced our proceedings with a prayer-meeting in church, to seek God's special blessing on the festival and its services. Addresses were given by the Rev. E. S. Carr and the Rev. S. Paul,—and the right note was struck from the first, the note of *spiritual* worship. When we gathered, later on, for our anniversary meeting, it was a pleasant sight, looking from the platform, to see the large pandal full to the doors. The report of the District Council was read, and then interesting addresses were delivered by the Revs. S. David. Asirvādhām, and A. Samuel. The prevailing tone was that of encouragement, though weak spots in the work were indicated. In all the meetings, the Rev. T. Walker officiated as chairman, while the Rev. E. A. Douglas presided at the harmonium.

A heavy shower of rain falling, in the evening, prevented the carrying out of the service arranged in the printed programme; but the Rev. E. A. Douglas kindly undertook to substitute for this a lecture on his Swiss experiences. This was heard most attentively by a large concourse of Native Christians, who fully appreciated his

earnest and pointed applications of mountain experience to the needs and difficulties of the Christian life.

The next morning, we began the business of the day with a harvest thanksgiving service. The sun shone brightly after the rain, and shed joy over the scene. The clergy were all surprised, as there was a part in the service assigned to every one. After the reading of the first part of the order for Morning Prayer,—with special psalms and lessons,—an address was given by the Rev. T. Walker on "The Harvest." Then came the office for adult baptisms, when, before that large assembly, some twenty-five adults were received into the Christian Church.

A second address was now given by the Rev. S. Paul on John v. 35, after which the harvest offerings were received. It was an interesting sight to see the villagers bringing up their bags of rice and grain to the platform. One man carried up a real live cock as his contribution! This thanksgiving service seems to have been much enjoyed, and the offerings in money and kind amounted to Rs. 90, a welcome addition to our Native Church Fund. In the evening there was a Christian demonstration in the heathen town of Sivagāsi, the Christians marching thither with banners and singing lyrics and holding a mass open-air meeting. The day's proceedings terminated with (1) a magic-lantern exhibition in the pandal, when slides illustrative of the Life of Christ were shown and explained to an overflowing concourse of people, and (2) a musical preaching, or Sadur Prasangam, in the moonlight.

The third day was ushered in by two early morning meetings, the one for "women only" conducted by Miss Wallinger (of Ootacamund), and the other for "men only," at which Mr. Carr and Mr. Douglas were the speakers. At noon, we held a "consecration meeting" in the pandal, and the subject of personal holiness was pressed home to the hearts of the people by Messrs. Douglas, Paul, P. N. Dēva-

nâgagam, and Paramanantham catechist. In the evening, we marched with our banners to a large rock about a mile away from Sachiapuram, and seated ourselves there, while the musical members of the Tamil Itinerancy conducted a Bajanie, or lyrical "camp-meeting," after which we sang together some of our harvest hymns. At eight o'clock we re-assembled in the pandal for a missionary meeting, when the claims of Foreign Missions were advocated. A musical preaching in the broad moonlight brought to a conclusion the programme of a busy day.

The fourth and last day of the festival opened with a prayer-meeting, at which addresses were delivered by

Messrs. Walker and Arulanandam, to ask for God's blessing on this year and its harvest. At noon, we held a conference on the state of the district, and numerous useful suggestions were made for improving our system. In the evening, while Mrs. Carr conducted a service for "women only," the rest of us split up into large preaching parties and carried the Gospel message into the villages round Sachiapuram. A magic-lantern exhibition, with slides illustrating the "Pilgrim's Progress," followed, and a vast concourse of people, including many heathen, witnessed it. The festival was brought to a close by a display of fireworks in the neighbouring plain.

#### TRAVANCORE.

On September 20th, Bishop Hodges admitted the Revs. M. C. Chakko, M. C. Thoma, and A. E. David to priests' orders. He took the whole service in Malayalim. He was purposing, when he wrote, to admit Messrs. T. K. Ninan, K. M. Mattham, and T. I. Abraham to deacons' orders on October 28th.

#### MAURITIUS.

The Rev. and Mrs. V. W. Harcourt arrived at Mauritius on September 10th, and proceeded to Plaisance, to take up the Rev. N. and Mrs. Honiss's work a few days later. A bright letter has been received from Mr. Harcourt, describing his new surroundings.

#### JAPAN.

The Rev. A. B. and Mrs. Hutchinson have come home on furlough. Fukuoka is now in charge of the Rev. J. Hind, who was, however, at the time of Mr. Hutchinson's departure, prevented by difficulties regarding his passport from residing there, being obliged to live at Nagasaki, and to visit Fukuoka from thence; but it was hoped the difficulties would be surmounted.

In accordance with the decision of the Conference regarding locations (see *Intelligencer* for August, page 612), the Rev. C. T. Warren is now stationed at Tokushima with the Rev. W. P. Buncombe, as the Rev. S. Swann has expressed his willingness to reside at Fukuyama.

#### NORTH-WEST AMERICA.

In his address to the Synod of the Diocese of Saskatchewan, which met on August 6th, at Prince Albert, Bishop Pinkham stated that with two exceptions the fourteen clergy working in the two dioceses of Saskatchewan and Calgary are entirely supported by the Church Missionary Society. He added that an Indian Mission Fund had been opened to support the work in view of the annual reduction of the grant which the C.M.S. had decided to carry out.

Letters have lately been received from nearly all the stations in Bishop Horden's diocese. The Bishop himself writes of the safe arrival of the Rev. J. A. Newnham, the clergyman who relinquished a charge in Montreal in order to engage in missionary work, and who sailed from this country by the annual ship in June. The Bishop had suffered a great disappointment in having been prevented visiting York Factory through a change in the plans of the Hudson Bay Company's officers. Mr. and Mrs. Lofthouse made a very trying journey of 200 miles from Fort Churchill in the hope of meeting the Bishop at York, as it was expected that this would be his farewell visit to the northern part of

his diocese. During the summer the Bishop confirmed forty-one candidates. The Rev. J. Peck sends an interesting journal of a visit to the Eskimos in the neighbourhood of Little Whale River. This station has been given up by the Hudson Bay Company, and consequently it is no longer visited by the Natives. Mr. Peck took down the church there to remove it to Great Whale River. He calculates that there are some 30,000 of the Eskimos yet unreached, and offers to go forward if relieved of the work at Fort George.

The Rev. H. and Mrs. Nevitt have come home in consequence of the latter's state of health.

### THE GLEANERS' UNION ANNIVERSARY.



ANOTHER Gleaners' Union Anniversary has come and gone, and we are able to look back upon it with unmixed thankfulness. The spiritual tone was as high as ever; the numbers, if possible, even greater than before.

Any ordinary anniversary would have been remembered by the Rev. J. Robertson's sermon in the morning, and Miss Lucas's address in the afternoon; but the stirring episodes of the great evening meeting,—Bishop Tucker's speech, Mr. Stock's appeal, and the enthusiastic response to it,—dwarfed everything else.

The day was beautifully fine, the first of our Anniversaries that has been so favoured. At half-past ten, about sixty assembled in the Committee Room at Salisbury Square, to pray for a blessing on the Union and the Anniversary.

The meeting broke up in time to allow us to get to St. Dunstan's-in-the-West before half-past eleven, our numbers having by this time increased to nearly a hundred. St. Dunstan's is that church whose curious pinnacled tower blocks the view as you look up Fleet Street from the Ludgate Circus end. Inside, the church is octagonal, the arches and tracery being in the Perpendicular Gothic style, not a common thing in City churches. It is an improvement, for our purposes, upon St. Mary-le-Strand, to which we had resort last year. Very little of the noise of the traffic is heard: still there is an echo in the church which made it at times difficult for one to distinguish the preacher's words. After a hymn, the Rev. B. Baring-Gould began the Communion service. The responses were *said* heartily and devoutly. Another hymn, and then came the sermon. The Rev. J. Robertson, of Kilburn, to whom is due the original suggestion which gave rise to the Gleaners' Union, was the preacher. His text was from the Revised Version of Philippians i. 3 and 5: "I thank my God . . . for your fellowship in furtherance of the Gospel." The preacher had been struck by a passage in Gibbon where the historian speaks of the Emperor Julian, "the Apostate," as having "all the enthusiasm of a missionary." He entered into an interesting historical inquiry as to the origin of this idea in the writer's mind. The mention of the French *convertisseurs* in a footnote to the passage led Mr. Robertson to a sort of half-comparison of them with Gleaners. From this point he passed to an expansion of the text, showing how the Philippians whom the Apostle addressed were doing Gleaners' work—contributing money, sympathy, prayer. Altogether it was a valuable sermon of a type not very commonly met with. Our readers will have opportunities of reading it for themselves in the *Gleaner*. Very peaceful and very refreshing for all who could be there, was that quiet gathering round the Lord's Table that followed.

The Afternoon Conference was held in the Lower Exeter Hall at three o'clock. Those who delayed their arrival until it was almost time to begin were greeted by the policemen at all the doors, downstairs and gallery alike, with

the grim remark, "All full in here." The audience was chiefly composed of ladies, as was natural when all the speakers were to be ladies, but hardly members of the sterner sex had put in an appearance. Mr. Stock, of course, took the chair. After a hymn the Rev. G. Furness Smith offered up the opening prayer. Then Mr. Stock gave a short verbal Report of the progress of the Union during the previous twelve months. In that period 8865 new members had joined, the largest accession during any one year, bringing up the total number enrolled to 36,472. A very large proportion of these were holding to their Gleanership. Of course in so large a body we must expect some leakage, but it was less than might be expected. As an evidence of this, out of 22,500 "renewal forms" sent out to old members at the close of 1890, 20,000 had been returned filled up. It was therefore safe to calculate that there were nearly 30,000 actual members. Of branches, 101 had been newly formed during the year, and three older ones have been disbanded, and the number now stands at 350. The Branch Secretaries comprised 56 clergy, 54 laymen, and 243 ladies. The twopenny fees for entrance and renewal had amounted to 234*l.*, and the contributions sent with them, for the working expenses of the Union, to 496*l.* As those expenses had been only 335*l.*, there was left over from these two items the sum of 395*l.* for the Parent Society. In addition to these sums, 853*l.* had been sent for "Our Own Missionary," to pay for the outfit and first year's expenses of a new missionary every year, and 522*l.* as offerings to the C.M.S. This total sum of 2106*l.* only counted such sums as had been sent through the Union, and did not include whatever might have been given by Gleaners through their parochial or other associations. The sum contributed for "Our Own Missionary" was so large that it had been found possible to name three to receive the honour for the forthcoming year. Dr. Lankester, who had gone to the Punjab, was the first medical missionary chosen for the distinction. Before going out, he had been a leading member of the largest Gleaners' Union Branch, that of St. Paul's, Onslow Square. The Rev. D. M. Brown, already on his way to North India, was a very early member of the Gleaners' Union, his number being 1606. He was a member of the branch at St. James's, Holloway, of the well-known "Mpwapwas," of the Lay Workers' Union, and, in addition, was the first Gleaner missionary who definitely represented the C.M. College. Miss Gertrude Stanley, lately connected with Portman Chapel, who had started for Mid China, to work at Shanghai under Archdeacon Moule, had made preparations for joining the band of voluntary lady workers at Salisbury Square when the call to foreign service came to her. The last topic of the Report was the choice of the Gleaners' Union Motto for 1892, a double one, emphasizing the coming of the Lord,—*"Like unto men that wait for their Lord"* (Luke xii. 36); *"That, when He shall appear, we may have confidence, and not be ashamed before Him at His coming"* (1 John ii. 28).

The Report ended, Mr. Stock proceeded to introduce the speakers. There were six. The first three represented the Home Workers; the second set, the Mission Field. He mentioned that he had hoped that Mrs. Paterson, of Norwich, sister of Canon Hoare, would be able to address us, but though she had undertaken to do so, she had felt unable to fulfil her promise. Accordingly, Mrs. Tottenham had taken her place. The three addresses which followed served as admirable foils to each other, being all of a high order, though of widely divergent character. Mrs. Tottenham's address was devotional, Miss Maynard's scholarly, and Miss Lucas's uncompromisingly practical. There was a special interest about the last two of the three. Miss Maynard is the Principal of Westfield, of which college Miss K. Tristram, the first of "Our Own Missionaries," was formerly second in command.

Miss Lucas, who comes from a remote Yorkshire village, has been stone-deaf for years, not even being able to hear her own voice. Yet such was the terse vigour of her language that her hearers forgot her infirmity as they listened. To say that her spiritual standpoint was high would be only to state what was true of every speaker that afternoon; but there was a thoroughness about her zeal which is seldom found.

Another hymn, and a prayer in which Canon Gibbon led us, made a convenient break; and then three missionaries pleaded for their respective fields: Mrs. Pargiter, of Agra, for Indian Zenanas; Miss Bushell (F.E.S.), of Fuh-chow, for China; and Miss Goodall, of Lagos, for Africa. They held the meeting together so well that scarcely a single person left the room until they had ended and the meeting was brought to a close.

We had scarcely got outside, at five o'clock, before some persons were already inquiring their way to the Large Hall for the evening meeting. Their anxiety about securing seats was not unfounded. Five hundred tickets for reserved seats had been sold more than a week before, and the money for hundreds more refused. A few seats in the two side galleries and on the sides of the platform, reserved by an afterthought at half-a-crown each, were eagerly bought up by those who knew of them. The doors were opened before six. In a few minutes every unreserved seat in the body of the hall was occupied, and every other part of the hall was filling fast. Hundreds must have been turned away.

The singing of hymns, as usual, occupied the time of waiting between half-past six and seven. The meeting proper commenced when the Dean of Windsor, the Chairman, gave out the hymn, "Let us sing of His love once again," and prayer by the Rev. F. E. Wigram. Mr. Stock then spoke again the Report which he had given in the afternoon, his only addition to it being a reference to "the great badge question." In the course of his remarks he supplied the first surprise of the evening, when he invited all Gleaners present to stand. Almost the entire audience rose to its feet. Probably not more than three hundred in that vast throng remained seated, so that it is fair to estimate that quite three thousand members thus showed their membership.

The Dean of Windsor, who at Bournemouth was a warm friend of the Gleaners' Union, followed Mr. Stock. Limits of space forbid our giving his address in detail. He began with a few introductory words of intense thankfulness for the great gathering before him, who had all caught something of that fire which was imparted of the Holy Ghost, and had come to warm their hearts into more enthusiastic devotion to Him they adored and to the work they were attempting to do for His name and glory. He went on to an effective defence of missionaries and of those who were staying at home to support the missionaries abroad by the mighty force of prayer, sympathy, and effort, who had bound themselves to promote in every possible way the cause so dear to their hearts. In conclusion he expressed a "little fear" (we trust an unwarranted fear) lest the Gleaners' Union might not be always in absolute harmony with previously existent local C.M.S. organizations. Should such a conflict really occur, he pointed out that it would be prejudicial to the cause.

After a fervent spiritual address from the Rev. W. G. Peel, and another hymn, Bishop Tucker rose. The audience, during the greater part of the evening, was as quiet and devotional as if in church, but at the sight of Bishop Tucker they could not repress a cheer. He created some amusement at the outset when he said that if he was a "returned empty" when he came home, he "must now be the nearest approach to a vacuum that science knows of," for that was the 110th audience he had addressed since he landed in England five months ago. He had not come home seeking rest

(a vain quest if he had), nor health, nor because he was "empty," but because he was full of the vast and crying need of Africa. He did not complain of "the critics of acidity"—Paul and Barnabas had probably experienced the same criticism—but the result of his visit to England had more than justified the step. Thirteen fresh workers would be added this year to their staff, while of the seventy or eighty who had offered themselves for the work, many would be accepted, some of them for training, and would ultimately find themselves in Eastern Equatorial Africa. He then said, "Good-bye, God be with you," and dwelt upon the comforting assurances of God's presence, guidance, protection, and the supply of every need. Under one of these heads he spoke at length on the present condition of affairs in Uganda, and on the destruction and massacre which, humanly speaking, would follow the withdrawal of the British East Africa Company's representative. Yet his words breathed a spirit of complete confidence in God.

As he sat down, Mr. Stock rose again. Reverting to what Bishop Tucker had said about the danger likely to attend the withdrawal of Captain Lugard, he said that the order had gone out and was probably not far from Uganda at that moment. The Company had so far "taken their dividends out in philanthropy." They could only countermand the order if 40,000*l.*, the estimated cost of maintaining their Representative in Uganda for another year, could be guaranteed in the course of about a week. Individual members of the Company and their friends could pledge themselves to some 20,000*l.* if the C.M.S. could raise 15,000*l.* But the C.M.S. as a Society could not raise money for such a purpose, though its members in their private capacity might do so. Already sums amounting to 1650*l.*, including one gift of 50*l.* from "one whose income is only 220*l.* a year," had been promised, and an appeal in the names of Bishop Tucker, Sir John Kennaway and General George Hutchinson had been put forth that day. Mr. Stock then appealed to the meeting to help, suggesting that they should write the amounts on slips of paper and put them into the collecting-boxes as they were passed round. The Rev. C. G. Baskerville, whose son, as readers of the *Intelligencer* know, is in Uganda, now led the meeting in earnest prayer. A hymn followed, during the singing of which a donation of 500*l.* was sent up to the platform. In answer to a question asked by a friend on the platform, Mr. Stock explained that the money would be put into the hands of two trustees, Sir J. Kennaway and General G. Hutchinson, and not parted with unless satisfactory arrangements could be come to.

When the collection was over, and the excitement in a measure quieted, the Rev. J. E. Rogers, of St. Peter's, Tunbridge Wells, gave a brief devotional address to Gleaners, which lost a great deal of its effect through the evident pre-occupation of people's minds. Then Mr. Stock got up and announced that one friend present offered 5000*l.*; another wrote, "My four freehold plots of ground shall be given for Christ;" a gold watch, a bag of rupees, a promise of 500*l.*, and several others of from 50*l.* downwards, were among the other gifts. All this, of course, was in addition to the ordinary collection. It was fitting that we should, as Mr. Stock suggested, sing the Doxology.

When the meeting was quite brought to a close, Dean Eliot asked the audience to bid Bishop Tucker "Good-bye, God be with you," and after this, Mr. Livesey Carrott, at the organ, took up the idea and played, "God be with you till we meet again," which nearly all the audience stayed to sing.

Not often has any meeting of the Society, certainly never any of the Gleaners' Union, been so solemn and yet so eventful.

J. D. M.

## NOTICES OF BOOKS.

THE ENCYCLOPÆDIA OF MISSIONS, DESCRIPTIVE, HISTORICAL, BIOGRAPHICAL, STATISTICAL. *Edited by the REV. EDWIN M. BLISS. New York: Funk and Wagnalls, 1891.*



HIS is far and away the most important work on Missions yet published. Its size is portentous. Comparing it with the large edition of *Smith's Dictionary of the Bible*, we find two volumes instead of three, the pages being larger, but the type also larger and the paper thicker. Perhaps the actual amount of printed matter is about two-thirds of that of the great Bible Dictionary. The amount of information packed into the closely printed 2700 columns is enormous; and one is staggered to think of the labour that must have been involved in its production. It is worthy of America. In England we have nothing at all like it.

The most important articles are those on the great societies, and on the great mission-fields. Some of these would make small volumes if published separately. The article on the Church Missionary Society occupies 29 columns, the American Board 30, London Missionary Society 29, American Baptist Missionary Union 32, American Presbyterian Board (North) 21, Wesleyan Missionary Society 23, &c., &c. To our great surprise, S.P.G. only occupies three columns. Again, the article on Africa occupies 52 columns, China 50, Japan 38; India (rarely treated adequately by American writers), only 16. The short articles on particular stations are of course very numerous. We take one of the first C.M.S. ones we come to, Acca, and give it as a specimen of the smallest kind:—

**Acca.**—A station of the C.M.S. in West Central Palestine, not far from Nazareth. The work here is very recent, and is as yet hardly organized. It is conducted by 2 lady missionaries, 1 ordained Native pastor, and 2 Native teachers. It has one preaching-place, 2 schools, and 64 scholars.

This little paragraph will illustrate the pains which have been taken to be accurate. Take another, of a different kind:—

**Ainu.** the language spoken by the Ainos. They have no literature of any kind, and though they are able to speak a low *patois* of Japanese, they can neither read nor write that language, nor are they able to follow or understand a sermon preached to them in Japanese. They therefore require a version of the Scriptures in their own language, which the Rev. J. Batchelor, of the Church Missionary Society, has reduced to writing. He also published a very important Ainu grammar, being the only foreigner who understands the language. A translation of the Gospel of Matthew was published in 1887 at Tokio, and was followed by the publication of the Book of Jonah in 1888. Both parts are in Roman characters.

The value of a great work of this sort depends upon its accuracy in details, and upon its general completeness. Errors in these volumes we do find, even on a very cursory glance, and presumably, therefore, they would be found numerous if we searched for them; but this is quite inevitable. Some are purely accidental, no doubt, as when Agra is (in the Index) stated to be in Rajputana; and some are of that character which no editor could ever detect, as when it is said that missionary work was begun at Agra in 1812 "by Chaplain Corrie, C.M.S." We know by experience that it is absolutely impossible to make non-Church of England writers understand that a chaplain is not a missionary, and that Corrie, like Martyn and others, was only "C.M.S." in the sense of being a member of the Corresponding Committee in Calcutta. These are mistakes which are always inevitable; only we who



consult great dictionaries must remember that they are not infallible in such matters. The above sentence should be, "by Corrie, a Government chaplain, at the expense of C.M.S." But the general value of such a work is not affected by things of this kind; and so far as we are able to judge, the *Encyclopædia of Missions* is a marvel of correctness, and a monument of patient labour. The accounts of the Societies are given as far as possible in the words of their own publications; yet not so as to take away from the individuality of the work, as American and non-Episcopal. Thus we are told that when C.M.S. was started, "for fifteen years the crown bishops withheld their sanction"—an expression which it would not occur to an Englishman to use.

Very valuable articles are those on fields like Africa, China, and Japan. In that on Africa, our *C.M. Atlas* is much used, and whole sections inserted, with due and kind acknowledgment. That on Japan is singularly complete, as is natural in the case of a country where the American Missions so largely dominate. Sometimes, but we think rarely, English Missions get passed over. There is a good article on Persia, with a detailed history of the American Presbyterian Mission, but Dr. Bruce is not mentioned, and C.M.S. is only credited with a school for Armenians. There is one strange omission which we cannot explain. The C.M.S. North-West America Missions are excluded (except for the brief summary in the article on the Society itself, copied from our Pocket Book) from this *Cyclopædia*. Intentionally excluded, moreover; for in the statistical tables at the end, the C.M.S. statistics are avowedly given "exclusive of the Missions in Canada;" and no such names as Rupert's Land, Moosonee, Saskatchewan, Athabasca, Mackenzie River, appear in the Index, nor such as Cree, Chipewyan, Eskimo, Tukudh, except as languages which have Scripture versions. So again, there is an article on the North American Indians, but no mention is made of those in the great North-West Territories. Again, in the Summary of Mission Fields in the Appendix, we find Greenland, Labrador, West Indies, Mexico, Central America, South America; yet no North-West America. We cannot divine the reason; but we must call the omission of such remarkable Missions among pure Pagans a very grave one. If it were only that they were inadequately described, we could account for it at once. The compilers have Parts I. and II. of the C.M. Atlas in their hands, but not Part III. Hence while the C.M.S. Africa and India Missions are fairly well described, those in China, Japan, and New Zealand are very meagrely represented. The article on New Zealand is almost wholly occupied by the much smaller Wesleyan Mission. But North-West America does not even get meagre treatment. It gets none at all.

Another weak feature of the work is the biographies of missionaries. There are a great many, but nine-tenths of them are of Americans. We are glad to have these, and they are written with a skilful and appreciative pen by a minister eighty-three years of age. But a *Cyclopædia* should be more comprehensive. Of course the great heroes, Schwartz, Martyn, Carey, Duff, Moffat, John Williams, Patteson, are given; but of C.M.S. men we find only Rhenius and Sargent, of India; Gobat, Krapf, Rebmann, Hannington, and Mackay, of Africa; and (why specially chosen we know not) Knight of Ceylon. There are Johnsons in the Index, but no W. A. B. Johnson; a Peet, but not Peet of Travancore; several Williams's, but no Henry or William Williams of New Zealand; several Gordons, but no George Maxwell Gordon; no Henry Baker, or Henry Fox, or Robert Noble, or Leupolt, or Weitbrecht. Perhaps Bishop French, and also Bishop Caldwell of the S.P.G., were not dead when the work was preparing. All living missionaries are excluded; and though a great many of them appear in the Index, being mentioned in other articles, yet even here the omissions are very startling.

Fancy a gigantic work like this, without the names of Robert Clark or George or Arthur Moule once appearing (so far as we can find). Still more strange is it, considering the source of the book, that the venerated John Newton, the founder of the American Board Mission in the Punjab, finds no place in the Index, he having only died the other day. It is a curious thing, also, to find, under the letter V in the Index, this entry, "*Venn, Mr., Missionary.*" Turning up the place, we find a passing allusion, in the brief account of the C.M.S. Yoruba Mission, to Henry Venn's efforts to promote the cultivation of cotton at Abeokuta; from which fact, we presume, he is supposed to have been a Yoruba missionary! There must be something faulty in the design and scope of a Dictionary of Missions which knows not one of the greatest Missionary Directors that ever lived.

We are afraid these criticisms will detract somewhat from our praise of the work. But we do praise it, nevertheless, most warmly. It is extremely valuable, despite its omissions. We have not mentioned some of its most important features, such as the articles on the Historical Geography of Missions, on Roman Catholic Missions, on the Organization of Missions, on Medical Missions, on Woman's Work. These are really masterly essays on their respective subjects. Again, the maps are admirable. And all the information on Bible Translation seems to be very complete.

Probably forty-eight shillings will be thought a long price for a missionary book; but we are persuaded that the day is quickly coming when this work, perhaps in an improved edition, will be as indispensable in every religious library, private or public, as Smith's Dictionary of the Bible. Men will feel, as they ought to feel, that they can dispense with the one no more than they can dispense with the other.

AFRICA REDIVIVA: OR, THE OCCUPATION OF AFRICA BY CHRISTIAN MISSIONARIES OF EUROPE AND NORTH AMERICA. *By R. N. CUST, LL.D.*  
*London: Elliot Stock, 1891.*

In this very convenient volume Dr. Cust provides us with a valuable handbook of Missions in Africa. It comprises six chapters. The first consists of "opening remarks," and the sixth of "concluding remarks." The other four take the four divisions of Africa, North, West, South, East, and briefly notice all the Missions, Roman Catholic as well as Protestant, in those parts of the Dark Continent respectively. With each chapter is given a capital map, in which all the Missions are shown. There are also five Appendices, in which we find important tables of the Missions, arranged religiously, geographically, and nationally; also tables of languages, Bible translations, &c. All subsequent writers on the subject will thank Dr. Cust for having saved them much toil and trouble by his labours; and no one will venture to write without having this book before them.

So much for the information supplied. But Dr. Cust accompanies it with highly characteristic comments, in which his opinions on missionary subjects are expressed with his accustomed frankness. In the first and sixth chapters there are few paragraphs which do not excite in one the longing "to be at him." Rejoinder and retort would be extremely easy, and we must not shrink from adding that in some places protest would be necessary. But it is in better taste for a C.M.S. periodical to abstain from doing more than entering this *caveat*.

STORY OF THE LIFE OF MACKAY OF UGANDA. TOLD FOR BOYS. *By HIS SISTER.* *London: Hodder and Stoughton.*

This book will be heartily welcome. It is not an abridgment of Mackay's memoir, but an independent work. The whole of it is, in fact, fresh matter,

and the result is a book of exceeding interest. Although it is a book for boys, and ought for years to come to be a popular school prize or birthday present for either boys or girls, its contents are so valuable that we strongly recommend it to our older readers generally. We must extract the very graphic account of Alexander Mackay's birth, with which the book opens :—

"It was the year 1849, in Aberdeenshire. Summer and autumn had gone, the birch and the rowan were stripped of their leaves; the gowan was no longer under the foot; and the yellow broom and the purple heather were looked for in vain. True, Tap o' Noth still towered his majestic head above Rhynie village, but this morning he seemed to have wrapped himself in his ermine mantle, for with the exception of here and there a rough-walled, low-thatched cottage, or a crag or two projecting from his side, from summit to base he was white, snowy white. In the village, too, all was bleak and desolate and still, save for the eerie sough of the wind blowing across the moor, sighing and moaning among the stiffened branches of the trees, and improvising æolian harps in the draughty windows of the cottages. Already lines of white marked the thresholds, and thistles of frost garnished the window-panes.

"It was the first cold of the season, and seemed to have arrived too early and to be regarded as an intruder. The suddenness of the invasion had rendered work a little more difficult, and heightened the demand for courage and industry. So evidently thought a minister as he gazed on the dreary scene from his study window; for, with the scarcely audible reflection that a storm was at hand and that probably there would neither be letters nor the *Witness* that day, he threw out some crumbs to a golden robin who was pleading hard for shelter on the sill, and resumed his chair and his book.

"A cosy enough study it looked, as the ruddy fire lightened the dim atmosphere and shone out on two large book-cases, the glass doors of which revealed the names of the best thinkers of the day. A profusion of gazetteers, blue-books, atlases, and books of travel littered the table and floor. A picture of the Disruption worthies overhung the mantel, and engravings of the old Reformers filled niches in the walls. Presently the minister rose, and suspended a large map of Africa from a nail on the top of one of the book-cases, in near proximity to the window. A quaint-looking map it was. Certainly no ships sailed on its waters; neither did rhinoceroses, hippopotami, or ostriches disport themselves on its shores, nor yet had the engraver

'O'er uninhabitable downs  
Placed elephants for want of towns;'

and yet strange it seemed, the greater part being delineated as an immense featureless blank, near the middle of which a solitary caterpillar crawled, with the label 'Mountains of the Moon' distinctly printed on its back.

"The minister's attention seemed riveted on this *terra incognita* of Eastern Africa; for, repeating to himself, "Lat. 3° 30' S., long. 37° E.," he proceeded, with pencil in one hand and magnifying-glass in the other, to note something on the map.

"Presently a tap came to the door, and a very tall, spare old woman entered with a soft, stately step. This was Ann McWilliam, or 'the minister's Annie,' as she was called in the parish. She was quite a character in her way, and, as was the wont with better-class servants in those old-fashioned days, was on familiar terms with her employers, and had much of her own way with people and things in general. . . .

"Annie had never laid claim to beauty, but, what was better, she was good and true; and this morning a tender smile brightened and warmed the kind old face and made her heart glow with joy. The minister had neither heard the knock nor seen her enter, but as the firelight leaped up more ruddily as she threw on another log, he gave her a passing glance, and she seized the opportunity to say, 'I've brocht ye a present, sir.' He took no notice of the remark, however, but said, 'Do you see this pear-shaped continent, Annie? This is Africa; you see that, unlike all the other continents, it has few inlets, no great gulfs nor great river estuaries; in other words, although it is a mighty mass it has comparatively little coast-line, and as a necessary consequence it has made

very little progress in civilization. Though it is three times the size of Europe, it has far less coast-line than our continent, which fact explains more than anything else its past history and its backward condition. While Europe has surrendered herself to the ocean, as if aware of future prosperity through her navies, Africa has on the other hand shut herself up from the sea, and has ever remained isolated and uninfluenced by the pulse-beats of the world. But should any navigable rivers be discovered, so that missionaries and Christian traders could get with ease into the interior, then no doubt progress would be rapid.

"Till now, Annie, the east coast even has been quite unknown to us, but there has been a wonderful discovery. Two German missionaries in connection with the Church Missionary Society have made several journeys inland from Mombasa, and have discovered a great mountain mass of volcanic origin, the culminating peak of which is nearly 20,000 feet high, and covered with perpetual snow. *Kilimanjaro* it is called. The results of this discovery will be far-reaching, for the information will give a zest to geographical exploration, and will probably lead to the Church Missionary Society sending inland a great host of missionaries before long, and that will be the first real check to the terrible slave-trade which has been carried on for ages between this coast and the ports on the Red Sea and Persian Gulf. The cruelty which takes place daily in carrying off these poor people from their homes and transporting them beyond the seas is frightful and beyond description. The slave-traders are chiefly Arabs. They buy or take captive the natives of the far interior, where no white man has as yet ventured to penetrate, and burn their villages. Thousands die on the march down to the coast, from the wounds and bad treatment they receive; the old and the infants are left to die from exhaustion and starvation, and of course only the strong and the hardy survive, to suffer still greater cruelty on the sea-voyage. . . .

"Ay, sir! it is dreadful; and I often think we owe a debt o' gratitude to Africa, for it sheltered baith the law and the Gospel; for the Nile cradled the infant Moses, and our blessed Lord Himsel' learned to lisp and to walk by its banks; and the Spirit o' the Lord seems to have recognized the obligation, for in the early days o' the Kirk, Philip was ta'en awa frae a great revival in Samaria to send a missionary to the court o' an African queen, although we dinna read o' any results."

"There must have been results, Annie, for we know that Christianity was established in the fourth century in Abyssinia, and prevails there still, although in a very corrupt form, and to this day the sovereign of that country traces his descent to King David, styles himself 'King of Zion, King of Kings of Ethiopia,' and confers the order of Solomon on his favourite chiefs. Yes, Annie: "He shall speak peace unto the heathen; and His dominion shall be from sea to sea, and from the river unto the ends of the earth." The Gospel banner will yet be planted at the very heart of this continent, altho' not likely in your day nor mine, Annie."

"But maybe it'll be in your son's, sir! and wha will say he'll nae hae a han' in it?"

"Something in her tone made the minister look round, and for the first time he noticed that she was gazing with reverent love at an infant on her arm. The minister drew his hand through his hair: it took him some seconds to transport his thoughts from tropical Africa to his own fireside, but after some explanations, he said, 'A boy! Bring him near the window, and let me see him.'

"Sic a day, sir? It's awfu' unlucky to come on sic a day! He'll hae the win' in his teeth a' his life."

"Annie! such superstitions are unworthy a Christian woman! Besides, you know what Samuel Rutherford says, "Grace groweth best in winter." He will be a better man for adversity;" and as his eye lighted on an old picture on the opposite wall, he added, 'May he be another John Knox, Annie! may he defend the faith of his fathers before priestly antagonists! and may his tongue never quail before the sceptre of a queen!'

"I hope he'll hae mair tact and prudence, and hae a safter tongue and a gentler hand, sir, than John Knox; though nae doot he was raised up for his time. No! he is nae gaen to be a John Knox; he'll gang his ain gait and jest be himsel', jest Alexander Mackay!"

"Oh! and so you have settled the name, too, have you, Annie?"

"Of course, sir. Fat ither than hae the name o' his father named upon him?" And Annie retired in her dignified way from the room.

"She did not quite get her own way in this matter, however, for when the christening took place the name of a Celtic ancestor was revived. This legacy the boy never appreciated, for although he used the initial 'M.' to distinguish him from his father, no amount of teasing would tempt him to divulge what it stood for."

We need not add another word to recommend this new and delightful Life of Alexander Mackay.

*A Modern Apostle: A. N. Somerville, D.D.*, by George Smith, C.I.E., LL.D. (John Murray, 1891), is a fascinating volume. The biographer of Duff, Carey, John Wilson, and Stephen Hislop, has found another worthy subject for his practised and skilful pen, and the result is a noble picture of a noble man. Many of our readers, however, will say, "Duff we know, and Carey we know, but who was Somerville?" It is a striking illustration how partial the knowledge of most of us is—and therefore how unconsciously narrow our sympathy—that the name of Alexander Somerville should be so little known among Christian people in England. We hope, at all events, that Dr. Smith's book may dispel much of this unwitting ignorance. We do not, however, enlarge further here, as Canon Bell, who was a schoolfellow of Somerville's, has kindly promised to write an article on him for the *Intelligencer*.

A popular edition, in one volume, of the *Biography of Dr. J. G. Paton* has been issued (Hodder and Stoughton, 1891). Few works on Missions have been more popular than the two books in which Dr. Paton told his experiences, and it is a great boon to have them in one convenient volume, with such corrections as the Editor, the Rev. James Paton, has found necessary.

Messrs. Partridge's Popular Missionary Biographies have attained a wide circulation, and we are glad to see the *Life of David Brainerd* now added to them. It is from the competent pen of Mr. Jesse Page, the author of the previous volumes on Bishops Patteson and Crowther and Henry Martyn. Brainerd was Henry Martyn's ideal, and we rejoice that the life of such a missionary should now be accessible to the increasing number of readers of missionary books.

*Livingstone*, by H. H. Johnston, C.B., is the first of a new series of popular books on the World's Great Explorers and Explorations, published by Messrs. G. Philip and Son. The idea of this series is admirable, and no one is more competent than Mr. Johnston to write on Livingstone's travels; but nevertheless we are sorry to say that we are unable to recommend the present volume. Mr. Johnston entirely fails to do justice to Dr. Livingstone's missionary character, and one regrets much that the commission to write such a book should not have been given to some one in more hearty sympathy with Livingstone's highest aspirations.

Mr. T. Fisher Unwin has brought out a popular edition (the ninth) of *The Lives of Robert and Mary Moffat*, which we reviewed at the time of its first appearance. We are glad to see this valuable biography produced in so convenient a form.

*God's Champion, Man's Example*, by the Rev. H. A. Birks (Religious Tract Society) is a series of short chapters on the Temptation of Our Lord which are full of interest. Written with clearness and simplicity, they go deeply into the subject, leaving no aspect of it untouched, and bringing out most valuable and helpful lessons for daily life.

*The Children's Afternoon, or Words to Young Readers*. By the Rev. Robert Hardy Brenan. (Elliot Stock.) Pleasant discourses, suitable for young people rather than for young children.

*The Shield, the Sword, the Battle*. By the Rev. George Everard. (Nisbet.) A charming and valuable little book on the Christian's armour spoken of in Eph. vi.

We have received the annual volumes of *Day of Days*, *Home Words*, *Hand and Heart*, and *The Fireside*, which are, as usual, full of interesting reading and contain their regular column of missionary news.

## NOTES ON OTHER MISSIONS.



THE MISSIONARY LEAVES ASSOCIATION delights to describe itself as the handmaid of the C.M.S. Its function, as most readers of the *Intelligencer* know, is to act as an agency for the supply of all those minor yet very real needs of the missionary and his work which the constitution, the practice, and even the very size of the C.M.S. prevent it from supplying. It receives and forwards gifts in money and in kind for the use of missionaries, and has a fund for the payment of the freight. Its last Report informs us that during the twelve previous months 4427*l.* had been received on behalf of missionaries and Native pastors for special purposes; 1194*l.* for the maintenance of catechists, divinity students, Bible-women, children in Mission schools, beds in Mission hospitals, and the like; 217*l.* for the purchase of special objects; and goods to the estimated value of 2313*l.* had been sent out. The objects sent out included harmoniums, medicine-chests, magic-lanterns, cases of tools, books, school materials of all descriptions, clothing, and a great variety of miscellaneous articles. The cost of the freight was the most disquieting feature of the work. What it means may be judged that from 4*l.* to 6*l.* per cwt. is charged for the conveyance of goods to the Mackenzie River; and the Rev. J. G. Brick, C.M.S. missionary on the Upper Peace River, has spent as much as \$1700 in one year on the same item. The deficit under this head amounted to 1057*l.*, and naturally alarmed the Committee, who felt that unless the General Fund could be more liberally supported, the usefulness of the M.L.A. would be seriously crippled. The Report gives specimen letters from C.M.S. missionaries, expressing, often in very touching language, their indebtedness to the Association. We could wish it were better known.

The SOCIETY FOR PROMOTING FEMALE EDUCATION IN THE EAST, commonly referred to by the initials F.E.S., ranks as one of the societies working in co-operation with the C.M.S. The means employed by the F.E.S. are in a great measure identical with those of the I.F.N.S. and the C.E.Z.M.S., but schools are put into the forefront. The Society has forty lady missionaries, eight assistant missionaries, and seventy-four Native helpers; seventy-four schools belong to the Society, and sixty-four more are assisted by it, in all of which the pupils number considerably over 10,000; 416 zenanas are visited, and 29,087 attendances are recorded at the Medical Missions of the Society. The income from all sources during the year was 6509*l.*, and the expenditure 6239*l.*, not counting loans to the amount of 1554*l.* repaid, and fresh loans to the amount of 1250*l.* contracted. The Society expends its main strength on India, where it has stations in every great province. It has also agents in Ceylon, China, Japan, West and South Africa, Persia, Palestine and the Levant. In addition to the stations occupied, many others are subsidized by the Society. In nearly every case the "missionary correspondents" who supervise the work at each station are C.M.S. missionaries or their wives.

Bishop Knight-Bruce, of Bloemfontein, has resigned that see and accepted the pioneer Bishopric of Mashonaland. In addition to the sum granted by the S.P.G., the S.P.C.K. has contributed 1000*l.* towards the needs of the new Bishopric. To the list of missionaries who have followed the track of the settlers to the new colony, must be added one from the Dutch Reformed Church, who has set out from the Transvaal with seven Native evangelists, at the request of several Native chiefs.

On Tuesday, September 29th, the Rev. W. M. Carter, late head of the Eton Mission, was consecrated Bishop of Zululand.

The Bishop of Guiana has entered upon the fiftieth year of his episcopate. His earliest work was among the newly freed slaves. Afterwards he established a chain of Missions among the aboriginal Indians, having associated with him, among others, William Henry Brett. This chain now stretches to the furthest limits of the colony. Since then he has fostered Missions to the imported East Indian coolies in the sugar plantations, largely assisted in the first place by Mr. Quintin Hogg. Some few thousands of Chinese have also migrated to Guiana,

but among these "the Bishop," says a writer in the *Mission Field* (S.P.G.), "had simply to guide the work of evangelization, and practically the work was done by themselves. It is estimated that at the present moment the number of Chinese Christians in Guiana is greater than their heathen brethren, and that in a very short time there will be no unconverted Chinese left." Not many men have such a record. The Bishop's work in the colony began in 1835; he was consecrated August 24th, 1842.

THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS is able to present an encouraging report this year. The Society works in seven towns of the United Kingdom; in seventeen places on the Continent of Europe, of which Bucharest and Constantinople are the most strongly manned; in Alexandria, Algiers, Mogador, and Tunis; at four stations in Abyssinia; at Ispahan in Persia; and at Smyrna, Damascus, Safed, Jaffa, and Jerusalem. Of all these centres, London and Jerusalem are, from the Society's point of view, the most important. The Society employs twenty-four ordained missionaries, and 115 other agents, together with eighty-three "Christian Israelites." The number of schools, scholars, hospital and dispensary agents, baptisms, and "adherents," is not given. The absence of the last two items is capable of obvious explanation. The baptisms by the Society's agents do not fully represent the number who are brought to Christ through their instrumentality; and converts constantly join existing congregations, so that no body of "adherents" is formed. The Society is content to labour and let others enter into its labours. Two valuable lines of work are the distribution of Bibles and Christian literature in Hebrew and other languages; and the attention bestowed upon a long stream of inquirers, some of whom have to be temporarily supported.

The income of the Society was 37,844*l.*, and its expenditure 35,747*l.* The exceptionally large income was due partly to the efforts of friends in Ireland and Canada, and partly to an anonymous donation of 2000*l.* Considerable changes have been made in the organizing of the work in London and Jerusalem, and some extensions have been carried out. The Committee entertain the very reasonable hope that before long the Protestant nations of Europe will take upon themselves the evangelization of the Jews resident among them.

*Jewish Intelligence* asks for prayer for the agents of the Society in Abyssinia, of whom nothing has been heard for a long time, all communication being interrupted through the disturbed state of the country. It also reports the death of Mr. Nissim Coral, of Jerusalem, who had been for thirty years in the employ of the Society.

THE CHRISTIAN VERNACULAR EDUCATION SOCIETY FOR INDIA has wisely resolved to abandon its old name, which was assuredly not understood of the people, and will henceforth be known as the CHRISTIAN LITERATURE SOCIETY FOR INDIA. The new name is not only more intelligible than the former, but more really descriptive of the Society's work. Three years ago the Society resolved that, while its educational work should be maintained as before, "all the increase in its funds should go to the production and circulation of Christian literature." A circular recently issued by the Society estimates that there are already in India 12,000,000 readers taught in Government and Mission schools, a number increasing at the rate of a million a year. "India," it well says, "is in that state of unsettled inquiry which makes the press, as in the days of the Reformation, one of the grandest agencies for the salvation of the Empire. If the educated youth of India are to be saved from infidelity and immorality, it must be by Christian books and tracts." The assistance, direct and indirect, which this work affords to Missions is obvious.

The income of the undenominational NORTH AFRICA MISSION during its last financial year was 5695*l.*, and the expenditure 5298*l.*, leaving a balance of 397*l.* The donations and legacies show an increase of 702*l.* over the previous year. The number of missionaries at work on April 30th, 1891, was sixty-one, and the average for the year was fifty-five. Some are honorary, others supported by other means than the Mission funds. Thus, Mr. Spurgeon's Pastors' College Missionary Association supports three workers. In all, the relief to the funds

of the Mission from such sources is estimated at 800*l.* a year. This autumn eight new missionaries are going out, and twelve more are returning after a short rest. The Mission has stations, for the most part strongly manned, at Tangier, Casablanca, Tetuan, Fez; at Algiers, Tunis, and seven other places in Algeria; at Tripoli; and at Homs and Damascus in North Arabia. Considering that the Mission only dates from 1885, the progress thus evinced is wonderful.

At the last Annual Meeting of the LONDON MISSIONARY SOCIETY, a very radical change was effected in its constitution by the nomination of women as well as men to serve on the Directorate, the active governing body of the Society. For some years past a Ladies' Committee for the promotion of female agency has been tried, and found to be in some respects unsatisfactory. The present course was adopted as the only apparent alternative to the formation of a new Female Missionary Society.

The Directors of the London Missionary Society, like other governing bodies, have been urged of late to reconsider their methods of training men for missionary service. They have noticed among candidates "a growing impatience of the requirement that they shall go through some special course of training to fit them for the work," and the idea of a ministry living in the native style has gained favour. After much consideration, they have come to the conclusion that "they cannot recommend the Society to depart from its present standard of efficiency or its present arrangements for missionary support." Their resolution is founded upon the value they place on long service as a means of efficiency, since only the missionary of some standing is able to get at the mind of the Natives: "that provision is best which best ensures the prolongation of the missionary's life and the maintenance of his physical and intellectual vigour unimpaired under the strain of a tropical climate." Evidently they are of opinion that the "cheap" missionary is a short-lived man. Their policy is that after the missionary has, by evangelistic work, gathered together a band of converts, he should, as soon as possible, train Native evangelists from among them, and devote his later energies to fostering their work. In their own words, they aim "not to reduce the standard of missionary qualification, but to provide, as wisely and as liberally as they can, for the training of a Native ministry."

The Report of the SOCIÉTÉ DES MISSIONS ÉVANGÉLIQUES DE PARIS for 1890-1 has come to hand. It has agents in Basutoland, Senegal, Kabylia, on the Zambesi and Congo, in Tahiti and the neighbouring islands. The receipts for the year amounted to 327,318 francs, leaving a deficit of 66,266 francs. In all 39 missionaries are employed by the Society, the greater number of them among the Basutos. The full statistics of all the stations are not published, but in Basutoland there are reported to be 25 European and 218 Native agents at 16 centres, with 7112 communicants, 7031 scholars, and 3754 catechumens. In the Tahitian islands there were 4 European and 17 Native pastors at 23 stations, with 1999 church members, 1308 scholars, and 27 catechumens. The chief loss of the year was the death of M. Casalis, Director of the Mission House at Paris, and formerly missionary in Lessouto. The Society had been desired by the French Government to take over the effects and work of the London Missionary Society at Maré, but had not as yet succeeded in finding a suitable agent.

On August 22nd, Dr. Eugene Casalis, son of the M. Casalis above referred to, was himself removed by death. He had gone out to Lessouto as a qualified medical man in 1864, and had been since 1875 at the head of the Normal School at Morija. The *Journal des Missions Évangéliques de Paris* expresses keen regret at his loss. Another veteran missionary of the same Society, M. Louis Duvoisin, a Vaudois by birth, who had laboured in Lessouto since 1861 without once returning home, was called to his rest in June last. Both the *Journal* and the Swiss *Bulletin Missionnaire* speak warmly of him.

The Mission to the Congo, under the same Society, seems to be just now as popular with French Protestants as Uganda with us. It has, however, met with a heavy blow in the death, almost as soon as he arrived in the Gaboon, of M. Robert-Tissot, a most devoted young worker.

J. D. M.



## EDITORIAL NOTES.



WE regret to state that Mr. Stock's state of health has rendered it clearly desirable for him to take a few weeks' leave from Salisbury Square. It was not easy for his colleagues to persuade him of the necessity for this, but he yielded at length to their earnest solicitations and has left for the Continent. It is a matter for surprise and thankfulness that during the eighteen years of Mr. Stock's connection with the Editorial Department, he has never once before had to seek relief from the responsibilities of editing the monthly periodicals of the Society. We are sure that much prayer will follow him.

THE Day of Intercession for Foreign Missions will be close at hand when this number appears. The Society has published a paper, which was placed within the covers of last month's *Intelligencer*, in which the suggestion is made that, as the eve of St. Andrew's Day will fall on Sunday, November 29th, the Day of Intercession may very appropriately be observed on that day. If our clerical friends adopt this suggestion it will afford opportunities for bringing the missionary subject before the ordinary Sunday congregations. As we ventured to observe last year, a short service of intercession in church, or a prayer-meeting in an adjoining parish room, following immediately on the evening service, would be largely attended. At the ordinary services the preacher might dwell on the need of prayer for Missions, and the special blessings to be prayed for at this time; and in Sunday-schools and Bible-classes the same thing might be done. There are many grounds for supplication, as our readers do not need to be told, and many also for humiliation in view of the tardiness of the Church in the past to take up, and its lukewarmness now in prosecuting, the missionary enterprise; but let not our friends forget thanksgiving. The subjects for thanksgiving suggested in the paper alluded to above, are: (1) The marked growth of a missionary spirit among all classes; (2) the altered tone of the public press; and (3) the undoubted tokens of spiritual blessing in the foreign field.

The Committee will observe the Day of Intercession on Tuesday, December 1st, by holding a Prayer Meeting at the Church Missionary House at 11 a.m. The attendance of friends of members of Committees will be welcome.

THE Fifth Anniversary of the Gleaners' Union was celebrated on October 30th; an account of the Service at St. Dunstan's-in-the-West and of the Meetings at Exeter Hall is given on page 916, and in the *Gleaner* for this month. The Evening Meeting will long be memorable as the occasion of Bishop Tucker's farewell words to a representative gathering of the Society's friends—although the Bishop has since made a substantial addition to the list of 110 local meetings which he told us he had then addressed during his five months at home,—as well as for the spontaneous and liberal gifts which were made by some of those present, in order to avert the immediate necessity for the British East Africa Company's retiring from Uganda.

The appeal thus made to C.M.S. friends for the purpose of maintaining the British rule in Uganda has been thought by some to imply a reliance upon an arm of flesh; to others, again, it may seem unaccountable that the funds of the Society should not be considered available for an occasion which, to all human appearance, concerns so closely the lives of the missionaries and the very existence of the Mission. If the Society's reliance were indeed upon an arm of flesh the latter course would, in all probability, be naturally adopted.

But the whole history of the Uganda Mission, as that of almost every other C.M.S. Mission, proves that both the Committee at home and the missionaries in the field can fearlessly leave in their Heavenly Father's hands the precious lives and sacred interests involved in the missionary campaign. When, however, it is remembered that the danger to be averted in this case would arise from the withdrawal on the part of our fellow-countrymen, representatives, or at least so regarded, of our British Government, from pledges voluntarily given and pressed upon a confiding nation, it must be admitted that, for the honour of England, a loud call to action was addressed to us as Christian patriots. Certainly this was the aspect of the question which was prominently stated on October 30th, though it has not been very distinctly discerned by some.

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It will be seen on reference to the Selections from Proceedings of Committee of November 10th that the Society has not felt able, without further consideration, to accept the generous offer made by the promoters of the Stanley Fund and the proprietors of the *Record* to place the amounts collected by them respectively—altogether about 4000*l.*—at the Society's disposal for the purpose of placing a steamer on the Victoria Lake. The offer was made in the most considerate way possible, even the important conditions regarding the dimensions of the proposed steamer and the time when it should be placed on the Lake being left blank to be filled in by the Committee. There cannot, of course, be two opinions as to the desirability of having on the Lake a regular, reliable, and rapid means of transit, and the Committee have more than once or twice had under consideration proposals for sending out a steamer. On each occasion they have, however, decided in favour of a sailing-boat. The many serious practical difficulties in the way of maintaining a steamer in working order at such a distance from workshops and from all the necessary supplies, of obtaining suitable fuel, &c., render such an undertaking one of peculiar responsibility; and after reviewing the opinions expressed at various times by such competent and experienced judges as Bishop Hannington, Mr. Mackay, and Mr. Pearson, the Committee felt they could only refer the matter to a small Sub-Committee with instructions to confer with the Stanley Fund Committee and the Editor of the *Record*, as to whether the money at their disposal can be applied towards securing the end in view by other means.

Some reflections have been made upon the Committee's action in not at once accepting the offer thus tendered, as inconsistent with their previous attitude to the proposal. It must, however, be borne in mind that the nature of the proposal itself has undergone successive changes. Until the appearance of Mr. Stanley's letter in the *Times* of October 21st, 1890, the Committee had received no intimation that it was proposed to present the steamer, when placed on the Lake, to be the absolute property of the C.M.S. It was impossible for the Committee which met on that day to take into consideration, without previous notice, the whole question involved in the ownership of a steamer on the Lake. They could only instruct the Secretaries to make it plain to the public that the Society could not accept the kind offer except on the understanding that the steamer would be a missionary steamer, pure and simple, and would be used in exactly the same way as if the Society had purchased it. This was done by Mr. Wigram's letter to the *Times* of October 23rd. Nothing has since transpired to bring the subject under the notice of the Committee until the receipt of the letter offering—not what the promoters have all along hoped to offer, a steamer placed on the Lake without cost to the Society—but a sum which, munificent though it is, is confessedly inadequate to cover the initial cost of

purchase and freighting to the Nyanza. The hesitation entertained by the Committee regarding the responsibility of maintaining the steamer has been all along made perfectly clear to the promoters of the Stanley Fund.

WE must again refer to the frequent notices of C.M.S. which appear in the London and provincial newspapers, and even in the reviews. It is a new and remarkable phenomenon. There is no doubt advantage in it, but not unmixed advantage. God's work is often best done quietly; and we should be sorry for the Church Missionary Society to be constantly before the public eye as the Salvation Army is. We sometimes look back regretfully to the time when no one knew or cared what C.M.S. was doing except its own friends and now and then a cavilling critic. But that time is not likely to return; and we must accept the fact that our work is now carried on in the glare of an increasing publicity. And, as we have intimated, there is a good side to it. Nothing but good can come from the *Review of Reviews*, and the more exclusively religious publications which imitate that remarkable periodical, giving the *Intelligencer* a gratuitous advertisement by printing, as they do month by month, our table of contents along with those of the secular reviews and magazines. We can only be glad to find the article "What is Proselytism?" in our October number copied into several other publications. And when one of them, the *Religious Review of Reviews*, terms the C.M.S. Annual Report "the book of the month," and gives several pages of extracts from it, we must be grateful that the Society's work is thus brought under the notice of many who may not see the Report itself.

But it has become important to make one very clear statement. This is, that we in Salisbury Square are not responsible for these public notices of the Society, and deserve no credit for them. Not only do we not write them or cause them to be written: we have not moved a little finger to bring about the present state of things. We have occasionally written to the newspapers letters officially signed; and we have occasionally communicated important news, generally from Central Africa, to the press agencies; but that is literally all. We observe that the *Yorkshire Post*, which is often the source of C.M.S. gossip, remarking upon the fact that a long list of missionary candidates accepted by S.P.G. appeared in the *Times* and other papers, states that S.P.G. sent it for publication, and congratulates our sister society on at last waking up to imitate C.M.S. enterprise. Now, we were very glad to see that list, as we would much rather that the newspapers should take up Missions generally than confine themselves to C.M.S.; but whether the S.P.G. office sent it we do not know. We do know, however, that similar communications are not sent by us; and therefore the compliment to our enterprise is undeserved. The fact is that with an open Committee like ours, and with other meetings constantly going on at Salisbury Square, such as the Thursday Prayer Meeting, the Younger Clergy and Lay Workers' Unions, &c., there is no difficulty in collecting C.M.S. information, more especially as not a few clergymen are connected with various newspapers.

We feel bound now to particularize further, and to disclaim responsibility for the C.M.S. paragraphs and articles in the *Record* and *Rock*. We do not say this in any invidious or complaining spirit. The Society owes both these papers a deep debt of gratitude for the essential services they have rendered it, both by their excellent records week by week of its work at home and abroad, and by their consistent advocacy of its claims and principles. If the editors were not anonymous, they would well deserve the C.M.S. "blue ribbon," the Honorary Life Governorship, for these "essential services." But it is necessary now to state with the utmost plainness that both papers are

entirely independent of Salisbury Square. As a matter of fact, no articles or paragraphs are sent to them from our office, and when Friday comes we open them with keen interest to see what they have said about C.M.S. In the interesting "Home and Foreign Mission Notes" in the *Record*, some of the paragraphs about other societies have all the appearance of being official. Whether they are so or no, we are ignorant. But none of the C.M.S. paragraphs are official, or sent in any way from us. Upon the whole they are remarkably accurate; but they are not always so, and more than once lately we have had very reluctantly to contradict them. Moreover, statements have now and then been made which, though not open to direct contradiction, were in effect misleading; and more than once an excellent plan has been frustrated by the proposal being made public prematurely.

A very awkward case illustrating the above remarks occurred two or three months ago. A paragraph appeared about "three bishoprics" which the Society wished to fill. This paragraph caused quite a commotion in West Africa, it being supposed there that the *Record* was "the official organ of the Society." In point of fact, it named the three bishoprics wrongly, and the particular one, the mention of which aroused so much feeling at Sierra Leone and Lagos, was *not* one of the three of which we had actually been thinking! To make this clear, we will name the three. They were Yoruba, Uganda, and Tinnevely. The *Record* omitted Tinnevely, and substituted for it a new bishopric on the Niger.

SOME annoying mistakes have occurred also in many of the secular papers about the special Uganda collection. Several of them say that the donor of the 5000*l.* promised at Exeter Hall is a lady of title. The donor is nothing of the sort. We understand that a lady of title has given 5000*l.* to the Company, but this is a different 5000*l.*, and is quite independent of the C.M.S. collection. Then some of the papers, on the Company's authority, make the above correction, but fall into another mistake, viz., that the Society has undertaken to raise a further 10,000*l.* The Society has undertaken nothing of the kind. The trustees of the Fund have promised that if the 15,000*l.* should be exceeded, the surplus should be applied *towards* the further 10,000*l.* wanted.

Once again, some papers want to know why the money is wanted at all, seeing that Africa is a most profitable country for trade, and that "Mr. Mackay of the C.M.S. is doing very well; he has gone into trade, is clearing 1000*l.* per trip up country, and his friends expect him home ere long with a comfortable fortune"! We did think that even newspaper writers knew that Mr. Mackay was dead! Of course the person alluded to is Mr. Stokes, who went to Africa fourteen years ago under C.M.S., but who left the Society after two or three years' service and set up for himself as a trader and caravan leader. Although we regretted losing him, he has been most useful as an independent man. It was he who conducted Bishop Tucker to the Nyanza, and at the present time he is the mail-carrier for the interior. If he is making money, he is doing no more than thousands of good men are doing at home and abroad.

THE plans formed by the African agents of the Niger Delta, to which we referred in August (page 618), have since been the subject of correspondence between the Secretaries and Bishop Crowther, the issue of which has been that the Committee decided in October to send out a deputation to visit the Niger, to confer with the Bishop and others, and to advise the Committee what course to pursue for the best interests of the congregations concerned. The Rev. W.

Allan, who visited the West Coast in 1888, and Archdeacon Hamilton, who laboured at Sierra Leone and Lagos from 1857 to 1872, and again from 1883 to 1887, were invited to undertake this mission, and they promptly acceded to the Committee's request. On Nov. 14th they were commended earnestly in prayer to the protecting care and enabling grace of Almighty God, and they sailed on Nov. 21st.

THE East Africa party, which sailed on November 23rd, consisted of Mr. H. F. and Mrs. Gordon, Mrs. Gardener, and Miss A. M. Clowes, for Frere Town; Mr. J. Burness, for Rabai; Mr. A. F. Pratley and Mr. C. A. Günther, for Usagara; Mr. W. A. Crabtree, for the Lake; and Mr. J. H. Redman, whose destination has not yet been determined. Bishop Tucker hopes to leave England on December 3rd, and to catch up his party at Aden. The party under the escort of the Rev. R. P. Ashe, which should ere this have reached Uganda, consists of Mr. J. Roscoe, Dr. Gaskoin Wright, Mr. E. H. Hubbard, and Mr. W. Collins.

THE Rev. J. H. Horsburgh's Band for Inland China consists, besides himself and Mrs. Horsburgh, of the Rev. O. M. Jackson, Mr. E. B. Vardon, Mr. D. A. Callum, Mr. A. A. Phillips, Miss G. Wells, Miss A. Entwistle, Miss E. D. Mertens, Miss E. Garnett, Miss R. Lloyd, and Miss M. A. Thompson. Miss Wells and Miss Entwistle sailed last January, and have been awaiting their leader at Hang-chow; Mr. Phillips and Miss Thompson will sail (p.v.) in the course of a few weeks. The rest are on their way out, travelling *viâ* Canada and Victoria. Mr. Horsburgh, with Mrs. Horsburgh and the other ladies, sailed November 4th, having arranged to meet Messrs. Jackson, Callum, and Vardon, at Montreal. On reaching Shanghai they will be joined by the two ladies from Hang-chow, and will proceed, as soon as the route is considered safe, by steamer up the Yang-tse-kiang River to I-chang, about 1000 miles. From this place it is uncertain whether they will proceed by water or by land. Mr. Horsburgh will take counsel with the missionaries of the China Inland Mission and other Societies, whom they may find at I-chang and subsequently in Sz-chuen, regarding this and other questions of practical moment, such as the place at which they will reside while learning the language. Many problems need to be solved in a forward movement such as this. There are peculiar difficulties to be faced, especially now, owing to the disturbed state of the country through which they must pass. Much interest has been stirred by our dear brother Horsburgh throughout the land, and we earnestly ask for constant prayer for him and his party, that their journey may be prospered, that they may quickly learn the vernacular, and that they may be privileged to gather in many true converts to Christ's Church.

No particulars have been received at the time of going to press regarding the severe earthquake in the Main Island of Japan, which occurred on October 28th. The statistical abstract relating to the prefectures of Aichi and Gifu, which were chiefly affected by the earthquake, prepared by the Consulate-General of Japan in London, gives the number of killed as 3500, and those injured as nearly 10,000; 75,000 houses were destroyed, and about 375,000 people have become homeless. We are thankful to know that the Bishop of Exeter and his son, Bishop Bickersteth of Japan, who were on their way to the district affected, are safe, and it was a great relief to the Committee and to all the friends of the Society's missionaries to receive a telegram from Archdeacon Warren on November 3rd, in reply to an anxious inquiry from Salisbury Square, reporting "all well." We deeply sympathize with the

survivors of the many poor Japanese who have thus suddenly been called away, and with all the sufferers from this terrible calamity.

THE "Missionary Mission to Young Men" is in full progress as we write. It will culminate in a great meeting for men in Exeter Hall on December 1st, when the Bishop of London takes the chair, and the speakers are to be the Rev. H. M. Butler, D.D., Master of Trinity College, Cambridge; the Rev. E. A. Stuart, M.A.; the Rev. E. Cyril Gordon; Colonel Stewart, C.B., H.M. Consul-General at Tabreez, Persia; and others. The movement is a remarkable one, and must tell. Never before has so sympathetic an effort been made to enlist the young men of the metropolis. A twelve-page pamphlet is closely filled with lists of meetings and speakers, the organization being of the most careful kind, scattered over the whole metropolitan area. Next month we hope to give some report of the meetings.

THE following have been accepted for missionary service during the last month:—The Rev. Percy George Wood, of the London College of Divinity, Curate of Holy Trinity, Heigham; the Rev. Clarence Garland Mylrea, B.A., Pembroke College, Cambridge, Curate of St. Mark's, Barrow-in-Furness; Mr. Alfred A. Phillips; Mr. Frank Laird, L.R.C.P., L.R.C.S., Edinburgh, who is assigned to Cairo; and Mr. R. Venables Greene. Miss L. A. Turner, whose acceptance we mentioned last month, has withdrawn her offer of service.

THE locations decided upon since our last issue are:—The Rev. C. Bennett to Hong Kong; the Rev. E. D. Price to the Gonds, as one of a Band of Associated Evangelists; Mr. R. Baker to the North-West Provinces, as an Associated Evangelist; Mr. T. M. Sheehan and Miss L. Mann to Cairo; Mr. A. A. Phillips to Inland China, as a member of Mr. Horsburgh's party; and Miss B. Child to Ceylon.

WE learn with much concern that the Church of England Zenana Society is in serious financial difficulty. Its work has much grown of late years, and its income, though it has advanced, has not advanced so rapidly. In its first year of independent existence (after the old I.F.N.S. divided into two parts), its receipts were 13,639*l*. Last year they were 30,647*l*.; so they have more than doubled in ten years. But it then had thirty-six lady missionaries, and now it has 142, with a large number of Eurasian and Native helpers. Its work in India—especially in Bengal, the Punjab, and some parts of the Madras Presidency—is of essential importance to C.M.S. It has also a noble band of women in the Fuh-Kien Mission, China, besides two missionaries in Ceylon and two in Japan. Any crippling of its operations would be a serious disaster, and we hope our friends will come to the rescue quickly. Although its office is also in Salisbury Square (No. 9), and it works in close co-operation with C.M.S., it is an entirely independent society, raising its own funds, and managing its own affairs. Contributions and letters of inquiry should be sent to Colonel R. F. Lowis, at the above address.

OUR readers will be thankful to learn that Mr. James Monro, C.B., who succeeded Sir Charles Warren as Chief Commissioner of Police, sailed on Nov. 12th with his daughter for Calcutta, with the view to commencing, independently and at his own charges, a Mission in Bengal, where he once held a Government appointment. Mr. Monro was a member of the C.M.S. Calcutta Corresponding Committee, and at one time it seemed probable that he would go out as a missionary under the Society's auspices. We heartily wish him

God-speed. At a farewell meeting, some of Mr. Monro's old colleagues in the police-force presented him and Miss Monro with Bibles.

WE learn from the *Friend of China*, the organ of the Society for the Suppression of the Opium Trade, that a Christian Chinaman, Cheok Hong Cheong, Superintendent of the Church Missions to Chinese at Melbourne, Victoria, is about to visit this country for the purpose of stirring up an interest in the opium question, and of appealing to British Christians on behalf of his countrymen in China. A public reception is to be held in Exeter Hall on December 4th, under the chairmanship of the Rev. H. W. Webb-Peploe.

WE desire to commend very specially to the notice of our friends the new book for children published by the Society, *Light on our Lessons*, by Miss G. A. Gollock, of our Editorial Department. We do not "review" our own publications, but we may point out that for the first time in its history the Society has produced a missionary book (other than magazine volumes) suitable for children; and we are sure it will be found really useful. What connection there is between Missions and the lessons of a children's schoolroom we must leave the readers to find out. If the discovery does not keenly interest them we shall be much surprised. We hope the book will be largely used for Christmas and birthday presents, school prizes, &c.

THE Lay Secretary will be glad if "Wellwisher," who kindly sent 10*l.* for Kaffiristan on September 16th last, will forward name and address to the C.M. House, as he wishes to communicate with the donor respecting the gift.

## LETTERS TO THE EDITOR.

### THE "KESWICK LETTER" OF 1889.

DEAR SIR,—In your first article of the January *Intelligencer* for this year you mentioned the following fact as one instance of the widespread interest and definite prayer resulting from the Keswick Letter of July, 1889: "In at least three parts of England—(there may have been other instances unknown to us)—plans were being made and prayer offered with a view to taking a definite share in the forward move, by supplying a definite number of the new workers asked for (ten in each case)." Many of your readers who have shared in a year's prayers for the increase will rejoice to share in praise for the answer given in one of the three cases mentioned.

On October 20th, 1890, the first thought that "Ten offers of missionary service *within a year* might come from our church, arose in one heart here; and on October 22nd the same desire was given independently to another. These two communicated it to others, and since then probably from one to two hundred friends have united in this petition. From the first the petition was not limited to offers to the C.M.S. alone, nor did it request that all must of necessity be accepted for service. God has set His seal of approval to this petition, and answered it to the very letter. On October 16th, 1891, the tenth offer of service had been decided upon, and it was definitely made in the week following. The offers for service were as follows:—Five offered to the C.M.S.; one to the Society for Female Education in the East; one to the Zenana Bible and Medical Mission; one to Mr. Grattan Guinness's Institution; and two for work in South Africa. Of these ten, three have been refused on the ground of health; one has started for China; one is starting shortly for East Africa; one has entered for training; and four are still in correspondence with the societies they hope to work under. Four offers were from men, and six from women. Ps. lxxv. 2.

"ONE OF THE THREE."

"A CRY FROM WESTERN INDIA"

DEAR SIR,—Your observations on the letter from Bombay, under the above heading, in this month's *Intelligencer*, seem to me so unfair, and are so decidedly misleading to your readers, that I think, in simple justice to the Western India Mission, you ought not to have stopped with only a one-sided statement.

You mention that two Oxford men were sent to the Mission during the period of twenty years, but you did not say that one had returned nearly five years ago, and *no one* has since been sent in his place.

You mention that an Oxford and a Cambridge man were sent out in 1870, but not that they have both returned, one nearly three years ago and the other this year, and their places have had to be filled by men from another part of the Mission which could ill-afford to spare a man.

You mention a graduate of the University of New Zealand as having been sent there, but not that he has now left the Western India Mission, and *no one* has been sent to fill his place. Others have left for different reasons and their places have not been filled.

You call the Western India Mission a small Mission, and so it is. But why? Because it has always been undermanned; and so long as the Committee continue to act towards it and ignore it as they have hitherto done, it will remain a small Mission, when it ought to be one of the largest and best manned in India.

Nov. 4th, 1891.

J. M. M.

[Our correspondent forgets that the letter on which we commented, signed "Western India," was itself one-sided, that is to say, it dwelt on one point only, the number of Cambridge men sent out. We enlarged the reference to other Universities. But we made no mention of the Islington men also sent to Western India, nor does "J. M. M." Further, the original letter did not discuss the number of men who have *left*, in *any* of the Missions; it dwelt simply on the number sent out; and we observed the same restriction in our reply. The question at issue was not the action of Divine Providence in regard to health and sickness, nor the action of individual missionaries, but the action of the Committee; and it was not by the action of the Committee—i.e. not by their voluntary action—that Western India lost the services of the men "J. M. M." refers to. We deeply sympathize with the Western India Mission, but we say that the Committee have treated it with a consideration at least equal to that accorded to other Missions. By a combination of recent circumstances, Western India is exceptionally undermanned at the present moment; but that happens to every Mission at some time or other. There are certainly other parts of India worse off even now.—Ed.]

**TOPICS FOR THANKSGIVING AND PRAYER.**

THANKSGIVING for the Gleaners' Union Anniversary (p. 916).

Thanksgiving for the telegram countermanding Captain Lugard's instructions to retire from Uganda, and for the liberal gifts of the Lord's people which led to its being sent (p. 929).

Thanksgiving for the Missionary Mission to Young Men in London, and prayer that the meeting on Dec. 1st may be a success, and that the Mission may lead to many offers of service and to greatly increased interest in Foreign Missions (p. 934).

Prayer for Bishop Tucker and the East Africa party, and for Mr. Horsburgh and his party (p. 933); and for all missionaries *en route*.

Prayer that the C.E.Z.M.S. may receive needed financial help (p. 934).

Prayer for the Deputation to the Niger (p. 932).

Prayer that the Day of Intercession may be widely observed (p. 929).

Thanksgiving for the safety of the Bishop of Exeter, Bishop Bickersteth of Japan, and of the missionaries in Japan.

Prayer for the Editorial Secretary (p. 929).

Thanksgiving for baptisms at Port Lokkoh, Calcutta, Poona, Tinnevely (pp. 908, 910, 914).

Prayer for Bishop Reeve (consecrated on Advent Sunday), and for Bishop Bompas, removing to the west of the Rocky Mountains.



## LOCAL ASSOCIATIONS AND UNIONS.

**Belfast.**—A Missionary Loan Exhibition was held in the Clarence Place Hall, Belfast, kindly lent by the Church of Ireland Young Men's Society, from October 6th to 10th, and, by God's blessing, proved a great success. For a considerable time beforehand, a joint committee of clergy and laity were busily engaged in making the necessary arrangements. The large hall was used for the Exhibition, and was divided into a number of separate courts in which the various objects of interest were grouped according to the country from which they came. The addresses of the missionaries left nothing to be desired, they were most telling, and could not fail to move many hearts deeply. We have reason to know that already some have been led to think seriously of offering themselves for missionary work. It has long been desired that a Missionary Union for the younger clergy in Belfast and neighbourhood should be formed. The Exhibition has brought this desire to a practical issue, for on the Monday, after the Exhibition closed, a well-attended meeting of the junior clergy was held in the Diocesan Rooms, presided over by the Ven. Archdeacon of Connor, the revered Diocesan Secretary, and a Missionary Union in connection with C.M.S. was formed for the junior clergy of Belfast and neighbourhood.

Bishop Tucker has just paid a brief visit to Belfast. He preached twice on Sunday, November 8th, in the morning in St. Thomas's Church, and in the evening in St. James's. On Monday afternoon a public reception in his honour was held in Clarence Place Hall, to which the clergy and leading laity of Belfast and the neighbourhood were invited. A large number responded to the invitation, many of whom came from a considerable distance, so that the hall was well filled. The Bishop gave a most interesting account of missionary work in East Africa, and graphically described his tour from the coast to Uganda. In the evening a public meeting was held in the same place, when the hall was crowded from end to end.

On Tuesday morning the Committee entertained the Bishop at breakfast in the same hall. Here he was most heartily received, and gave a very telling address. At the conclusion of the proceedings in the hall an informal prayer-meeting was held in the Diocesan Room, where earnest prayer was offered for the Bishop and his important work.

On Tuesday evening, November 10th, by special request, Bishop Tucker was present at the annual conversazione of the Church of Ireland Young Men's Society in the Exhibition Hall, Botanic Gardens. There was a very large attendance of young men, and the Bishop gave them a very earnest address, telling of the needs of Africa and appealing for volunteers. There is no doubt that the visit of the Bishop has aroused a great amount of interest, which will surely lead to tangible results.

A. J. M.

**Blackburn.**—The sixty-second Annual Meeting of the Blackburn Auxiliary took place in the Town Hall, Blackburn, on October 12th. There was a very large attendance. Bishop Cramer-Roberts presided, and besides a large number of local clergymen (including the Ven. Archdeacon Rawstorne), the Rev. Dr. Weitbrecht (missionary from the Punjab) and the Rev. T. T. Smith (Association Secretary and formerly missionary in North America) were on the platform. The Rev. Dr. Pinck (hon. local and district secretary) read the report for the year ending March 31st last, which stated that the local committee were able to report growing interest and sympathy. The visit of their townsman, the Rev. J. P. Ellwood, had done a great deal towards raising missionary zeal among the people; and the return of another townsman, the Rev. R. P. Ashe, to Uganda, had had great effect in drawing attention and sympathy once more to that "great unhappy land," Africa. The Blackburn Association was enabled to remit to the Parent Society the largest amount ever yet sent in one year from Blackburn, viz. 696*l.* 2*s.*, which was 60*l.* more than the previous year, or 37*l.* more than the highest contribution on record. Fifty-two sermons were preached in connection with the Blackburn Association on Sunday, October 11th, and in addition to the aggregate meeting held in the Town Hall on the 12th, thirteen parochial meetings were held.

J. O. P.

**Bradford.**—The Anniversary services and meetings in connection with the

Society were held on Saturday, Sunday and Monday, October 24, 25 and 26. The Deputation consisted of the Bishop of Richmond, the Bishop of Eastern Equatorial Africa, the Rev. R. T. Dowbiggin from Ceylon, Dr. Harford-Battersby, medical missionary from Central Soudan, Rev. H. A. Bren, Assoc. Sec. and late of Bombay, Rev. R. Bren, Vicar of Emmanuel Church, Birmingham, and the Rev. J. S. Owen, Vicar of St. Alkmund's, Derby. On Saturday, at the Church Institute at 3.15, a very successful juvenile meeting was held, when the hall was crowded. The chair was taken by the Rev. H. A. Stapleton, and the address, which was full of interest, was delivered by Dr. Harford-Battersby, who very graphically described the work carried on in his district. In the evening of the same day, devotional meetings were held in several parishes, which were well attended. On Sunday, seventy-seven sermons were delivered in the churches of the deanery interested in the C.M.S. On Monday there were three meetings: (1) At 3.15 in the hall of the Church Institute, in connection with the Ladies' Union, when a large number of ladies were addressed by Bishop Tucker and the Rev. R. T. Dowbiggin. (2) An intercessory service was held in the same building at 4.15, when upwards of forty clergymen were addressed by the Bishop of Richmond. (3) A public meeting in the evening was held at the Mechanics' Institute, when upwards of 1000 people were present.

**Bournemouth.**—In the newly-formed parish of St. John's, Boscombe, a C.M. Association was begun on Tuesday, November 3rd. A meeting was held at which the Vicar, the Rev. S. A. Selwyn (formerly of Hatcham), took the chair. It was stated that 49*l.* 17*s.* had been promised in subscriptions, and that a Juvenile Association had been started. After prayer and praise the chairman read a portion of Scripture, and then called on the Rev. G. H. Parsons, a missionary from Bengal, and the Rev. W. Clayton, Assoc. Sec., to address the meeting. The Vicar then showed some curios he had brought from Africa. At the close, forty new subscribers to the localized *Gleaner* were enrolled, besides some ten boxes given out, in addition to those which were taken before. The new Association bids fair, by God's blessing, before very long to be a very flourishing one.

W. C.

**Reigate.**—The Annual Meeting of the Reigate C.M. Association was held in the Public Hall on Tuesday, October 20th. The meeting was opened with prayer by the Rev. A. Isham, and, after the chairman (the Rev. A. Simmonds, Vicar of St. Mark's, Reigate) had urged upon his hearers the great importance of missionary work, the Association Secretary (Archdeacon Hamilton) gave a graphic account of the Uganda Mission from its earliest days. He was followed by the Rev. J. B. Whiting, who gave interesting statistics of the growth of the work in all parts of the world, and told of the way in which many Native churches are becoming self-supporting.

C. L. S.

**Sherborne.**—The Annual Meeting of the Dorset Hon. Dist. Secs. was held at Sherborne. Mr. and Mrs. Wingfield Digby kindly received and entertained the Secretaries at the Castle on Thursday evening, November 12th, preparatory to their work on the following day. There were also present, Mr. and Mrs. Williams, of Bridehead, who had last year, and the year before, received the Secretaries at their house, and to whom the C.M.S. owes so much in Dorset. The Rev. F. E. and Mrs. Wigram were there too.

On Friday morning the Secretaries assembled in the Library to overhaul the work of the C.M.S. in Dorset for the year 1890-91, and to suggest plans for its further development. There were present, the Revs. Canon Lyon, T. H. Allen, R. R. A. Doolan, F. Ehlers, H. C. Coote, T. A. Gurney, J. G. Darling, H. D. Gundry, J. L. Templer, Messrs. J. K. D. W. Digby, G. E. Eliot, and R. Williams, and the Rev. W. Clayton, Assoc. Sec. After prayer, Mr. Wigram gave a short address, which was followed by a discussion on the F.S.M. next February. The deaneries for which the H.D.S. are severally responsible were then examined, parish by parish, to see what had been done for the Society, and to propose fresh means of working, after which suggestions respecting the Dorset localized *Gleaner* were made. In the afternoon a meeting was held at the Castle, to which friends from a distance were invited. Mr. Wigram addressed it.

In the evening there was a special service at Sherborne Abbey, when the Rev. T. A. Gurney, Rector of Swanage, preached. W. O.

**Suffolk C.M. Union.**—The Autumnal Meeting was held at Halesworth on Thursday, October 15th, when some fifty members were present. The Bible exposition (Psalm lxxii. 15—19) was given by the Rev. E. Tearle, while at the afternoon session Dr. H. Martyn Clark gave a most interesting address on missionary work in India. The Rev. W. Salter Price followed with some remarks, and directed the thoughts of the members to different missionaries connected with Suffolk. The gathering was altogether a very happy and profitable one. Prayer was specially offered for the missionaries setting sail that day in the *Coromandel*. W. S. K.

**Tunbridge Wells.**—The Half-yearly Meeting of the West Kent C.M. Union was held in the Trinity Parish Room, Tunbridge Wells, on November 3rd. The revered and honoured President of the Union took the chair. The Deanery Secretaries and Standing Committee met in the morning at 10.15. Eighteen clergymen and laymen were present, including Archdeacon Hamilton (Assoc. Sec.), the Rev. T. A. E. Williamson, who was appointed to be the new Hon. Clerical Secretary in the place of the Rev. H. W. Dearden, resigned, and Col. Urmston (Lay Sec.). Col. Urmston reported that about 15l. a year was now received from advertisements in the *West Kent Gleaner*, which practically covered the amount paid on *Gleaner* postage, &c.; that the *Gleaner* circulation was 1245 per month; and the number of West Kent Gleaners 175, 216 having been altogether enrolled since the Union's formation. The Rev. J. E. Rogers, St. Peter's, Tunbridge Wells, then opened the following subject for consideration: "The Furtherance of Missionary Work in the Union, (1) by the agency of young men, (2) by closer intercommunication with Salisbury Square." This led to a very brisk discussion, and it was felt that it was so important a matter that a Sub-Committee was appointed to consider it and report to the next meeting. Resolutions were also taken upon the best methods of promoting the work of the F.S.M. in the area covered by the Union.

After luncheon a large gathering assembled to hear a thoughtful exposition upon Rom. xi. 25, "The Fulness of the Gentiles," by the Rev. Dr. Townsend, Vicar of St. Mark's, Broadwater Down, and a very touching and forcible address on "Missionary Prospects and Progress in Eastern Equatorial Africa," from the Rev. W. Salter Price, Vicar of Wingfield, Suffolk, formerly of East Africa. He divided his subject into: (1) What has God done for us? (2) The present outlook; (3) What should be our future policy? and traced briefly but graphically events from August 25th, 1846, the birthday of East African Missions, to the present time, and endorsed Mr. Mackay's words that the African must evangelize Africa; our work consequently being the training and superintendence of a native agency. T. A. E. W.

**Waltham Abbey.**—On Sunday, October 18th, the annual Harvest Thanksgiving was held in the Abbey Church and at the Hamlet Services. The church was prettily decorated with hot-house plants, sheaves of wheat, ivy wreaths, and wreaths of ferns and wheat and evergreens. Miss Francis sent some white flowers in pots and seven magnificent bunches of grapes to decorate the Communion table. The congregation in the morning was a large one. An eloquent and earnest sermon was preached by the Rev. F. T. Colson, Vicar of Christ Church, Warley; who chose as his text, Gen. xlvii. 23, "Lo, here is seed for you, and yeshall sow the land." The offertory in the morning amounted to 11l. 11s. 1½d. At the evening service in the Abbey there was such a crowded congregation that in addition to about a hundred extra seats placed in the Abbey, the Lady Chapel and gallery were filled. The Rev. F. T. Colson preached again, from Mark viii. 4, "From whence can a man satisfy these men with bread here in the wilderness?" At the close of the service the Te Deum was sung to Smart in F. The offertory amounted to 7l. 13s. 4½d.

After the service was over, both in the morning and evening, a large number of the congregation visited the Girls' Sun lay-Schoolroom, opposite the Abbey, to see the harvest offerings. Curiosities from E. E. Africa were exhibited by Mr.

John Eve; from South Africa and China, by Mrs. Clark, of River View; and from East Africa, by Mrs. G. Bentley, Waltham New Town. Mr. Eve also collected in a Negro Missionary-box in the room and from the children attending the Sunday-schools the sum of thirty shillings, which will be given to the fund for printing and supplying copies of St. Matthew's Gospel in the native language to the people of Uganda. The sum total of the offertories in the Abbey Church and at the Hamlet Services, and the collections in the schoolroom, amounted to 22*l.* 11*s.* 11*½d.* This will be given to the C.M.S. J. E.

**Yeovil.**—The Annual Conference in connection with the Somerset C.M. Union was held in the Institution Hall, Yeovil, on Tuesday, October 20th. The Rev. Prebendary Nicholson, of Aller, presided. The Vicar of Yeovil, Rev. H. T. Beebe, B.D., opened the meeting with prayer, after which the Rev. A. Cornford (Hon. Secretary) read the annual report, which stated that the Committee were glad to be able to report that the strength of the Union roll had been fairly maintained. The report referred to the success of a drawing-room meeting at Canon Wheeler's, at Weston-super-Mare, and stated that there could be little doubt that a further development of this plan would largely increase the interest of the members in the object of the Union, and deepen their sympathy with the Parent Committee. It also referred to the advantageous distribution among the members of the Society's literature. A proposal to localize the *Gleaner* for the County of Somerset was receiving attention. The Rev. Prebendary Nicholson read a telegram from the President (Mr. O'Donoghue), stating that in consequence of a death in his house he was unable to attend. Having expressed regret that the President was unable to be present, the chairman spoke of the work of Missions, the object of which appeared to be twofold—to prosecute Missions abroad and to create and promote a missionary spirit at home. The Rev. H. T. Beebe stated that letters of apology for non-attendance had been received from Mr. J. K. D. Wingfield Digby, Canon Bernard, Prebendary Stephenson and others. The Rev. B. Baring-Gould then gave a very interesting address on the work of the C.M.S., for the progress of which work they had great cause for thankfulness. He touched on the work of the British East Africa Company and the contemplated retirement of that Company from Uganda, with its inevitably terrible result. The Rev. Prebendary Newell considered any pressure they could make on the Government to take action in the matter should be taken at once. He did not look on it as a political question, or he should not have anything to do with it. Divine service was held in St. John's Church, at three o'clock. The sermon was preached by the Very Rev. the Dean of Wells, Dr. Jex Blake. After the service a number of those present went to the vicarage, where a large company, including many of the neighbouring clergy, were entertained by the Rev. H. T. Beebe and Mrs. Beebe. A. C.

THE Society's cause was also pleaded during October by Sermons or Meetings, or by both, at Alstonfield (Aux.), Birkenhead, Beccles, Bishop's Waltham (St. Peter's), Cambridge, Castle Donington, Chelmsford, Cranbrook, Compton Dundon, Cleator Moor (St. John's), Chaceley, Chester (St. Martin's Welsh Church), Dunkirk, East Kent Auxiliary, Eye, Falfield, Faringdon (Juv.), Fylde Association, Greenwich (St. Paul's), Hampstead, Hayward's Heath (St. John's), Hazlemere, Heeley, Herne Bay, Hove, Ilfracombe (St. Philip and St. James), Ipswich, Iver Association, Kilburn (Aux.), Llandaff, Lower Bebington, Lopen (Parish Church), Margate (Aux.), Mudeford, Norwich (St. Faith's), Otley, Pilning, Ramsgate, Ripon, St. Alban's (St. Peter's), St. Leonard's-on-Sea, St. Helens (Aux.), St. Neots, Simonburn, Spennymoor (St. Paul's), Stanley, Sunderland, Swansea (Aux.), Teignmouth (St. James's), The Lickey (Holy Trinity), Wareham (St. Mary's), Wicken, Whittington, Weymouth (St. Mary's), Wolverhampton (Aux.); in Wales at Rhosie and Johnston (St. John's); and in Ireland at Clones (Parish Church), Edenderry Church, Muckamore, Omagh, and Kells Church; &c.

**HARVEST THANKSGIVINGS.**—In addition to the above, Harvest Thanksgiving Missionary Services have been held at Branxton, Carlisle (Parish Church), Cartmell Fell (St. Anthony's), Cleeve Prior, Cornhill-on-Tees (St. Helen's),

Haswell (St. Paul's), Kessingland, Langham, Long Horsley (St. Helen's), Matching, Paddington, Ripley (All Saints'), Stokesley, South Ulverstone, Tibenham, Upton.

**SALES OF WORK.**—During October very successful Sales of Work were held at Acton (26*l.*) Bedford (about 90*l.*), Bengeworth, Cheltenham (St. John's), Coddington (over 27*l.*), Cranbrook (20*l.*), Dunkirk (over 13*l.*), Emmanuel Church, Hampstead (over 30*l.*), Halesworth (over 98*l.*), Otley, Pimperne (27*l.*), Sheffield (St. Simon's), Surbiton (Christ Church), over 70*l.*, Walton Bank (28*l.*), Wicken, &c.

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, October 20th, 1891.*—On the recommendation of the Clerical Sub-Committee, Mr. Alfred A. Phillips was accepted for Missionary service.

The Committee considered the suggestion of the Niger Missionaries, referred to them by the General Committee of October 13th, that there should be adopted a system of periodical visits to Missions of the Society by persons deputed for the purpose by the Committee. The Committee desired to express their heartfelt sympathy with their Missionary brethren generally in their trials and difficulties, and, remembering the good effected during the last seven years by the visit of Mr. Fenn and Mr. Barton to Ceylon, of Mr. Barton to Tinnevely, of General Touch and Mr. Blackett to the North Pacific, of Mr. Allan to West Africa, and of Archdeacon Richardson, Mr. Lang, Mr. Allan, and others to Palestine, they would be always ready on any special occasions, when judged desirable, to send out representatives of the Parent Committee to take counsel with, and give assistance to, their brethren in the field, and bring back needful information to the Committee.

The Committee had interviews with the Rev. E. Cyril Gordon, who had returned from Uganda after nine years of continuous work at the Lake, first at the south end, and then in Uganda; and with the Rev. L. G. P. Liesching, who had recently returned from Ceylon. Mr. Gordon expressed his gratitude for having been allowed to see such marked fruits of the work of the Holy Spirit in the hearts of the Waganda, for the happiness of his co-operation with his colleague, Mr. Walker, and for having been permitted to enter into the labours of Mackay, O'Flaherty, and Ashe. He dwelt on the desire of the people of Uganda for the Word of God, the valuable assistance rendered by the Natives themselves in the translation of the Scriptures, and the eagerness with which the Natives had instructed each other in the truths of the Gospel. The present influence of Christian chiefs in the Government provided special opportunities for itinerating in the interior of the country, while the feudal system which prevailed, by which the chiefs were constantly attended by their retainers, brought large numbers of Natives under the sound of the Gospel. Mr. Gordon illustrated the openings for work in Usoga, where he had himself received a ready welcome. Mr. Liesching spoke of the peculiarities of that part of the Ceylon Mission in which he had been labouring, of the need of arrangements for training men from that locality itself, of the great acquisition to the Mission in the appointment of Mr. Dibben; and referred to some interesting baptisms which had recently taken place.

The following locations of Missionaries were fixed :—The Rev. C. Bennett, to Hong Kong; Mr. R. Baker, to the North-West Provinces (Associated Evangelists' Band); Mr. T. M. Sheehan, to Cairo; the Rev. E. D. Price, to the Gonds (Associated Evangelists' Band); Miss Mann, to the Punjab [subsequently altered to Cairo]; Miss Turner, to Ceylon; Miss Child, to Ceylon; and Mr. Alfred A. Phillips, to the Mid-China Interior Evangelistic Mission.

The Committee considered and adopted certain Resolutions respecting the Mid-China Interior Evangelistic Mission.

On the recommendation of the Sub-Committees in charge of the Missions in Persia, Punjab and Sindh, Western India, South India, Travancore and Cochin, Mauritius, Ceylon, South China, Mid China, Japan, North-West

America, and North Pacific, various arrangements were agreed to with regard to those Missions.

*Committee of Correspondence, Nov. 3rd.*—The Committee took leave of the following Missionaries:—The Rev. C. and Mrs. Bennett, proceeding to Hong Kong; the Rev. W. F. Connor and Mr. T. M. Sheehan, proceeding to Cairo; and Mr. Richard Baker, proceeding to North India. The Instructions of the Committee were delivered by the Secretaries, and Messrs. Bennett, Connor, Sheehan, and Baker having responded, they were addressed by the Rev. M. Washington, and commended in prayer to the favour and protection of Almighty God by the Rev. Canon Gibbon.

It was decided that it was now desirable to send out a Deputation to confer with Bishop Crowther and the African agents and congregations of the Delta, and to advise the Committee, with a view to such arrangements as may be hoped, with God's blessing, to advance the best spiritual interests of the Native Christian communities of the Delta. It was therefore resolved to request the Bishop by telegram to defer the formation of the independent Delta Pastorate for three months. The Rev. W. Allan, who had signified his willingness to form one of the proposed deputation, was appointed, and the Committee expressed their cordial appreciation of the readiness with which Mr. Allan had ever responded to the Committee's invitations to undertake delicate and difficult negotiations on their behalf.

The British and Foreign Bible Society was requested to undertake the publication of the Luganda translation of St. Mark, St. Luke, and the Acts, presented by the Rev. E. C. Gordon. The Rev. W. E. Taylor also was requested to examine and report upon Mr. J. A. Wray's *Sagalla Vocabulary, Grammar, Gospels for Sundays, Portions of Prayer-book and St. Mark's Gospel, Catechism of Christian Faith, and Reading-book*, with a view to the Society for Promoting Christian Knowledge and the British and Foreign Bible Society being requested to undertake their publication.

The Secretaries reported that a conference of several Medical Missionaries now at home had been held, and Resolutions were passed, recognizing the value of Medical Missionary work, and indicating the general lines on which such work should be conducted.

The Committee adopted Regulations for bands of Associated Evangelists in India, as presented by the Secretaries.

The offer of the Rev. J. S. Hill (late of the New Zealand Mission), now in England, who desired to return to the mission-field, accompanied by Mrs. Hill, was thankfully accepted, and they were appointed to the Niger Mission. They were commended in prayer by the Rev. W. Allan.

On the recommendation of the Sub-Committee in charge of the Missions in West Africa, Yoruba, Niger, Palestine, Egypt, and Eastern Equatorial Africa, various arrangements were agreed to with regard to those Missions.

*General Committee (Special), Nov. 3rd.*—The Report was presented from the Committee of Estimates on the financial position of the Society, and its prospects for the current year and the year next ensuing. In view of the very large increase in the total estimate for 1892 over that of 1891, namely, 14,540*l.*, and of the rapidly increasing number of Missionaries on the roll, the Committee, while expressing confidence that Almighty God would provide the means for carrying on His work, urged the Society's friends not to relax their efforts to provide the necessary funds.

*Funds and Home Organization Committee, Nov. 6th.*—Archdeacon Seaver having announced his resignation of the post of Honorary Secretary for Belfast, the Committee placed on record their high appreciation of the Archdeacon's services in that office during the last thirty-eight years, and tendered to him their cordial thanks, and sympathy with him in his enforced retirement from some of his active work. The Secretaries were then authorized to take steps for the appointment of an Association Secretary for the Province of Ulster to reside in Belfast.

The cordial thanks of the Committee were expressed to the Lay Workers' Union, and especially to the executive, for the carefully prepared and admirably worked-out Missionary Mission now being carried on, which has in view the

extending and deepening the interest of the young men of the metropolis in Foreign Missionary enterprise.

*General Committee, Nov. 10th.*—The Committee received the Report of the Publications and Library Sub-Committee, approving arrangements made by the Secretaries for the supervision of the Editorial Department during the contemplated absence of the Editorial Secretary.

The Ven. Archdeacon Hamilton was appointed to accompany the Rev. W. Allan, as the other member of the proposed Deputation to the Niger; and the Committee wished it to be understood that if the Deputation, after their arrival in Africa, should consider it desirable to do so, they should proceed up the river in order to visit such of the Mission stations as they might think fit.

The Committee gratefully acknowledged the offer of certain funds by the Stanley Fund Committee and the proprietors of the *Record* newspaper, on condition that the Society would place a steamer on the Victoria Nyanza; but feeling that there were grave difficulties at the present time in the way of sending a steamer to the Lake, and maintaining it in efficient order, the Committee appointed a small Sub-Committee to confer with the donors as to the proposed conditions named by them.

In view of Dr. Harpur's leaving Cairo, an arrangement was made by which the medical department of the Mission at Cairo should be placed for one year under the charge of Dr. Patterson.

## NOTES OF THE MONTH.

### ORDINATIONS.

*N.-W. America.*—On Sunday, August 2, 1891, at Fort Simpson, by the Right Rev. Bishop Bompas, Mr. John Hawksley to Deacon's Orders; and at Prince Albert, by the Bishop of Saskatchewan and Calgary, the Rev. D. D. Macdonald to Priest's Orders.

### DEPARTURES.

*West Africa.*—The Rev. E. Leversuch left Liverpool for Sierra Leone on Oct. 31.  
*Egypt.*—The Rev. W. F. Connor, Mr. T. M. Sheehan, and Miss Eva Jackson left London for Alexandria on Nov. 13.

*Palestine.*—The Rev. T. F. and Mrs. Wolters left Genoa for Jaffa on Oct. 28.—Miss E. Armstrong left Liverpool for Jaffa on Oct. 31.—Miss E. E. Newton left Marseilles for Jaffa on Nov. 7.—Miss A. Welch left London for Port Said on Nov. 13.

*North India.*—Mrs. J. Brown left London on Oct. 23 for Calcutta.—The Rev. J. S. Gray, Miss M. Stratton and Miss E. M. Bateman left London for Calcutta on Oct. 29.—The Rev. A. J. and Mrs. Santer left Liverpool for Calcutta on Oct. 31.—Mr. Richard Baker left London for Calcutta on Nov. 4.—The Rev. H. M. M. Hackett left London for Allahabad on Nov. 13.

*Punjab and Sind.*—The Rev. T. and Mrs. Bomford, the Rev. J. T. L. and Mrs. Mayer and Mrs. Guilford left Liverpool for Amritsar on Oct. 29.—The Rev. A. E. Ball, the Rev. W. Thwaites and the Rev. Dr. H. U. Weitbrecht left London for Amritsar on Nov. 4.

*South India.*—The Rev. L. G. S. Price left London for Madras on Oct. 29.—The Rev. W. G. and Mrs. Peel left London for Madras on Nov. 19.

*Travancore and Cochin.*—The Rev. J. H. and Mrs. Bishop left Liverpool for Cottayam on Oct. 19.

*Ceylon.*—The Rev. J. Carter and Mrs. Balding left London for Colombo on Oct. 29.—Miss Eva Young left London for Colombo on Nov. 12.

*South China.*—The Rev. E. B. and Mrs. Beauchamp left London for Hong Kong on Nov. 12.

*Mid China.*—The Ven. Archdeacon, Mrs., and Miss Moule, and Miss G. Stanley left London for Shanghai on Oct. 29.—The Rev. O. M. Jackson, Mr. E. B. Vardon, and Mr. D. A. Callum left Liverpool on Oct. 29, and the Rev. J. H. and Mrs. Horsburgh, Miss E. Garnett, Miss R. Lloyd, and Miss E. D. Mertens left Liverpool on Nov. 4 for Shanghai.—Miss M. A. Wells left London for Shanghai on Nov. 12.

### ARRIVALS.

*Niger.*—Mr. Reginald Callender left Brass on Oct. 19, and arrived in Liverpool on Nov. 18.

*Punjab.*—The Rev. J. J. Bambridge left Karachi on Oct. 1, and arrived in London on Oct. 19.

*Western India.*—The Rev. R. A. and Mrs. Squires left Bombay on Sept. 11, and arrived in England on Oct. 22.

*Japan.*—The Rev. A. B. and Mrs. Hutchinson left Nagasaki on Sept. 10, and arrived in London on Oct. 29.

*N.-W. America.*—The Rev. H. and Mrs. Nevitt left Moose Factory on Sept. 19, and arrived in London on Nov. 14.—The Rev. W. Owen left Winnipeg on Oct. 30, and arrived at Liverpool on Nov. 16.

## BIRTHS.

*North India.*—On Sept. 7, the wife of the Rev. J. J. Johnston, of a daughter.—On Oct. 13, the wife of the Rev. W. H. Ball, of a son.

*South China.*—On Sept. 23, the wife of the Rev. H. M. Eyton-Jones, of a son.

*Japan.*—On Nov. 3, at Kobe, the wife of the Rev. Barclay Powell Buxton, of a son.

## MARRIAGES.

*Eastern Equatorial Africa.*—On Sept. 30, at Frere Town, Dr. Charles Stanstav Edwards to Mary Lydia, daughter of the late Rev. J. J. Weitbrecht, of the North India Mission.

*Egypt.*—On Oct. 7, at Sandown, Mr. G. F. Packer to Miss Margaret Shepherd.

*Punjab and Sindh.*—On Oct. 10, at Lahore, the Rev. H. J. Hoare, of Peshawur, to Miss Charlotte Beatrice Brindley.

*Western India.*—On Nov. 3, at the Mission Church, Girgaum, Bombay, by the Rev. G. Everard, of Christ Church, Dover, the Rev. C. W. Thorne to Miss G. E. Everard.

## DEATH.

*North India.*—On Sept. 20, at Benares, Lucy Clara, eldest daughter of the Rev. A. H. and Mrs. Wright, aged 23.

## PUBLICATION NOTICES.

The following new Publications, &c., are now ready:—

## A CHRISTMAS BOOK FOR CHILDREN.

**Light on our Lessons; or, What is the Use?** *A Missionary Book for Boys and Girls.* By G. A. GOLLOCK. Well illustrated, and bound in a specially designed lithographed cover. Price 1s. 6d., post free. [A limited number of copies on superior paper, bound in cloth, gilt edges, price 2s. 6d.]

## A NEW GAME FOR WINTER EVENINGS.

**Missionary Lotto.** *A New and Interesting Family Game.* Designed to promote a knowledge of Missionary Facts in a pleasant manner. In cardboard box. Price 1s. nett (1s. 3d. post free).

**The Church Missionary Pocket Book for 1892.** Bound in roan, with tuck or band. Price 1s. 4d., post free.

**The Church Missionary Pocket Kalendar for 1892.** In lithographed wrapper. Price 3d. (4d. post free).

**The Gleaners' Union Members' Manual for 1892.** In lithographed wrapper. Price 1d. (1½d. post free).

**Sudan Mission Leaflets,** Nos. 10, 11, and 12. Single copies sent free on receipt of a penny stamp for each leaflet.

**The Society System Vindicated.** Speech by Mr. Eugene Stock at the Rhyl Church Congress, October, 1891. (Reprinted from the *C.M. Intelligencer*) Free.

## THE FOLLOWING WILL BE READY EARLY IN DECEMBER.

**C.M. Intelligencer Volume for 1891.** Cloth, gilt, 7s. 6d. post free.

**C.M. Gleaner Volume for 1891.** Cloth, gilt, 2s. 6d. post free. Coloured boards, 1s. 6d. post free.

**The Children's World Volume for 1891.** Cloth, gilt, 1s. nett, or 1s. 3d. post free; gilt edges, 1s. 6d. post free.

[N.B.—**Awake!** will not be bound up for 1891.]

*See also page 2 of Wrapper.*

Orders should be addressed to "The Lay Secretary, C.M.S., 16, Salisbury Square, London, E.C."



SUPPLEMENT  
TO THE  
CHURCH MISSIONARY INTELLIGENCER,

MARCH, 1891.

SIMULTANEOUS MEETINGS, JAN. 26th to FEB. 6th, 1891.

REPORTS, &c.

CHESHIRE.

**Birkenhead.**—On Friday, January 23rd, a devotional meeting was held at St. Paul's Mission-room. Much interest in Foreign Missions was manifested, and we feel sure that there was quite a "stirring up" on the subject. On Sunday, at most of the churches in the town, sermons were preached both morning and evening on the subject of Foreign Missions. In some of the churches there were special afternoon services for children. On Tuesday there were meetings at Christ Church Schoolroom and St. Matthew's Schoolroom. There was a goodly gathering in the former church, when the Rev. J. H. Thorpe and General Sibthorpe were the speakers. Canon Robson took the chair. At St. Matthew's, missionary work is quite a new thing. The meeting was small, but it is hoped and believed that the results will be seen in many ways during the year. On Wednesday, intercessory services were held in most of the churches of the town, and we have no doubt that new interest in the subject (and we trust new earnestness) has been awakened. The Rev. J. H. Thorpe, who was the C.M.S. Deputation, preached at Christ Church. The same evening General Sibthorpe, the other representative of the C.M.S., spoke to a roomful of people in St. Mary's Parish. The Rev. Canon Linton took the chair. On Thursday there was a special meeting for ladies at the Y.M.C.A. large hall, in the afternoon. There were about a hundred ladies present. Canon Robson opened the meeting with a short exposition of Scripture, and then General Sibthorpe and the Rev. J. H. Thorpe addressed the meeting. On the same evening the Rev. J. H. Thorpe preached at the intercessory service at St. Matthew's Church. On Friday evening there was a general united meeting at the Y.M.C.A. The meeting was well attended. The Rev. Canon Linton took the chair, and again Mr. Thorpe and General Sibthorpe were the speakers.

In addition to the above, the Rev. J. H. Thorpe preached a course of sermons at St. John's Church at the daily morning service at 11.30. Those who were able to attend these addresses not only appreciated them, but felt how little was being done, and how much *clearly ought to be done* by the Church at home for foreign Mission work. Also, on Friday afternoon there was held, at Cloughton Vicarage, a special meeting for clergy, at which Mr. Thorpe spoke; and on Saturday afternoon Mr. Thorpe addressed a full drawing-room at The Laurels, Oxton. The Rev. J. H. Thorpe kindly remained over Sunday, and preached in the morning at Christ Church, and in the evening at St. Michael's.

We are convinced that much good has been done during the week, and trust that we may be able to carry on the work, which has received a fresh impetus from the visit of Mr. Thorpe and General Sibthorpe.

C. BROOKE GWYNNE.  
J. P. HARGREAVES.

**Chester.**—Preparation had been made, prayer had been offered, the members of the Gleaners' Union had been called together, the members of the Ladies' Committee had worked diligently, and on the evening of Saturday, January 24th, the Rev. E. N. Thwaites and Miss Eva Jackson arrived. They were joined early on Monday, the 26th, by the Rev. A. H. Arden. On Saturday evening a prayer-meeting was held in the Mission-room of All Saints' Parish; and on Sunday, sermons were preached, or addresses given at *all* the services in the churches of All Saints' and St. Peter's. At All Saints' a special address was given in the afternoon to the Church workers, and at St. Peter's an after-meeting was held in the church at the close of the evening service, for which many of the congregation remained. In the afternoon Miss Jackson addressed a large

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Bible-class of young women, who had been for a long time interested in missionary work, and who are now represented in the mission-field by one of their number, working at Dera Ismail Khan. In the evening a special sermon was preached at St. Thomas's, and notices were given and references made in other churches of the city and neighbourhood.

On Monday afternoon there was a meeting in the Council Chamber of the Town Hall, for the members of the mothers' meetings and others, at which Mr. Arden and Miss Jackson spoke; and in the evening there was a crowded meeting in the same place, when the Revs. A. H. Arden and E. N. Thwaites spoke on "The Field and the Labourers."

On Tuesday, Mr. Thwaites gave an address at a special service at All Saints' in the forenoon, and in the afternoon at a drawing-room meeting in the Town Hall. The room was filled to overflowing, and Mr. Arden spoke to a large gathering of friends, including many of the clergy from outlying parishes. In the evening Miss Jackson, Mr. Thwaites, and Mr. Arden spoke on the "Work to be done, and the Power to do it," and the room was again well filled.

On Wednesday there were special services in the forenoon at St. Peter's and St. Paul's, and in the afternoon addresses were given in the Town Hall, by Mr. Arden and Miss Jackson, to young people over fourteen years of age. In the evening the last of the meetings proved to be the largest, and at the close of it, after three very earnest addresses on "Our Responsibility" had been given, there was an encouraging response to the appeal of Mr. Thwaites. Several offered themselves willingly for service in the mission-field, if the Lord should call them, and gifts of money were also willingly offered.

On Thursday a service and a meeting were held in the suburban parish of Upton. There is good reason to hope that the signs of God's presence and blessing, so manifestly vouchsafed, may be followed by a permanent uplifting of the standard of our service on this behalf; and the responsibility surely rests upon us all of securing, in time to come, an increase of this gift of God's grace so freely bestowed upon us now. Our friends who came to us have been welcome alike in public and in private. They have come to us "in the Name of the Lord," and we thank God for their coming. We are well assured that they have had experience of the fulfilment of the promise given of old—in that God Himself has blessed them and made them a blessing to very many. To Him alone be all the praise!

J. H. A.

The Rev. E. N. Thwaites, of Salisbury, writing of the Chester meetings, says:—"I went up for the previous Sunday, and thus obtained an opportunity of bringing the subject of Missions before the Sunday congregations. I had dreaded the idea of my being called upon to give twelve addresses in five days, but the Lord gave me the power to speak with pleasure on each occasion. I wish to bear my witness to the great benefits of having a few days', and not one day's meetings. The interest in Chester deepened daily; and on Wednesday night, at the close of the meeting, and after singing 'Take my life,' &c., we fell upon our knees for *silent* prayer, and presently those who would willingly offer themselves (as the Lord might open the door) for missionary work were asked to lift the right hand, and it was great joy to see *ten* hands lifted. The Lord laid it upon our hearts to expect at least 100*l.* for missionary work from Chester, and while still on our knees those who would give 50*l.*, or 10*l.*, or 5*l.*, or 1*l.*, were asked to put up the right hand. One person gave 50*l.* to be spent in a special mission-field, and 129*l.* was given for C.M.S., besides money given for the expenses. I mention this that at your next prayer-meeting you may 'praise the Lord' for His goodness."

Of the same meetings, Miss Eva Jackson (also one of the Deputation) writes:—"Our meetings here have come to an end, and our hearts and lips are full of praise for the marvellous things God has wrought. It was not easy at first, but as each meeting passed the next was easier. At the last meeting, directly it opened, we felt the power of God's Spirit in a very different way from before. God had evidently touched many hearts, preparing them and us for the blessing to follow. Mr. Thwaites was led at the close of the addresses to ask those who were *willing* to go abroad, should the Lord open their way, to hold up their right hand while all were bowed in prayer, and ten persons responded, and many

more offered of their substance. Canon Acheson told me yesterday 200*l.* had been given or promised. There are many, we are sure, who will from now take a real and practical interest in missionary work. It has been said that this is unprecedented in Chester, and very few thought the meetings would result in so much blessing."

**Sale.**—The meetings in connection with the F.S.M. in this centre commenced on Monday evening, January 26th, with a prayer-meeting being held in the Parish Schoolroom, to ask for God's blessing on the week's campaign. One of the deputation, the Rev. A. D. Clarke, attended and gave a short but most helpful address. The proceedings on the Tuesday began with an early celebration of the Holy Communion, at which a goodly number of communicants gathered round the Table of the Lord. The mid-day addresses in the Parish Church (St. Anne's), were all given by the Rev. J. M. West, who took as his subjects the testimony borne to Christ's Atoning Work (1) in the Pentateuch, (2) in the Prophets, (3) in the Psalms, and then concluded on the Friday by dwelling upon the ambition of the Apostle St. Paul to make known far and near the atoning work of Christ as revealed in the Old Testament Scriptures. On the Tuesday and the Thursday evenings, public meetings were held, the former in St. John's Parish-room, when both Mr. Clarke and Mr. West spoke some weighty and solemn words; the latter in the Parish Schoolroom, which was presided over by the Vicar of Sale, when Mr. West addressed a well-attended meeting, and, taking as the subject of his address the opening verses of St. Matthew xxiv., showed that even in the midst of discouragements in the Church, the message of the Gospel was to be proclaimed. At the service on the Wednesday evening, Mr. Clarke preached a most practical sermon from St. John xvii. 4, in which he clearly brought the many missionary directions and the missionary promises contained in our Lord's parting discourses to His disciples. The Friday-evening service took the form of a "Thanksgiving Service," when Mr. West again preached. At the close of the address the preacher asked those who had received any blessing to gather around the Table of the Lord, and a fair number responded to the invitation. Children's missionary services were also conducted by Mr. Clarke each afternoon in the church.

All the meetings, we are glad to say, were well attended, but with what result we cannot speak at present; it would, perhaps, be presumption to think of tabulating results. We believe, however, that the interest already felt by some in the work of Foreign Missions has been considerably deepened; while with others who were rather inclined to look sceptically on this work, there has been, under God, a removal of the scales from their eyes. The deeply spiritual tone pervading all the addresses has also left an impression here which will not be forgotten. The weather was all that could be desired: the hard frost of the previous weeks had disappeared, little or no rain fell, and no one was prevented on those grounds from attending the services. For this and other manifest tokens of blessing we cannot be too thankful.

J. P. C.

Besides the above, meetings were also held at Alderley Edge, Altrincham, Gawsorth, and Macclesfield.

#### CUMBERLAND AND WESTMORELAND.

**Aikton.**—A hearty meeting was held at Wiggonby School on Thursday evening, January 29th. The Rector, the Rev. G. E. Hasell, took the chair, and G. Skey, Esq., gave an excellent and touching address.

L. C. C.

**Carlisle.**—Considerable interest has been aroused by the meetings which were carried on throughout the week (January 24th to 30th). All the parishes joined in the movement, and the meetings were well attended. A preliminary prayer-meeting was held on Saturday evening, Jan. 24th, and an address was given by the Rev. B. Baring-Gould, who also preached in the Cathedral on Sunday morning and evening. The subject was referred to in most of the churches in the city and neighbourhood.

An introductory meeting was held on Monday evening, at which the Rev. J. I. Ducan presided. T. Cheney Garfit, Esq., referred to St. Paul's conversion, and brought out from his first words, "Lord, what wilt Thou have me to do?"—(1) his new relationship to Jesus; (2) the submission of his will; (3) his personal

responsibility; and (4) his practical awakening. The Rev. H. Nevile Sherbrooke followed, showing from Isaiah lviii. what the *fast* is which the Lord requires His people to keep.

Short services were held at 11 a.m. on Tuesday, in St. Paul's Church, when an address was given by the Rev. H. Nevile Sherbrooke on the missionary aspect of the Holy Communion; on Wednesday at Stanwix Church, when Mr. Sherbrooke spoke on cleansed and consecrated lips, Isaiah'vi.; on Thursday at Christ Church, at which the Rev. Frank Woods emphasized the missionary spirit of the Church at Antioch (Acts xiii. 1-4), and showed the same spirit can only be obtained through the Holy Ghost; on Friday morning at St. Stephen's (concluding service), when between thirty and forty partook of the Holy Communion, and Mr. Woods gave an address on prayer for Missions from 2 Thess. iii. 1.

Afternoon meetings were held at three o'clock. On Tuesday the Rev. J. A. Fell presided, and the Rev. H. Nevile Sherbrooke gave a most interesting address on the three debts, which Christians can never *fully* discharge, from Romans viii. 12, xiii. 8, and i. 14, especially dwelling upon the latter, the debt owed to the *world* of preaching the Gospel. Mr. Garfit also spoke on the need of greater missionary effort, both for the evangelization of the world and for the spiritual life of the Church at home. On Wednesday a ladies' meeting, presided over by the Rev. W. M. Shepherd, was addressed by Miss Laurence, who dwelt upon the great need for more labourers, and the temptations to which missionaries are exposed. On Thursday the Rev. Canon Phillips took the chair. Henry E. Thornton, Esq., referred to the Good Samaritan as an example of missionary enterprise, and Mr. Sherbrooke answered some common objections raised against Foreign Missions.

Parochial meetings were held on Tuesday evening, in St. John's Hall, for Christ Church and St. John's, addressed by Miss Laurence; in the Dean and Chapter Schools, for St. Mary's and St. Cuthbert's (the Rev. Canon Richmond in the chair), addressed by the Rev. H. Nevile Sherbrooke; in St. Stephen's Schools, for St. Stephen's and St. James's, addressed by G. Skey, Esq.; in the Pottery Mission Room, for Upperby, addressed by the Rev. A. C. Thiselton; in the Stanwix Room, addressed by the Rev. N. F. Duncan; in Scotby Parish Room, addressed by the Rev. Canon Phillips; in Blackford School, addressed by the Rev. R. Burn. Mr. Garfit also spoke to 200 working-men at the weekly meeting of the Holy Trinity Men's Mutual Improvement Society.

On Wednesday, at 12.30, a half-hour meeting for business and professional men was addressed by Mr. Garfit. The Bishop of the diocese, who presided, reiterated, in closing, his conviction that no parochial organization is complete without its Missionary Association. At 6 p.m. Mr. Garfit spoke to nearly 200 children, when the Rev. H. Lonsdale took the chair. At 7.30 the Rev. H. Nevile Sherbrooke preached to a good congregation at St. John's Church.

The last general meeting was held on Thursday evening in the Drill Hall. H. Dobinson, Esq. (the father of the Rev. H. H. Dobinson, of the Lower Niger Mission), took the chair, and addresses were given by the Rev. Frank Woods, H. E. Thornton, Esq., and the Rev. H. Nevile Sherbrooke, who brought the meeting to a solemn close by inviting all to join in singing the hymn, "Take my life," on their knees.

Throughout all the meetings great emphasis has been laid on the call to personal service in the Foreign Field. We fully hope the result will be definite offers for service, and to Him be all the praise.  
L. C. C.

**Kendal.**—The programme of our meetings embraced a preliminary prayer-meeting in the afternoon of Monday, January 26th, and a public meeting in the evening. Tuesday, 26th, commenced with a service in the fine old Parish Church, succeeded by a "conversational meeting" in the afternoon, a juvenile meeting at five o'clock, and another public meeting in the evening. On Wednesday, 28th, the morning service and the afternoon meeting of the previous day were repeated. The chair was taken on all occasions by the Ven. Archdeacon Cooper, V.P., and the meetings were ably conducted by the Rev. B. Baring-Gould and the Rev. Alfred Pearson, M.A., Vicar of St Margaret's, Brighton. Owing to many local circumstances the attendance was not so large as might have been expected, but it was representative, several of the clergy of the surrounding districts being present. The juvenile meeting was a great success.

The particular feature of these meetings, and, in our opinion, their exceptional value, was that, instead of advocating the claims of a particular Society, the speakers dealt throughout with the broader and more momentous subject of the definite call of Christ to the Universal Church, and the personal responsibility of each member of that Church to fulfil that great commission.

Mr. Baring-Gould's addresses were most pointed and replete with valuable information, and Mr. Pearson's were powerful and inspiring—addresses which we are sure will long abide in the memory of those who were privileged to hear them, and which, we trust, will bear good fruit to the glory of Christ and the extension of His Kingdom in the world. H. M.

**Keswick.**—Miss H. Pattinson writes:—"We commenced with a Special Communion for Gleaners, Friday, Jan. 30th, at which the Vicar gave a very suitable address. The Rev. B. Baring-Gould's speech at the afternoon meeting appeared to stir many hearts to a deeper sense of their responsibilities, and the evening sermon also was much appreciated."

**Maryport.**—Meetings were held on Thursday, January 29th, and though the weather was decidedly unfavourable, yet good work was done, and many have expressed their thankfulness that the meetings have been held. In the afternoon there was a gathering in the Church Rooms, the Vicar, the Rev. Edward Sampson, presiding. There were also present, the Revs. R. S. Greene, Vicar of Crosscanonby; W. P. Voss, Vicar of Allonby; A. E. Palin, Curate of St. John's, Workington; R. Burn, Curate of Maryport; Mr. John Cockton, Mr. John Wilson, and others. The Rev. A. C. Thiselton attended as the Deputation from the Parent Society and gave a stirring address, especially pointing out that the influence of one life, fully consecrated to God's work in the Foreign Mission-field, is of untold worth, leading on to results which frequently benefit whole nations. In the evening there was a large meeting, which took the form of service, in Christ Church. The Vicar, the Rev. E. Sampson, read prayers, and Mr. Thiselton gave the address, which was based upon Psalm lxxxvii. Very telling were the earnest remarks made, showing the awful needs of the heathen, and the abundant blessings which have followed in many lands where the Gospel command, "Go and make disciples," has been obeyed by Christians at home.

R. BURN.

**Silloth.**—The meetings were preceded by sermons on Sunday, January 25th, in Christ Church, in which the Vicar drew attention, in the morning, to missionary work amongst the heathen; and in the evening, to ready obedience to the Lord's call. The subject was also brought forward in the afternoon at the Skinburness service. On Monday, the 26th, a meeting for women was held at the Vicarage at 3.15, at which a deeply moving address was given by Miss Laurence (from China), who exhibited the diagram, "A Plea for Missions," showing the population of the earth in squares, and pressed the responsibility of every individual Christian towards them. In the evening a general meeting was held in the Mission Hall at 8 p.m., at which a very earnest and impressive address was given by Mr. Skey, of Malvern, based on the command of our Lord, "Go ye," &c. On Tuesday a meeting was held at Skinburness, at which magic-lantern views of the life of St. Paul were shown, and some others, by Mr. Wilkinson, and an address given by the Vicar, including an appeal for missionary work. On Wednesday an address was given by Mrs. F. A. Dixon, on missionary work, at the Silloth Y.W.C.A. meeting. On Thursday a sermon was preached by the Vicar at Christ Church, upon St. Paul at Athens (Acts xvii. 16), and upon the hearts of all Christians being stirred at the state of the heathen. On Friday a meeting was held at 6 p.m. for children, when about thirty were present, and a general and concluding meeting at 8 p.m., when about twenty-five attended; both were addressed by the Rev. A. O. Thiselton, from Berwick, Shrewsbury. At the former meeting he spoke from a missionary alphabet, at the latter from Psalm lxxxvii., which he termed the "Census Psalm," showing that, in the numbering of God's people, there should be some names from Egypt, Babylon, &c., persons who had been, spiritually, "born there;" he set forth both the needs and encouragements of recent missionary work; and gave interesting accounts of five ladies who went out from his former congregation in Dublin. The hymn, "Take my life," was sung by the meeting, kneeling, and earnest prayer offered.

The attendances were not large. Other religious meetings occupied some, and perhaps home needs have kept many from due attention to the great needs of the heathen and Mohammedan world. The Wesleyan minister, and some of that denomination, and other friends attended, and showed their interest in the missionary cause. Some were deeply impressed. Praise the Lord!

F. A. DIXON.

**Wigton.**—A meeting in behalf of missionary work was held on Friday evening, January 30th, in the Boys' School, Wigton. The Rev. J. B. Kayss (Vicar) presided, and Mr. George Skey gave a most stirring and practical address. He pointed out the great responsibility resting upon every individual professing the name of Christ. Our Lord's last command was addressed not to Apostles or ministers, but to the Church. The speaker also gave very encouraging reports of the work in India, Japan, and the Fiji Islands. The church choir was in attendance, and sang several hymns. There were about seventy persons present.

W. LINDOP.

Meetings were also held at Camerton, Cockermouth, and Penrith.

#### DURHAM.

**Coniscliffe, Cockfield, Egglestone.**—Meetings were held in these villages on Tuesday, Wednesday, and Thursday, January 27th, 28th, and 29th; the Rev. A. W. Cribb being the Deputation. The numbers attending were as follows, viz. Coniscliffe, about 40; Cockfield, 21; Egglestone, 36. Short addresses were also given in the National Schools during the time set apart for religious instruction, and by this means a total of 300 children had the subject of Missions brought before them.

A. W. C.

**Durham.**—The week of Simultaneous Meetings was opened by sermons on Sunday, January 25th, in four out of the seven parish churches of the city. The Bishop of Durham preached a most impressive and valuable sermon in St. Nicholas' Church on the twofold blessing of missionary prayer.

A public meeting was held in the Town Hall on the Tuesday evening, which was largely attended by members of the University as well as by the citizens. The Archdeacon of Durham (Dr. Watkins), as chairman, in a speech of remarkable ability, sketched the history of Foreign Missions from the Apostolic, through the Mediæval, down to the present age. He quoted with much effect the three propositions of Van Velde more than 200 years ago:—(1) Have we any right to retain to ourselves the blessings of the Gospel which we enjoy? (2) Have we any right to keep at home so many ministers of religion, when so many more are needed by the heathen? (3) Have we any right to our luxuries, when God calls so urgently for our gifts? He was admirably followed by the Rev. H. W. Webb-Peploe, who solemnly enforced the responsibilities of the age, and appealed with deep feeling to his hearers for personal consecration.

On Wednesday evening the Rev. C. G. Baskerville addressed a meeting in St. Giles' Parish-room. The Rev. E. Lombe preached in St. Nicholas' on Thursday, and a meeting was held in St. Margaret's, at which the Rev. J. Shortt spoke.

Besides these there were several meetings of a more private character, such as a large gathering of clergy at Canon Tristram's house, addressed by the Revs. W. H. Barlow, J. Barton, and H. W. Webb-Peploe; and special addresses to the students of the two training colleges by Mr. Barlow and Miss Petrie. Of the general effect it is impossible as yet to speak. Perhaps fewer outside the circle already interested in Missions were touched than could be wished, but some certainly were, and all our friends, we believe, have been stirred to a fuller sense of their responsibility to God and to the world. Our thanks are deeply due to all those who have pleaded in the Master's Name on behalf of the souls for whom He died.

H. E. F.

**Gateshead.**—In *St. Cuthbert's* there were sermons on Sunday, January 25th, morning, afternoon and evening. In the morning and afternoon the Rev. F. T. Colson, Vicar of Warley, preached. Both sermons were most interesting, especially the one to children at 2.45 p.m., which made a deep impression on the teachers and children as to the paramount claim of Foreign Missions. In the evening the Rev. F. W. Bindley, Rector of Gosforth, Newcastle, preached a most

suitable sermon. On Monday the senior children of the Parish School were addressed at 4.15 p.m. On Wednesday, Holy Communion was celebrated at 8 a.m. and at 3 p.m. The Rev. Canon Lloyd, Vicar of Newcastle, gave a most stirring address on St. Matt. ix. 36—38, dwelling on the privilege and duty of intercession, and suggesting plans for Parish Associations for forwarding missionary work. On the following Sunday, February 1st, the Rev. F. N. Eden, from the Niger Mission, preached in the morning, and addressed a large number of men in the afternoon. The stirring up of interest in missionary work in this parish has led to the formation of a Missionary Association.

In *Christ Church* a preliminary prayer-meeting was held in the Mission Room on Saturday, January 24th, and on the following day sermons were preached—in the morning by the Rev. T. C. Chapman; in the evening by the Rev. F. S. K. Greyson—to large and attentive congregations. On Monday, there was a mothers' meeting, about eighty present, addressed by the Rev. J. C. Duncan, who also took a children's meeting afterwards, and on Tuesday a public meeting in the Mission Room, addressed by the Rev. F. W. C. Rigby. A special service was held on Wednesday evening. The Rev. Canon Lloyd preached a powerful sermon on 1 Timothy ii. 4, "God our Saviour, who will have all men to be saved, and to come to the knowledge of the truth." On the Thursday a public meeting was held in the Town Hall, addressed by Canon Nash and Major Seton Churchill. The Rev. W. Moore Ede, the Rector, presided. There was not a large attendance, owing to other attractions, political and other; but an appreciative, sympathetic audience. A good impression seemed left. On Saturday, prayer-meeting in Mission Room, addressed by the Rev. F. N. Eden; who also preached the sermon on the evening of Sunday, February 1st. Founding his appeals on Acts xvii. 24—27, he showed how the fact of the universal instinct of men to seek after God was the ground of a claim upon those who know Him to make their knowledge available for those who knew not God, and who were in darkness and the shadow of death by reason of their ignorance of their Saviour. He concluded with an appeal for some one to fill the place of one formerly connected with this congregation, as a teacher in the Sunday-school, whose body now lies in a missionary's solitary grave under the palm-trees of Eastern Equatorial Africa. That grave of the young missionary, Mr. Dunn, seemed to say "Come over and help us."

T. C. MULHOLLAND.

**Haswell.**—The special services in connection with Foreign Missions were commenced on Sunday, January 25th. As the above date coincided with the dedication of the church (St. Paul), the services were appropriated to the urgent claims of Foreign Missions throughout the world. Suitable sermons were preached in the morning by the Rev. W. C. Harris (Curate) and Rev. J. Holliday, Curate of Easington.

On Tuesday, January 27th, a very appreciative and interesting meeting was held in the large vestry, when a most fervid address was given by the Rev. Canon Scott Moncrieff, Vicar of Christ Church, Sunderland. The above meeting was followed on Wednesday by a special missionary service in the church, when the sermon was preached by the Rev. J. A. Thompson, Skelton-in-Cleveland. The preacher, who has been a volunteer-missionary in Canada, made a very strong appeal to his hearers in behalf of missionary enterprise. Judging from the hearty co-operation of the parishioners of Haswell in the above special services, we may hopefully expect that a lively sense of personal responsibility in the matter of Foreign Missions will be lastingly manifested.

**Jarrow Deanery.**—The special meetings in the South Shields portion of the Deanery have been most successful. The whole town has been reached, and the claims of Foreign Missions have been brought before all classes in a way they never have been before. Many preparatory prayer-meetings were held during the weeks of January—one for the clergy, one for Gleaners, and several parochial ones. On Sunday, January 25th, the subject was dwelt upon in most churches. Bishop Sandford preached at St. Hilda's, and the Rev. C. G. Baskerville at St. Michael's and St. Thomas'.

On Monday, the 26th, the regular series of meetings began. The plan of attack was to lead up, through the Church workers, the children, the congregations, to the great combined public meeting. The meetings for Church workers

and friends were held on Monday. They were not very well attended, but an earnest spirit prevailed. Eight different meetings for children were held on Tuesday, besides a special service at Horton. On Wednesday the usual week-night services were turned into special missionary services, with largely increased attendances.

On Thursday the interest culminated. A variety of meetings were held that day. Miss Davies addressed a girls' private school, and Major Seton Churchill spoke to the Boys' High School. In the afternoon two drawing-room meetings were held, one at each end of the town; and in the evening a grand, crowded and deeply interested meeting, to which the Bishop of Durham and the Rev. H. W. Webb-Peploe delivered most impressive addresses, in which they both kept steadily upon the special aspect of missionary work for which these meetings have been held. They both pleaded for offers of personal service.

Besides the meetings mentioned above, a powerful address was delivered to business-men on Friday at noon by the Bishop; a well-attended drawing-room meeting was held in the afternoon, and two special services in the evening. In other parts of the deanery very little in the way of meetings was attempted, except at Hebburn, where very successful services were held at St. John's, and a good meeting of working-men during the dinner-hour at one of the works. Services were also held at Jarrow Parish Church.

W. J. W.

**Shadforth (Durham).**—A most blessed and fruitful effort has been made in this parish, beginning with Sunday, January 25th, and ending Thursday, 29th. The effort was preceded by systematic visiting by a band of about thirty devoted workers during the previous three weeks. Picture-lectures for children and adults were held on Sherburn Hill and at Ludworth, followed in each case by a devotional meeting. All these were crowded to excess, and, to judge from the number who remained for prayer, there was a very great outpouring of the Holy Spirit. On Thursday night the whole effort was focussed into the monthly service of the Communicants' Union. This again was highly successful, and over thirty remained behind to enrol themselves as the first members of the Shadforth Branch of the Gleaners' Union. It is very encouraging to be able to report that thirty boxes have been given out amongst the children, about twenty-five of them being subscribers to the *Children's World*. It is hoped that the inauguration of the Gleaners' Union, to be held shortly, will bring in many more adult workers in the great cause. "The Lord hath done great things for us: whereof we rejoice." Our prayer now is that we may all be led to build our missionary zeal on the only true foundation of personal devotion to Christ. The addresses and sermons were all by the Rev. A. A. Boddy, Vicar of All Saints', Monkwearmouth. None of us will readily forget his earnest eloquence. I believe that our effort in this parish was unique in character. I do not think that there is any other parish in which a similar effort has been made. But I recommend it strongly to everyone as *the way par excellence* of stirring up an interest in Missions. Get a godly and able man to take the whole of the addresses and sermons. If the people are simple and uninformed, like ours, make use of pictures, and invite them to remain behind for prayer. Prepare the way for the effort, just as for an ordinary "mission," by regular and repeated house-to-house visiting, and distribution of literature, and meetings for prayer. Advertise it *ad nauseam*. Throughout the whole effort point to the formation of a Gleaners' Union, and carefully avoid all requests for money. To that may be left all such practical results as taking of boxes, subscribing to funds, reading periodicals, &c., &c. God has sent such a blessing on our effort that Psalm cxxvi. expresses our feelings better than anything else.

W. HOOPER.

**Stockton-on-Tees.**—The proceedings in Stockton commenced with a prayer-meeting on Saturday evening, Jan. 24th, in the Holy Trinity Schoolroom, at which the Vicar of the Parish (the Rev. J. A. Sharrock) presided, and an address was delivered by the Rev. F. W. C. Rigby. The Rev. J. G. Watson also spoke a few words and offered prayer. There was a pleasant little gathering, and an earnest and hearty tone in the meeting. On the Sunday, special sermons were preached in all the churches of the town (except one, which stood aloof from the whole movement), and addresses were given to children in the afternoon.



On Monday, when the Rev. G. Ensor (of Japan) took the place of Mr. Stead, who was confined to bed by bronchitis, a meeting for women took place in the afternoon, at which the Rev. H. Woodman (Vicar of St. Peter's) presided. There was a fairly good attendance of women, principally members of mothers' meetings. In the evening a public meeting took place, at which Mr. Ensor and the Rev. R. B. Ransford spoke. There was again only a fairly good attendance, but the addresses were listened to, as indeed all were throughout the week, with very great and earnest attention. The Vicar of Stockton (the Rev. Henry Martin) presided, and the Rev. F. A. Borton closed with prayer.

On Tuesday a special meeting for men had been organized and took place in the Holy Trinity Schoolroom, Mr. Registrar Crosby in the chair. The room was well filled, and the clear-headed address of Sir Fowell Buxton, followed by Major Churchill's spirited words, made a great impression on all present.

On Wednesday, the Rev. H. W. Webb-Peploe preached in the Parish Church, after having spoken in the Vicarage to an assembly of clergy and their wives from the town and the country adjacent. The latter was a very pleasant gathering, and his wise and kindly counsels were received with evident desire to weigh them well and carry them out. The Revs. J. S. Watson and E. F. S. Besley preached respectively in St. Peter's and Holy Trinity; the congregations were, however, somewhat reduced from what they would have been, by the desire to hear Mr. Webb-Peploe, who preached in most thoughtful and earnest tones.

The concluding day, Thursday, was marked by three engagements. Mrs. Ball addressed two meetings in the Temperance Hall: at 3 p.m. a ladies' meeting, and at 5 p.m. one for the children, principally of the upper-class schools. Very great interest was manifested by both audiences, and both meetings were well attended. The concluding meeting was of a devotional character, and the address was given by the Rev. H. E. Fox. In spite of a large gathering elsewhere, promoted by the Y.M.C.A., and of other engagements, there was an encouraging number of friends present, and the meeting closed with earnest prayer for God's blessing upon the week and on the great Missionary cause.

Perhaps during the series of meetings there was a somewhat undue amount of detail given of missionary doings, and consequently too little attention paid to urging upon Christian people the great principles underlying missionary enterprise. A very distinct impression was, however, left upon the town, that much more is expected of Christian people than merely giving an annual subscription, even if accompanied by occasional prayer. Again and again appeals were made to Christian families to send at least one member into the field, and not to spare their very best; and that those who could not send a personal agent should endeavour to support a substitute. Various suggestions were made for regularity in prayer for Missions, and for system in contributions and other help. Very great and new interest was excited in many hearts in the great principles upon which appeals for help are founded, and the proofs of God's blessing which are now vouchsafed in so many parts of the world. The movement cannot fail to create more prayer and more effort in Stockton, and we trust some may even volunteer from the town for the work itself.

H. MARTIN.

#### Sunderland Centre.

Date and time.	Place of Meeting.	Speakers.	No. present.	Remarks.
Jan. 26th.	Bishopwearmouth :	Rev. W. H. Barlow.	20	Holy Communion, with an Address, specially for clergy.
11.30.	Parish Church.			
12.30.	St. Thomas's, Lecture Room.	Major Seton Churchill	90	"Missions are all bosh." Unreliability of certain statements of Indian officers. Philanthropists said, "Send out schoolmasters and doctors by all means"—where was the Society which did so? Inferior converts—would they not bear comparison with English Christians? We want more of "both ranks kneeling"—they abroad and we at home.
6.30.	Christ Church, Mission Room. Children.	Rev. W. R. Higham.	60	What do we preach abroad? The Gospel. Why do we preach it? To turn the night of men's hearts into day. All can help, but must first keep themselves close to the Good Shepherd.
7.30.	Parish Church. Children.	Do.	180	Do.

Date and time.	Place of Meeting.	Speakers.	No. present.	Remarks.
Jan. 26th. 6.30.	St. Peter's. Children.	Rev. F. T. Colson.	90	We ought to spend more time and take more trouble about the Master's service. By a little pains many little things could be done to help in spreading God's truth. So in the Foreign Field many little aids at home helped mightily abroad.
7.30.	St. Thomas's. Children.	Do.	170	The world is upside down and wants putting right. We are the people to do it by spreading the Gospel. (16 boxes asked for at the close.)
6.30.	St. Hilda's. Children.	Rev. J. A. Thompson.	120	
7.30.	St. Mark's. Children.	Do.		
6.30.	Monkwearmouth : St. Cuthbert's. Children.	Rev. F. W. C. Rigby.	Very large.	Specially interesting Address. Afterwards, magic-lantern slides on Ceylon shown.
7.30.	Ven. Bede's. Children.	Do.	90	Missionary work in Ceylon. All could help by prayer and means.
7.30.	All Saints'. Mixed.	Miss Davies.	50	Very interesting account of work in India. (Several joined the Gleaners' Union.)
Jan. 27th. 12.30.	St. Thomas's Church.	Rev. J. Barton.	130	Open doors in all lands, especially during the last few years. Sincerity of Native converts in their worship. Trust of Natives in English rather than Native preachers. Great accession of Cambridge men to the work during last few years. Compared liberality of Natives with us at home, and our waste in many things.
3.	Subscription Library.	Rev. H. W. Webb-Peploe.	280	Highest honour to be allowed to take part in Missionary work. All cannot go abroad. Better to stay at home and lead one to be a St. Paul, with his mighty work, than go abroad and bring only a few Natives to Christ, whose influence might be small. Way to advance the work is to obey God. Wicked to think of one's self being safe and forget to spread the Gospel. Soul-saving is the object of a man being saved. Statistics proving England's wealth and waste on luxuries. (100l. sent as an outcome of this Meeting to C.M.S., and 50l. to Bible Society.)
7.30.	Bishopwearmouth : Park Schools. Adults.	Rev. S. A. Selwyn.	300	Evangelization of world, Church's greatest work. Urgent calls from Mission Field. Increased activity at home must be carefully turned into proper channels. Different views of men about the work :— (1) Let the heathen alone. (2) Give an odd guinea now and then. (3) Go amongst them and bring them to God. No foreign field separate from home field in God's sight : all one to Him. The Church must put her whole soul into the work, or let it drop altogether. Necessity of prayer and reading. (Very many requests for <i>Gleaners</i> and <i>Cycles</i> .)
7.30.	St. Paul's. Children.	Miss Davies (1). Rev. A. F. Sim (2).	150	(1) Child-life in India, and work amongst them. (2) Slave-life in Africa. "The last command" pressed upon them. (Four new boxes issued.)
7.30.	St. Thomas's. Adults.	Rev. H. Sutton.	50	Different kinds of men wanted for the work. Scope for all kinds of people. Urgency of the work.
6.30.	All Saints'. Children.	Rev. F. T. Colson.	Large.	
7.30.	All Saints'. Service.	Do.	Small.	
Jan. 28th. 12.30.	St. Thomas's Church.	Rev. S. A. Selwyn.	250	His experiences in West Africa. Difficulties of putting aside their gods. Natives clamouring for teachers. Come—Yield—Go.

## The Simultaneous Meetings.

11

Date and time.	Place of Meeting.	Speakers.	No. present.	Remarks.
Jan. 29th. 3.	Subscription Library.	Sir T. F. Buxton (1). Rev. S. A. Selwyn (2).	250	(1) Influence of Schools, Colleges, and Hospitals in India. Increase of Christianity compared with that of the population in certain Provinces. (2) If we disobey God, must be punished—this applies to spiritual things. Waste in many parishes in needless things. Luxuries in churches, such as pew-openers, which might be done by sidesmen. Urged reading and prayer.
7.30.	Bishopwearmouth Church Service.	Rev. S. A. Selwyn.	600	Isaiah vi. 8. Whom shall I send? We must be "seraphims" or burning ones in God's service. Four wings (face and feet) for self-hiding. Two wings for active service. Self must be crushed out. Not give worn-out lives to God. Christ's life was at its best when taken away. We must give our best. (Many applications for boxes, <i>Gleaners</i> , and <i>Cycles</i> .)
7.30.	Christ Church Service.	Rev. H. Sutton.	28	"Separate Me Barnabas and Paul." They willing and glad to obey, so must we be.
7.30.	St. Thomas's Service.	Rev. R. B. Ransford.	70	I will give thee the heathen for thine inheritance.
7.30.	St. Peter's Service.	Rev. H. E. Fox.	115	I am not ashamed of the Gospel, &c.
7.30.	St. Paul's Meeting.	Rev. J. Barton.	200	Described work in Tinnevely; position of Native Church; need of labourers, our duty at home as to prayer, giving, and sympathy.
7.30.	St. Ignatius' Service.	Rev. F. N. Eden.		
7.30.	St. Mark's Service.	Rev. L. Thompson.		
6.30.	St. Andrew's Children.	Rev. Martin J. Hall.	200	"Thy Kingdom come."
7.30.	St. Andrew's Service.	Do.	Good.	Eph. ii. 12. Call to the Christians of England to raise the heathen world from its degradation and hopelessness.
7.30.	Monkwearmouth: St. Peter's.	Rev. F. W. C. Rigby.	Not large.	People deeply impressed.
7.30.	Ven. Bede's Service.	Rev. J. R. Shortt.		
7.30.	St. Cuthbert's Meeting.	Miss Davies.	Small.	Most interesting account of her own work in India.
Jan. 29th. 12.30.	St. Thomas's Church.	Rev. H. W. Webb-Peploe.	350	All sinned—pardoned—peace—position given to us—a power by the Holy Ghost—rich in the riches of Christ Jesus. Having these, do we fully realize the possibility of working for God? Open doors on all hands. Dwelt on England's strength, and her duty towards India especially.
3.	Subscription Library.	Major Seton Churchill (1). Rev. H. W. Webb-Peploe (2). Rev. W. H. Barlow (3).	200	(1) Must be prepared to be in a minority. Objectors to Missions do not state facts. Must not be impatient of results. God tests our faith by disappointments and trials. (2) Definitely called to build up Church of God, to bring last soul to Christ. Sin of hoarding riches. "Consider the house of the Lord that it lyeth in waste . . . because I have blasted it." The religion of Jesus takes in the "far-off land," or the perspective, not like the religion of Buddha, which is like Japanese paintings, without a perspective—it only touches of this life. We must work and live for the far-off land. (3) Workers in Foreign Field thrown entirely on Christ. In looking at the work we must look from His standpoint, or we shall miss the beauty, like an artist who looks at his picture from a special position.

Date and time.	Place of Meeting.	Speakers.	No. present.	Remarks.
Jan. 29th. 7.30.	Victoria Hall. Public Meeting.	Revs. C. G. Baskerville (1). J. Barton (2). P. N. Eden (3). Sir T. F. Buxton (4).	400	(1) Not to look at the Society, but the Lord of the harvest. We who have had the knowledge of His will, and are in close companionship with Jesus, what are we doing? All the Bible is of a missionary nature, especially the Psalms. We must not be sleeping partners, but active. (2) Not forget that C.M.S. does not mean Mutual Congratulation Society, but a working one. Asked for offers of service, stating that for the African Company's 700 names are down in the list. Compared the amount spent by us on ourselves, and then on Missions. (3) Spoke of terrible depths of sin in Africa, and pleaded for more sympathy. (4) Spoke of influence of Colleges, Schools, and Hospitals in India. Increase in numbers of Christians.
Jan. 30th. 12.30.	St. Thomas's Church.	Rev. E. Lombe.	00	Need of the heathen. Occupy till I come. How have we used our capital in the business? We only saved by grace of God, so all false religions of no avail. We to be faithful and leave success to God. Places shut up to us fifty years ago, and in deep degradation, now open to us. Prayer.
7.30.	St. Peter's School. Devotional Meeting.	Rev. E. Lombe (1) Canon Nash (2).	120	(1) We are nothing—have no power but what He gives us. Remember that heathen are our fellow-heirs. The work is divine, results God's,—it must be done. Be not discursive in prayer. (2) Smallness of men and means for the work. Seed of wheat dies—multiplies. Christ died, followers multiply; disciples die in Jesus, and thousands won to Him. Death before life. If people only sincere, the world will be saved.

In addition to the above meetings, a preliminary prayer-meeting was held on Saturday, January 24th, five sermons were preached on Sunday, two addresses to Sunday-schools, and one to a Young Women's Bible-class. Two addresses were given to mothers' meetings on Monday; also addresses to six higher-class schools on different days.

The most successful meetings were those held in parishes where systematic work has been going on for some time, and *vice versa*. Again, the speakers whose names were well known had good meetings, but the best of all, if not known, had small meetings. Mr. Selwyn, on account of his having visited the town recently, drew largely, while Mr. Webb-Peploe, who is but little known in Church circles, had nothing like the audiences that would have gathered in other places.

We have, however, every reason to be deeply thankful. We have had earnest thinkers present, whose hearts God has greatly awakened. The story of Gideon's 300 over again. Much faithful prayer was offered, and the blessing must follow; we cannot doubt it for a single moment. The work has been a great success, and we look forward with very bright hopes.

Two anonymous sums of 100*l.* each have come to hand, and one of 5*l.* and a sum of 50*l.* sent to the Bible Society. Many boxes and *Gleaners* have been asked for and many *Cycles of Prayer*. Many have asked how they can help. We want earnest prayer offered now that this new energy may be directed into the proper channel. It is likely that two new *Gleaners' Unions* will be formed. It is also contemplated to form a small band of pledged speakers to go from place to place, and also a Ladies' Union. Brethren, pray for us!

WM. WATTS MOSES.

In addition to the above, Meetings were arranged for in the following parishes:—Auckland, Barnard Castle, Beamish, Bear Park, Belmont, Brandon, Birtley, Burnopfield, Byer's Green, Cassop, &c., Castle Eden, Consett, Coundon, Darlington, Depton, Dunston, Eaglescliffe, Easington, Eighton Banks, Eldon, Esh, Fatfield, Felling, Forrest and Firth, Greatham, East and West Hartlepool,

Harton, Haverton Hill, Hebburn, South Hetton, Hetton-le-Hole, Heworth, Holmside, Houghton-le-Spring, Lanchester, Lyons, Marley Hill, Medomsley, Pelton, West Pelton, Rainton, Rookhope, Sacriston, Seaham Harbour, New Seaham, Sedgefield, Shildon, New Shildon, Spennymoor, Stanley, Sunnyside, Tudhoe, Willington, and Witton Gilbert.

#### LANCASHIRE.

**Eccles.**—The clergy of the Rural Deanery of Eccles, the majority of whom are supporters of the S.P.G., responded most cordially, and with few exceptions, to the invitation of the Society to join the simultaneous movement. In 13 parishes there were held 14 services in churches, at 8 of which sermons or addresses were given by the representatives of the Society; 6 meetings in schoolrooms, and 2 drawing-room meetings, all of which were supplied with deputations, neighbouring parishes in some cases taking part in a central service. Two parishes, Eccles and Worsley, commenced on Jan. 26th with Holy Communion in the early morning, services of intercession during the day followed, and a schoolroom meeting at night. In Eccles Church, the Rev. J. Seaver spoke a few helpful words on the text, "Ye shall be witnesses unto Me," to the few of earnest missionary spirit who assembled at eight o'clock, pointing out the duty, the sphere, and the object of a Christian's testimony. At the eleven o'clock service, the Rev. H. Trotter preached most impressively to a good congregation of ladies of leisure. In the afternoon, Mrs. Wynne, of Ellesmere Park, placed her drawing-room at the disposal of the Secretaries, and Mr. Trotter again spoke with earnest, practical effect, following Miss E. F. Jackson, of Ancoats, Manchester, who spoke most appealingly and convincingly on the call to work, showing how personal service was the outcome of personal attachment, and how the one necessarily followed the other. At the evening schoolroom meeting, the same lady made a most impressive address. The chairman spoke a few words on the exceeding broadness of the missionary command, and the correspondingly heart-enlarging power of the Holy Spirit. Mr. Trotter appealed to those present to do something practical, describing the work of the Gleaners' Union in many parishes. A lady and a gentleman present offered to form a Gleaners' Union in Eccles, and to take the names of would-be Gleaners.

At Worsley, the lately appointed Vicar, successor to the new Marquis of Normanby, the Rev. F. K. Hodgkinson, devoted a day to intercession for Foreign Missions. Mrs. Greaves, of the C.E.Z.M.S., and the Rev. J. Seaver addressed the evening meeting in the Schoolroom, and the Vicar pledged himself, and begged his people present to keep him to his promise, to have intercessory prayer for Missions on every Friday in his parish.

The meeting at Christ Church, Pendlebury, was well attended, many young men being present, and earnestly devotional. It was preceded on the Friday evening by a special service, with sermon by the Rev. W. Smith, Vicar of Pennington, an old friend of the Society. The Rev. J. Seaver's description of the millions of the heathen population of the world, awakened great interest. At Pennington the Rev. J. Seaver reported that there was a most interesting meeting, attended by a large proportion of men, who at some self-denial chose to give their time to this, in preference to a local social gathering of some importance, which was held the same evening. It was a very solemn and attentive meeting, and the people at its close were loathe to disperse, held to each other, as it seemed, by the felt presence of the Holy Spirit in the hearts of all.

The Rev. C. N. Keeling preached at Swinton, the Rev. Canon Heywood's (the Rural Dean) church, the Rev. C. Dunlop Smith at Atherton, and the Rev. Canon Lewis at Clifton, where he reports there was a fairly large and most attentive congregation. Services were conducted by the local clergy at Walkden and Leigh parish churches, of which the incumbents have made favourable reports, all the clergy of the large, ancient parish of Leigh joining in the central service. The Rev. J. Seaver addressed a schoolroom meeting at Astley, where the Society has had an Association for many years. At Patricroft a small but very interested meeting heard addresses from Mr. J. B. Braddon, and from the local Secretary, which, it is hoped, will do much to revive an interest in the Society's work in his large parish.

At the important parish of Tyldesley, the Vicar, the Rev. J. Lund, threw himself heartily into the object of the meeting held in his schools, and a good impression was made by the words of the Rev. J. Seaver. A drawing-room meeting held at the Vicarage, Eccles, through the kindness of Mrs. Pitcairn, was addressed by Mrs. Greaves, of the C.E.Z.M.S. She quite riveted the attention of all present by her clear and encouraging account of Zenana success in India, and very plainly showed what openings in this way God was making for Christian ladies who could obey the call. Lieut.-Gen. Touch added a few earnest words.

The movement in this rural deanery is remarkable as being decentralized, many meetings and services being held in many parishes instead of a few central gatherings, and also as being generally supported by clergy of all shades of Church views. . . . May God's Holy Spirit turn the thoughts of the many hearts thus directed to Foreign Missions into much active obedience to their Redeemer's great command!

H. J. B. ARMSTRONG.

**Harpurhey (Manchester).**—The Rev. J. Leighton writes:—"I am thankful to report a successful meeting for special prayer and address in this church, on the evening of February 1st. Our people failed to attend a central meeting held the previous week, a mile or more distant; I therefore invited them to an after-meeting at the close of the evening service. About 150 remained to it, and a most hearty meeting was held. I am persuaded that if anything is to prosper with us here in Missions, it must be done on the spot, and, so far as experience goes, on the Sunday—we have the people together then. On other nights they come home from work late, and tired, and must change their clothes. One of the F.S.M. deputations remarked last week that we must utilize Sunday evenings for missionary prayers and information. Taita, Uganda, and Japan supplied pointed matter for the addresses."

**Liverpool.**—On Monday, January 26th, a large meeting was held in Hope Hall, under the presidency of the Lord Bishop of the diocese. Stirring and earnest addresses were delivered by the Rev. Canon Burbidge, the Rev. E. A. Stuart, M.A., and Mr. Eugene Stock. A portion of Scripture was read by the Rev. Dr. Harrison, and prayers were offered up by the Revs. F. B. Plummer and R. C. Hodgins. A thoroughly devotional and hearty meeting was closed with an earnest prayer by the Lord Bishop. On Tuesday, January 27th, a short mid-day service for business men was held in St. Nicholas' Parish Church, when the Rev. E. A. Stuart, M.A., delivered a most earnest and practical address from the words, "Ethiopia shall soon stretch out her hands unto God" (Ps. lxxviii. 31). The attendance was good. A large afternoon meeting was held at 3 p.m. in St. Cyprian's Mission Hall. The proceedings were of a devotional character, and the addresses given by the Rev. E. A. Stuart, M.A., and Mr. J. Johnstone Bourne were most helpful and suggestive. The Vicar (the Rev. R. C. Hodgins) took the chair. On Wednesday, January 28th, a combined missionary service was held in Christ Church, Kensington. The congregation was drawn from Christ Church and the neighbouring parishes of St. Cyprian's, St. Catherine's and St. Stephen's, Edge Hill. A most spiritual and inspiring sermon was preached by the Rev. Canon Crozier, D.D. On Thursday, January 29th, an evening meeting was held in St. Cyprian's Mission Hall. Addresses were given by the Revs. Canon Crozier, D.D., and J. H. Rogers.

R. COTTER HODGINS.

The Rev. G. Tonge (C.E.Z.M.S. Secretary) writes, of gatherings at Ardwick and Liverpool in which he took part:—"On the whole I was encouraged by the F.S.M. Some cheering features especially struck me: the deep and solemn attention of the audience; very little attempt at applause; a spontaneous turning to prayer at the close of the addresses; and the warm sympathy of several of the younger clergy. At each place I had most hearty greetings and expressions of deep thankfulness for the meeting. One, almost with tears in his eyes, spoke of the disappointment that the doctors had stood in the way of his being accepted."

**Manchester District.**—The Rev. J. P. Rountree writes:—"In Manchester and neighbourhood, over fifty meetings and services were held during the five days, January 26th to 30th. There were twelve addresses or sermons in church, including four to business men at the Cathedral on successive days. There were also

thirty-two central meetings in the Town Halls and other places, and eleven drawing-room meetings. On the whole we are inclined to think that the deepest and most direct impression was produced at the drawing-room meetings, the prevailing tone of which was most striking for its solemnity. The object with which the meetings were held was kept well in view throughout, viz. the bringing home to the consciences of Christians a realization of their obligation as regards extending the knowledge of the Gospel to the dark places of the earth. The devotional character of the movement was also well preserved. A paper of suggestions for the conduct of the meetings was circulated amongst chairmen, speakers, and those locally in charge of the meetings, and prominent amongst those suggestions was one to the effect that expressions of applause were undesirable. One could not help noticing the deep attention and solemnity generally prevalent. The attendance at some of the central evening meetings was not so large as could be wished, but perhaps too much was expected. The usefulness of the Gleaners' Union as an instrument for centralizing and intensifying interest in missionary work, was strongly urged. The meetings seemed to produce a deep impression upon many of the clergy."

*Rochdale.*—Good meeting in the Town Hall, presided over by the Venerable J. M. Wilson (Vicar of Rochdale), the newly appointed Archdeacon of Manchester. Remarkable for the large proportion of men present.

*Oldham.*—Meeting in the Town Hall, presided over by the Rev. A. J. J. Cachemaille, M.A., Vicar of St. Mary's. General attendance small, but the clergy were very largely represented.

*Churnett Street Hall, Manchester.*—Good meeting.

*New Islington, Manchester.*—Small attendance.

*Hulme R.D.*—The week was, if not brilliantly successful, distinctly impressive and profitable.

*Salford.*—Meeting in Town Hall. The most interesting feature was the presence on the platform of Dr. Gaskoin Wright, of Salford, who had volunteered for the Uganda Mission.

*Bury.*—Meeting in Town Hall. Attendance small.

*Heywood.*—Meeting in St. James's School, addressed by the Rev. A. Redman (chairman), Revs. H. W. Jones, W. E. Burroughs, and J. G. Howarth.

*Southport.*—On Wednesday, Jan. 28th, at noon, in the All Saints' Institute, a meeting was held for the purpose of hearing an address from the Ven. Archdeacon Hamilton, of Lagos, West Coast of Africa. There was an excellent attendance, the Rev. Dr. Porter presiding, being supported by the Rev. J. Williams. On Thursday evening a meeting was held in the Town Hall, under the presidency of the Ven. Archdeacon Clarke, D.D., Vicar of Christ Church. The Rev. R. Stephenson read a portion of Holy Scripture, and the Ven. Archdeacon Moule and the Rev. G. Ensor (formerly of Japan) addressed the meeting.

*Whalley Rural Deanery.*—The first of the two F.S. Meetings arranged for this Rural Deanery was held in St. Mary's Schools, Rawtenstall, Jan. 27th. There was a good attendance, and all the local clergy accompanied the chairman on to the platform. The meeting was opened by the singing of a hymn, after which the Vicar, the Rev. J. Norris, offered up prayer and read a portion of Scripture. Colonel Hardman occupied the chair, and spoke of the pleasure it gave him of being present to support such a noble cause. The Rev. W. E. Burroughs was the first appointed speaker. The subject of his address was the responsibility that rested upon all Christians to do their utmost to spread the Gospel throughout the world. If they could not go themselves, it was, he said, their bounden duty to provide a substitute, and instanced two sisters who did that. He also dwelt upon the necessity of cultivating more self-denial that they might have the more to give to the Missionary cause, and urged upon his hearers to pray much that God would raise up faithful men for the work of converting the heathen world. After the singing of another hymn, Mr. J. A. Wray, of Taita, East Africa, addressed the meeting.

The second F.S.M. in this Rural Deanery was held at Bacup, in the Mechanics' Hall, on Thursday evening, January 29th. The Mayor of the borough, Alderman G. Shepherd, occupied the chair: although a Baptist, he readily consented to occupy the position. There was only a moderate attendance. After

the singing of a hymn, the Rev. J. S. Doxey offered up prayer, and the Rev. J. Falconer read St. Matthew xviii. The Mayor in his opening remarks explained the object of the meeting, and said that the subject was large, the field was wide, and the object was important. The Rev. J. G. Haworth dwelt upon the importance of sending the Gospel to those who had been weaned from their idols, lest they should slide into infidelity, and concluded a very powerful address by instancing Japan as evidence of the success of Missions to the heathen. After the singing of another hymn, the Rev. J. A. Faithfull addressed the meeting on "Prayer," and the Rev. Canon Chamneys, Rural Dean, spoke a few earnest words. I. D.

**Widnes.**—On Wednesday, January 28th, a special service was held in the Parish Church (St. Mary's), when the sermon was preached by the Rev. W. F. T. Hamilton, of Woking. There was a large congregation of simple working folk, and they listened with the deepest interest to Mr. Hamilton's earnest address, in which he showed the terrible need of those who sit in darkness and the shadow of death, and the solemn responsibility of those upon whom the light of the truth has shined. On Thursday, the 29th, a large meeting assembled in the National Schools, when again a spirit of earnest and prayerful interest was manifested. All the local clergy were present. The deputation was Mr. Johnston Bourne, whose manly, earnest words impressed all who listened to him. The singing was bright and hearty, the prayers fervent and pointed. Altogether the meetings have been most encouraging, and have left a deep and lasting impression on the hearts of many of the people, which will result in a deepened and widened interest in missionary work. One tangible result has been the formation of a branch of the Gleaners' Union. GEO. H. GARRETT.

Beyond those covered by the above reports, numerous meetings were held throughout the Liverpool and Manchester "districts."

#### ISLE OF MAN.

Owing to the earnest support and co-operation of the Bishop and Archdeacon, meetings have been held in the four rural deaneries, and we may venture to hope that the missionary spirit has been both deepened and quickened. Besides the parochial gatherings, a general meeting for the whole island has been held in Douglas, the Bishop presiding. The boys in the large public school, King William's College, have had a missionary address, given by the Rev. T. W. Drury, formerly a master there; and the subject of missionary work and its privilege and responsibility was also brought before a gathering of clergy in the Southern Clerical Meeting, and before the theological students in Bishop Wilson's School at Bishop's Court. J. E. BEAUCHAMP GEORGE.

#### MONMOUTHSHIRE.

**Maindee.**—There were three services in St. John's Church. The morning congregation consisted chiefly of a few workers. Both the afternoon and evening services had a much larger attendance, and the interest seemed to grow. There were many neighbouring clergy present in the afternoon, some of whom had come long distances to be present. J. W. D.

**Usk.**—We held a drawing-room meeting, and a meeting in the Schoolroom; they were not large gatherings, but those present encouraged one very much by their earnest attention, and they seemed anxious to shortly start some special branch of work in connection with the Gleaners' Union. J. W. D.

#### NORTHUMBERLAND.

**Newcastle-on-Tyne:** January 25th to 30th.—The Rev. T. C. Chapman (Vicar of Jesmond) writes:—"No very large gathering, but the multiplicity of parochial agencies reached a very large number altogether. Canon Lloyd writes to me:—'I think certainly many amongst us have been set thinking, and some really touched. . . . I fully believe a real, and I pray a lasting, impression has been made in our city.' The fairly large meeting for men only, presided over by the Bishop and addressed by Mr. Sydney Gedge, must, I feel sure, leave its mark. If we have not secured (nay, if God has not been pleased to grant us) at the moment much fresh interest in the missionary cause, it has been deepened in the hearts of



those who formerly did a little. As far as I can learn there was a real spiritual tone in the majority of meetings. Drawing-room meetings were especially useful from a human standpoint, and the addresses in the various national and private schools will, I feel sure, result in increased interest."

The Rev. Canon Lintott believes that the Simultaneous Meetings in Newcastle have been the means of good to many, and will certainly help the blessed work more forward. The meetings and services he attended, or took part in, were calculated to excite a deeper interest in Missions, were good in point of numbers, and evidently made an impression on the minds of those present for good.

Meetings were also held at Newburn, Sugley, Hexham and Corbridge, Whittington, Beltingham, Birtley, Humshaugh, Simonburn, Tynemouth, Acklington, Felton, Howick, Rennington, Shilbottle, South Charlton, Warkworth, Lucker, Wooler, Hartburn, Ulgham, Whalton, Widdrington, Woodhorn, Otterburn.

#### YORKSHIRE.

**Armitage Bridge.**—The Rev. G. C. B. Madden writes:—"On February 5th, our meeting came off most successfully. It was held in the church. The Deputation, Ven. Archdeacon Martin and Dr. Springett, spoke most admirably to the point. Some 350 were present. After the service a number (200) adjourned to the school, and Dr. Springett again addressed the audience, especially appealing to the female element. On Friday morning the Doctor most kindly addressed the scholars, some 150, in the National School on missionary work. I can only hope and pray that the impression made may be a lasting one; and the practical result, more prayer for Missions and larger contributions for the cause. The parishes of Newsome and South Crosland joined with us."

Of the meetings at Armley, Armitage Bridge, Silsden, and Stanningley, the Rev. Dr. Springett, of Hernhill, Faversham, writes:—"I have been much refreshed by the earnestness in many departments of Christian work which has been evidently going on in all the four parishes in which I have been staying. And the singing at the meetings does one good to hear it—so hearty and universal, compared with our south-country music."

**Barnsley.**—The F.S.M. in Barnsley were held on Thursday, February 5th, beginning with a well-attended prayer-meeting at 8.15 in St. John's School. At 11.45 the friends of the movement partook of Holy Communion together in St. Mary's Church, when the Rev. F. Storrs Clark, Vicar of St. Peter's, Greenwich, gave an earnest address. The ladies' meeting, in the afternoon, was well attended, and many seemed much impressed by the address given by Miss Petrie, B.A. The general meeting, held in the Corn Exchange, was a most enthusiastic one. Canon Kirby took the chair at 7.30, and was supported by the Revs. J. Hill, G. Ensor, and F. S. Clark, and Miss Petrie, as the Deputation; also the Revs. W. Milner, W. Knight, C. Butler, J. S. Lawson, C. Sangster, C. Bennett (Hon. Sec.), and other friends. Most impressive addresses were delivered by the Chairman, Miss Petrie, and the Revs. J. Hill, G. Ensor, and F. Storrs Clark.

C. BENNETT.

**Bradford.**—During the first week in February sermons and addresses were delivered in all the parishes of the Rural Deanery of Bradford, with only one exception. On the Sunday 112 sermons in all were delivered in the churches and mission-rooms; and during the week meetings, sometimes as many as four in number in one parish, were addressed in the forty-seven parishes of the deanery.

There were several remarkable features in connection with these meetings:—  
 (1) Through the efforts of the Local Secretaries of the C.M.S. and the S.P.G., the supporters of the two great missionary societies unitedly carried out the work.  
 (2) At a meeting of the clergy, in the afternoon of February 2nd, at the Church Institute, a Service of Intercession was held, and an address of a devotional character was delivered by the Bishop of Ripon, in which he referred to the paramount importance of a deep and well-sustained interest in missionary work alike in clergy and laity. Out of the eighty-six clergy in the deanery, nearly eighty were present.  
 (3) The Committee provided a tea for the clergy during the interval between the afternoon and evening meetings, which was presided over by the Bishop.  
 (4) At the public meeting, in the Mechanics' Institute, in the evening, the lecture-hall, a room capable of holding some 1500 people, was

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crowded to the extreme limit of its capacity. Addresses were delivered by the Bishop of Ripon, the Rev. E. J. Fessenden, from Canada (who took the place of the Rev. Canon Bullock), and the Rev. H. E. Fox, Vicar of St. Nicholas', Durham, and Appointed Missioner to India. (5) The Ladies' Union Meeting, held on February 3rd, was largely attended. A devotional service was held, and addresses delivered by the Rev. E. A. Stuart, Vicar of St. James's, Holloway, and Miss Mary Petrie, B.A. (6) The meetings were distinguished by the large numbers attending them, not only in the town, but also in the outlying districts. Never before in the history of Bradford has the subject of Missions been taken up so earnestly, or have meetings in connection therewith been so largely attended. (7) The members of the Deputation, in their sermons and addresses, realized the responsibility of their work, and undoubtedly deepened in the minds and hearts of the Church people of the deanery a sense of their responsibility with regard to Missions. The devotional spirit which characterized the meeting of the clergy on Monday, which the Bishop addressed, pervaded more or less all the meetings held during the week.

A. J. G. NASH.

**Brafferton.**—On Friday, February 6th, a devotional meeting was held in the drawing-room at the Vicarage at three o'clock. About sixty people were present. A hymn having been sung, prayer was offered by the Vicar, and a part of Rom. x. read by the curate, the Rev. C. B. R. Hunter. An interesting address was then given by the Rev. Canon Nash, Rector of Little Wenlock, Salop, in which the increasing claims of the heathen world upon the Church were clearly shown. After a second hymn the Canon closed the meeting with prayer. Tea followed. At seven in the evening there was a public meeting in the Schoolroom; the attendance was good. The meeting was opened as in the afternoon, the Scripture read being part of St. John x. An earnest address was given by the Canon, specially illustrating Prov. xi. 24. The offerings amounted to 17. 18s. 1½d. The Rev. W. H. Collins, of York (sometime missionary in China), had been expected also, but for some cause or another he did not come. We were thankful, however, to have Canon Nash, and feel that the meetings will have done much good through the blessing of God.

N. F. McNEIL.

**Bridlington Quay.**—Our F.S.M. were held on Friday, February 6th, and were well attended, and much spiritual power was manifest in the meetings. The Rev. W. G. and Mrs. Halse gave a drawing-room meeting in the afternoon at the principal hotel in the town, which was attended by nearly 150 of the leading inhabitants of the neighbourhood. The speakers were the Rev. D. J. Hunt and the Rev. A. E. Barnes-Lawrence. In the evening a largely attended public meeting was held in the Wycliff Room, when the same speakers gave most earnest and powerful addresses. We feel deeply thankful for these meetings, and for the unanimous testimony of all who were present as to the spiritual tone that prevailed.

W. G. HALSE.

**Halifax.**—The meetings at this centre, on February 5th, passed off most successfully, and we trust that the good seed so faithfully sown may bring forth fruit to the honour and glory of the Great Husbandman. The afternoon meeting for "workers" was well attended, and included twenty-four clergymen. The Bishop of Wakefield presided, and in his speech spoke of the vastness of the field, and the great need there was for a greater spread of the missionary feeling amongst the public. General Brownlow followed with a most heart-stirring appeal, basing his remarks on the words, "The love of Christ constraineth us;" whilst the Rev. B. Baring-Gould drove home with some force many practical ways in which workers can fulfil their duties to their fellow-men. In the interval between the afternoon and evening meetings the Ladies' Union kindly provided a tea, at which thirty-five sat down. The evening meeting was held in the Masonic Hall, which was crowded, many not being able to find sitting accommodation. The Bishop again presided, and the speakers were the same as at the afternoon meeting, and one and all were deeply impressed by the stirring appeals which were made. "Personal Service" was the Rev. B. Baring-Gould's subject, which was ably and solemnly put before us. We hope much definite blessing may result from these happy, and yet solemn, meetings.

W. S. ALLISON.

**Harrogate.**—The meetings in connection with this centre, on Tuesday, February 3rd, began with a short service and Holy Communion in Christ Church. There was a good attendance, including a number of visitors from sur-

rounding parishes. An admirable sermon was preached by the Rev. S. A. Selwyn (St. James's, Hatcham), who took for his text Rev. xxii. 20.

In the afternoon a public meeting was held in the Albert Saloon (in the centre of the town), at which the Bishop of the Diocese presided. After the usual opening exercises, the Hon. Dist. Sec. (the Rev. R. W. Fawkes) gave an outline of the objects of the gatherings, and then the Bishop gave an address. He pointed out that these meetings were not to be missionary meetings in the ordinary sense of the word. They were to be meetings, not to recount what *had been* done in the missionary-field, but rather to stir up the audience to a deeper sense of the great work *still to do*. He reminded us that the motive power of all Christian efforts must be that we are possessed of such a passion towards humanity as only could exist in the hearts of those who had resolved that humanity lay in the hands of God. Christianity, whenever it was accepted in truth, created a passionate regard for man. There was no faith in the world except Christianity that had ever created that single-minded love of humanity, that desire to see humanity lifted higher, which was the natural concomitant, the necessary result, of the apprehension of Christianity itself. And the charity that had inspired us to have an interest in humanity was that which said, "We believe that with God nothing is impossible." Mightier than man's sin, mightier than man's despair, was the power and force of the living God, which was capable of rescuing them all. General Brownlow followed with a quiet, earnest, impressive address. Sydney Gedge, Esq., M.P., was the concluding speaker, and dealt largely with statistics.

In the evening a tea-meeting was held at Christ Church Schools, and was also well attended. This was followed by another public meeting, which comprised only a few of those who had been at the other meetings. The Vicar occupied the chair, and the first speaker was Mr. Gedge. He began by alluding to the great missionary, the Apostle Paul, of whom we were reminded in the services of the Church a few days ago, and rejoiced in the coincidence of these meetings with that event. General Brownlow then again gave a weighty address, urging Christians to rise to the measure of their responsibilities. The last speaker was the Rev. H. E. Fox (of Durham), who had been prevented attending the afternoon meeting as arranged, in consequence of a pressing public duty. His speech formed a solemn and fitting finish to the meetings, and sent us away with the awful thought that feeble man could, by his very feebleness and negligence, keep back the manifestation of the glory of the Lord, and retard the golden, peaceful future of the nations.

W. D. D.

**Huddersfield.**—The Simultaneous Meetings commenced on Tuesday evening, February 2nd, with a conversazione in the Parish Church Schoolroom. A large number from the town and neighbourhood assembled by invitation from Canon and Mrs. Bardsley. The walls were hung with missionary pictures, and there was an exhibition of articles of interest from various fields of labour, kindly lent by friends. Among these was a collection by the late Bishop Hannington, including a portion of his last diary. During the evening the choir sang, "How lovely are the messengers." The Rev. S. A. Selwyn, of St. James's, Hatcham, gave, by request, an interesting account of his visit to West Africa (as the next day was to be given up to missionary principles).

On Wednesday morning a service with Holy Communion was held in the Parish Church, at which there was a large attendance of clergy and others. A very impressive sermon was preached by the Rev. E. A. Stuart, of St. James's, Holloway. In the afternoon a conference was held, with the Bishop of Wakefield in the chair. He was followed by the Rev. S. A. Selwyn, General Brownlow, and the Rev. E. A. Stuart. The impression made upon the audience was of a very marked character.

In the evening the Assembly Room of the Parish Church was crowded, and a most interesting meeting was held. The chair was taken by the Vicar, the Rev. Canon Bardsley. He referred to the common saying, "Charity begins at home." Addressing a commercial assembly, he made use of the law of political economy, that exports and imports equalize each other, to illustrate the great spiritual law of the Kingdom of Christ as laid down in the Acts of the Apostles, and seen in every period of the Church's history, that the more the Church exports the wealth of the Gospel of Christ to the uttermost parts of the earth, the more it will be enriched at home. The Bishop of Wakefield then spoke. He powerfully

contrasted a life of self-indulgence and ease with one sacrificed in the Master's work, and asked—Which was the failure? We had no more right to expect an unbroken stream of success now than in the early Church. The Rev. E. A. Stuart again gave a most powerful address. He was followed by the Rev. W. F. Norris, Vicar of Almondbury, who spoke of what ought to be the practical outcome of these meetings. General Brownlow gave the closing address, and spoke with his usual incision and earnestness. The Bishop gave the Benediction, and thus closed a series of meetings full of the deepest and most solemn interest.

**Ilkley.**—The 2nd, 3rd and 5th February were the days selected for meetings at this centre. On the three previous Sundays the sermons, more or less, prepared the congregation of the Parish Church for the coming missionary gatherings. The Committee of the Ladies' Union undertook the distribution of bills and other papers. The devotional meeting on Monday was largely attended, and Miss Davies addressed a very full meeting of ladies on Tuesday afternoon. The juvenile meeting on Friday afternoon, at the Assembly Rooms, was very crowded, and Archdeacon Hamilton and the Rev. W. Thwaites quite held the interest of their youthful audience, as they did at the general meeting in the evening, which was also largely attended. On each occasion the Vicar presided, and on the Friday evening two laymen spoke. Altogether the result of the meetings seemed to be an awakened and aroused interest of a real kind in missionary work.

H. KEMPSON.

**Kirk-Burton.**—On Monday, February 2nd, a most successful meeting was held here. Notwithstanding the fact that a large trainful of people leaves Kirk-Burton at six o'clock every morning for work in Huddersfield, who only return by the six or seven o'clock train in the evening, about eighty persons were present before the meeting at a tea provided in the Girls' Schoolroom, and at eight o'clock the Grammar School was completely filled for the meeting, not a few standing throughout. A large proportion of men present was a feature especially noticed. Nothing could have been more stirring and to the point than the addresses of General Brownlow and the Rev. J. W. Mills, the former powerfully illustrating the difference between superstition and faith, and pressing upon his hearers the supreme duty of willingness in God's service. The close of Mr. Mills' speech was thrilling, enforcing the duty of willingness of heart; and when he called the whole meeting to their knees, that it might be so with each one, the effect was such as we trust, by God's grace, will never die out.

R. C.

**Leeds.**—(Report received too late).

**Morley.**—A well-attended meeting was held on Monday evening, February 2nd, at St. Peter's Schools, and was addressed, first by Mr. Geo. Packer, and afterwards by the Rev. C. V. Childe. The Vicar presided. Mr. Packer's personal narrative was deeply impressive.

H. JACKSON.

**Ripon.**—On Monday afternoon, February 2nd, a drawing-room meeting was held at the Deanery, Ripon, when, on the invitation of the Dean and Mrs. Fremantle, there was a large attendance of ladies. The Dean presided. Miss Petrie, in an able address, said there was no work more satisfactory in itself or more urgently calling for aid than the great cause of Foreign Missions. Miss Davies earnestly pleaded the cause of the women of India, and said there was only one female missionary in India to every 250,000 women and girls. It was no wonder when missionaries came home and saw the amount of energy that was not used, or turned in the wrong direction, that their hearts sank within them, and they said things which people thought hard. A meeting for women was held at the Town Hall in the evening of the same day.

On Friday afternoon a meeting for the young was held in Trinity School-room. It was crowded with close upon 600 children, coming from Sharow as well as from all over Ripon. The Vicar (the Rev. J. H. Goodier) presided, and the Rev. F. N. Eden, missionary on the Niger, gave an interesting account of his work in that region, illustrated by lantern views.

Another meeting was held on Friday night at the Town Hall, Ripon, when there was a large attendance. The Rev. J. H. Goodier (Vicar of Holy Trinity) presided. Mr. Sydney Gedge, in a forcible address, alluded to the enormous amount of heathenism prevailing all over the world at the present day—notwithstanding all that was being done. The Rev. F. Pilcher, St. Clement's, Oxford,

next addressed the meeting, and concluded by making an appeal for workers and for the funds of the Missions.

**Sedbergh.**—Friday, February 6th, was observed as a day of special prayer and consultation for Foreign Missions in Sedbergh and the neighbouring district. A short address was given by the Vicar at the Holy Communion at 10.30 a.m. A meeting of leading parishioners at 4 p.m. was fairly well attended, which the Deputation addressed. The Rev. J. W. Mills also preached at a special evening service in the Parish Church, at which there was a good congregation. There was no special feature in the proceedings, but the right note was struck, and the parish is very grateful to the C.M.S. for the setting apart of the day.  
E. W. SOUTH.

**Sheffield.**—On Wednesday, February 4th, a large and interesting meeting of ladies was held in connection with the F.S.M. at the residence of Emerson Bainbridge, Esq., J.P. The Archdeacon of Sheffield kindly presided, and a most stirring address was given by Major Owen Hay, of the Royal Artillery.

On Thursday, the 5th, a service was held in the Parish Church. A large number of clergy attended among a numerous congregation, and upwards of 130 partook of the Holy Communion. A very interesting and eloquent sermon was preached by the Rev. Prebendary Eardley-Wilmot, of Walcot, Bath. In the afternoon a meeting of the clergy was held, when between sixty and seventy were present, and were addressed by the Ven. Archdeacon Long, Rector of Bishop Wearmouth, and Major Owen Hay, R.A. A crowded meeting assembled in the evening in the Montgomery Hall, presided over by the Ven. Archdeacon Blakeney. An earnest and spiritual address and appeal for workers in the Mission-field was delivered by Archdeacon Long; after which the meeting was addressed by Major Owen Hay, who pressed home the individual responsibility of his hearers. The meeting was concluded by the address of the Rev. Prebendary Wilmot, who gave most valuable information respecting the rapid increase of missionary work and success, and urged the great need of workers to take up the mantle of the lamented Mackay of Uganda.  
H. A. FAVELL.

**Shipley.**—The arrangements in connection with the F.S.M. movement in this town commenced on Sunday, February 1st, with sermons in the Parish Church. The preacher in the morning was the Rev. B. Baring-Gould, who selected as his text, Ezekiel xxxvii. 3, "Can these bones live?" In the evening the Vicar, the Rev. A. W. Cribb, preached, showing from Eph. iii. 6 the purpose of God with regard to the heathen.

On Tuesday evening a public meeting was held in the Victoria Hall, Saltaire, presided over by the Vicar, who was supported on the platform by the Revs. W. Ferens, J. Priestley, J. Beanland, and B. Mayou, also by the voluntary choir of St. Peter's, Shipley, Temporary Church, who led the singing. Addresses were given by the Rev. W. Allan and the Rev. E. A. Stuart, both of whom were listened to with evident interest.

On Wednesday, February 3rd, a special service was held in the Parish Church, when the Ven. Archdeacon Hamilton preached from Luke x. 27—29, enforcing the duty of Missions from the consideration that the heathen are our neighbours, and that, therefore, we should love them, and help them in their distress.

Very little interest has hitherto been taken in the missionary cause in this parish, and therefore large gatherings were scarcely to be looked for. The attendance at the Sunday services was good, but the public meeting was attended by about 160 persons only, and the Wednesday service by about 100. A. W. C.

**Sowerby.**—The meeting here was held in the Boys' School on Wednesday, February 4th, when the Rev. A. L. W. Bean (Vicar) presided. Nine of the clergy from neighbouring parishes were present, and, in spite of a very dark evening and rain, there was an attendance of nearly 200. The Rev. F. Pilcher, as Deputation, gave a most able, instructive, and eloquent address, which was listened to with the closest attention by the whole company present.  
A. L. W. BEAN.

**Stanley.**—It is with the deepest thankfulness that I am able to report that the meetings here have been a real success. Not only have they given a fresh and much-needed impetus to the missionary cause, but they have proved a spiritual help to many. The meetings consisted of, firstly, a communicants' meeting on

Sunday evening, February 1st, after service, and held in the church, which was well attended; and two gatherings during the week, viz., on Tuesday and Wednesday; both of these were attended by good numbers—indeed at the Tuesday meeting, the Schoolroom, where it was held, was almost full. One practical result of the meetings has been that about forty persons are going to take in the Society's new publication, *Awake*, and more will follow their example. Altogether I can truly say, God be praised!

H. G. INCE.

**Wakefield.**—Thankfulness to Almighty God for much blessing upon the recent effort, combined with the confident belief that practical results will follow—this is the prevailing thought in the mind, as one looks back upon the late gatherings here. The attendance at the various meetings has not indeed been overwhelmingly large, but at all of them there has been present a spirit of solemnity and earnestness which, we may well believe, will not be without fruit. The proceedings commenced with a devotional meeting on Saturday evening, at the Church Institute, when an address was given by the Rev. A. G. Whaley, Vicar of St. Andrew's. On Sunday sermons were preached at most of the churches in the city, bearing upon the great subject of the Church's privilege and responsibility in extending the knowledge of the Gospel throughout the world, the Bishop of Wakefield occupying the Cathedral pulpit at the evening service. Indeed, the Bishop has thrown himself warmly into the movement, as may be gathered from the fact that he has addressed seven meetings in connection with it during the week. On Monday morning a united service for Holy Communion was held at the Cathedral, when over eighty persons drew round the Lord's Table, a very telling address being given by the Rev. B. Baring-Gould. Two meetings were held in the Church Institute, one at three o'clock, and the other at eight o'clock, at both of which the Archdeacon of Huddersfield presided. The Deputation consisted of the Bishop of Wakefield, Sir John Kennaway, Bart., M.P., the Rev. B. Baring-Gould, and the Rev. W. Allan.

H. G. INCE.

**Wetherby.**—On Wednesday, February 4th, a meeting was held in the Girls' High School-room, when excellent and interesting addresses were given by the Rev. W. A. Cutting, Vicar of Gayton, Norfolk, and Prebendary Eardley-Wilmot, Rector of Walcot, Bath. The chair was taken by the Vicar. There was a nice attendance, and some of the neighbouring clergy were present. In the evening a service was held in the Parish Church, when the Rev. Prebendary Eardley-Wilmot preached an eloquent and powerful sermon from 1 Cor. i. 18. There was a very good attendance, and the hymns were sung with great heartiness.

CHAS. A. DURANT.

**Whitby.**—A special devotional meeting was held on Monday evening, February 2nd. There was a good attendance of clergy and laity. The Rector gave an address on St. John xvii. On Thursday, the 5th, there was a well-attended morning service at St. John's Church, with an address by the Rev. A. E. Barnes-Lawrence on "The Secret of Elijah's Power," &c. In the evening a public meeting was held. Over 500 persons were present, representative of all classes of society, and including several prominent supporters of S.P.G. Addresses were given by the Rector on "The Need of a Forward Movement," by the Rev. — Hunt on "Feeding the Multitudes," by the Rev. A. E. Barnes-Lawrence on "Witnessing for Christ," and by the Rev. J. Dingle, Vicar of Ruswarp, on "Christ's Command and our Duty." An admirable spirit pervaded the meeting. There was an impressive tone about it that indicated the presence and power of God's Holy Spirit. A branch of the Gleaners' Union is being formed.

G. AUSTEN.

**York.**—The proceedings commenced with an able sermon by the Rev. Canon Favell, Vicar of St. Mark's, Sheffield, who preached at St. Michael-le-Belfrey Church on Psalm ii. 8. A meeting followed in the Corn Exchange, where a good audience had assembled. The Bishop of Beverley presided, and spoke at length on that portion of the seventeenth chapter of the Acts of the Apostles beginning with the fifteenth verse, "And they that conducted Paul brought him into Athens," &c. He had chosen this passage because of the parallel between the times of St. Paul and the present. They should try to encourage each other in the great duty of spreading the Gospel throughout the world. Their message, like that of the Apostle Paul, should be guided according to the circumstances of those whom they addressed. While they were encouraged with what had been done,

there was much more to accomplish. Dr. Cust delivered an earnest discourse in support of missionary effort. The Rev. Preb. Eardley-Wilmot (Rector of Walcot, Bath) spoke of the very large number of missionary agencies at work, and yet, after all, how comparatively little had been done. The work must be taken up with renewed energy and interest, until the Gospel of Jesus Christ was preached in every nation under the face of heaven. Mr. Eugene Stock followed, and earnestly appealed for personal and material assistance in the good work. The evening meeting, also held in the Corn Exchange, was well attended; the Dean of York presided. The meeting was also addressed by Dr. Cust, Rev. Preb. Eardley-Wilmot, and Mr. Eugene Stock.

On the following morning (Wednesday) Mr. Eugene Stock addressed 500 railway men during the half-hour allowed for breakfast. The attention and interest were most marked. At 8.30 a.m. the Vice-President of the York C.M.A. entertained at breakfast, at the Station Hotel, clergy and laity connected both with the C.M.S. and S.P.G. The Dean of York presided. Addresses were given by the Deputation, and received a response of much interest and sympathy. The reminiscences of the occasion and of all the meetings are mutually gratifying both to Deputation and to the friends of Missions in York, and much increased interest is hoped for.

T. J. CLARKE.

In addition to those noticed above, meetings were held at Acomb, Anston, Arthington, Beverley, Bigley, Bilton, Bolsterstone, Brownhill, Buslingthorpe, Calverley, Cowick, Dacre, Darley, Dewsbury, Doncaster, Driffild, Easingwold, Eastwood, Eston, Farsley, New Farnley, North Ferriby, Garsdale, Goole, Greaseborough, Grosmont, Hampsthwaite, Hemsworth, Hesse, Holmfirth, High Hoyland, Hoyland Swaine, Hull, Idle, Keighley, Killinghall, Kilnhurst, Kirkheaton, Knaresborough, Knottingley, Laddenden, Masborough, Meltham Mills, Middlesborough, Otley, Pateley Bridge, Pontefract, Pudsey, Raskelfe, Rastrick, Rotherham, Scarborough, Selby, Sowerby Bridge, Scouthhead, Snaith, Stockton-in-Forest, Stronsall, Sutton-on-Derwent, Thirsk, Thornes, Upper Mill, Wales, Wentworth, Wincobank, Winksley, and Wortley.

#### WALES.

**Haverfordwest (Pembrokeshire).**—We had two meetings. The Deputation was Canon Smith, of Swansea. His earnest, faithful words could not fail to bring conviction to all present. In the evening one meeting was held in the large Temperance Hall. The room was by no means full, but it was a respectable gathering. There could be no doubt about the interest felt by the audience.

J. W. D.

**Llandaff (Glamorganshire).**—A very good meeting was held in the School-room at Llandaff on Friday, Feb. 6th. The Bishop presided, and there was a large attendance. The proceedings were of an earnest and devotional character. The Bishop, in his opening address, said that it was not an ordinary meeting, and, therefore, supplication at the Throne of Grace had entered into it more largely than was usual on such occasions. A very earnest address was afterwards given by the Rev. H. Newton, of Brighton, and the first F.S.M. held at Llandaff made those present feel that if every year a series of meetings of the same nature could be held in this and the surrounding parishes, the effect would be to awaken a keen interest and zeal in the great work of making known the glad tidings to the end of the world.

JAMES R. BUCKLEY.

**Llandilo (Carmarthenshire).**—On the previous Sunday the Vicar had preached on the duty of Missions to the heathen, and evidently with good effect, for at the meeting many persons were unable to find seats. The audience was most attentive and interested, and though there was no collection several persons gave contributions.

J. W. D.

**Llandovery (Carmarthenshire).**—The meeting was held in the Town Hall. The Mayor presided. In spite of the uncongenial weather, the townspeople nearly filled the large room. It was the largest missionary meeting that has been seen in Llandovery for many years.

J. W. D.

**Llangattock (Breconshire).**—The Rev. G. D. Wyatt writes:—"In this village I have had some hearty meetings and services—three each day, for

women, Church workers, children, general public. On Wednesday evening 150 people were at church, some walking three miles (for the parish is six miles long) down from the mountain-side. Thursday evening, Feb. 5th, was the last public meeting; the Miles Memorial Hall was quite full, when I spoke to them upon the claims of Eastern Equatorial Africa. It was a time of dedication—of self, children, purse—to God. The Vicar looked, as I did, upon the services as a means to stir up and quicken spiritual life."

**Rhuddlan (Flintshire).**—A meeting was held here on Wednesday evening, Feb. 4th. The Rev. T. Pritchard, Rector of Llanellidan, attended as Deputation, and delivered an impressive address, founded on the words, "Go ye into all the world and preach the Gospel to every creature." The Vicar, the Rev. T. W. Vaughan, opened the meeting by reading portions of Holy Scripture bearing upon Missions, and offered prayer. He afterwards addressed the meeting, and spoke of the great need of more missionaries, and the duty of Christians to pray earnestly that God may influence many hearts, and cause the supply to be equal to the demands. The attendance was very numerous, and the interest taken in the meeting very great. There appeared to be a very solemn feeling pervading the whole, and God's Holy Spirit was evidently influencing the hearts of many. We believe much good will follow. The proceedings were conducted entirely in Welsh.

T. W. VAUGHAN.

**St. Asaph (Flintshire).**—A meeting was held at the National Schools on Tuesday evening, Feb. 3rd, the Ven. Archdeacon Thomas presiding. After singing a hymn, the Rev. T. Ll. Williams offered prayer. Archdeacon Thomas then addressed the meeting, dwelling especially upon the *duty* of every Christian to extend the Kingdom of the Master. He was followed by the Ven. Archdeacon Richardson, of London, who at once struck the keynote by saying that the F.S. Meetings were meant to be of a solemn and serious character. The Rev. T. W. Vaughan, Vicar of Rhuddlan, followed in the Welsh language; and it was remarked by many that it was a capital meeting, one of the best they had ever attended. The Rev. E. J. Edwards, Vicar of Tremereigion, at the close expressed a wish that there should be a small publication published in Welsh, similar to the English *Awake*.

T. W. VAUGHAN.

**Wrexham (Denbighshire).**—Special meetings were held at Wrexham on Wednesday and Thursday, February 4th and 5th. Holy Communion was administered in the Parish Church at 8 a.m. on Wednesday morning, and at three o'clock in the afternoon a devotional meeting was held in the Savings' Bank. The Ven. Archdeacon Howell presided. The Ven. Archdeacon Richardson delivered an excellent address on missionary work. At seven o'clock service was held in the Parish Church. Prayers were read by the Ven. Archdn. Howell, and the lessons by the Rev. G. T. Birch. The Ven. Archdn. Richardson preached an earnest and appropriate sermon, selecting his text from St. Matthew xv. 32, "Jesus called His disciples unto Him, and said, I have compassion on the multitude." At the close of the service in the church a devotional meeting was held at the Savings' Bank, under the presidency of the Ven. Archdn. Howell, at which the Rev. G. T. Birch and Archdn. Richardson spoke. The latter also delivered an excellent address at a children's service on the Thursday afternoon.

G. T. B.

The Rev. M. Roberts, who visited six parishes in North Wales as a Deputation, writes:—"All were very well attended. . . . At Carnarvon several young men came forward and asked for cards and boxes to collect for C.M.S. . . . Many of the local clergy attended the services at Llangefni, Anglesey, and not a few of them begged of me to visit their parishes, and speak for the C.M.S.—all new supporters."

Meetings were also arranged for the following parishes:—Anglesey: Llanfair P.G.; Carnarvonshire: Bethesda, Cricceith, Penmaenmawr; Denbighshire: Llanrhos, Ruabon; Flintshire: Holywell, Tremereigion; Glamorganshire: Llantrisant, Ystradyfodwg. Penarth, Swansea; Merionethshire: Bala; Montgomeryshire: Mellington Hall.